

THINGS NEW. AND HE SAID

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THE AGE TO COME!

THE PRESENT

ORGANIZATION OF MATTER, CALLED EARTH,

TO BE

DESTROYED BY FIRE

AT THE

END OF THIS AGE OR DISPENSATION.

ALSO,

BEFORE THE EVENT, CHRISTIANS MAY KNOW ABOUT THE TIME  
WHEN IT SHALL OCCUR.

ADVENTIST

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WORLD—MEANING OF THE TERM.

In the Greek there are four expressions which have been translated *world*, namely, *ge*, *he oikoumene*, *kosmos*, and *aion*. The appropriate meanings of these several words are *earth*, *inhabited earth*, *mankind*, and *age*. This world is to have an end in all of these senses.

I. The name *ge*, or earth, is applied not only to the original matter itself which composes the earth,\* but to the *organization* of that matter; as we learn from Gen. ii. 1, where it says, "thus [as described in the first chapter] the heavens and the earth were *finished*." Now we read of *two* such organizations. "I saw a new heaven and a *new earth*, for the first heaven and the *first earth* were *passed away*."† The word *heaven* here may mean the firmament, or atmosphere, which surrounds the earth, and which, of course, will pass away with it;‡ or it may mean the planetary system of which the earth forms a part, and which possibly may be destroyed and renewed along with the earth.

II. We also read of *two* worlds of *mankind* (kosmoi.) Of these, one is born of corruptible seed—the family of the first Adam, with blood for the life thereof—the *perishing* world, into which sin and death entered by the offence of one man, and which "God so loved as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"—in a word, the whole human race, from the time of Adam until there shall be no more marrying or giving in marriage,—whose place of abode is this present earth.§

It is true that Peter, in his second epistle, speaks of

\* Gen. i. 2.  
† Is. lxxv. 17; 2 Pet. iii. 13; Rev. xx. 11; xxi. 1.  
‡ Gen. i. 8; Matt. xxiv. 35; Mark xiii. 31; Eph. iv. 10.  
§ Gen. ix. 4, 5; John i. 29; iii. 16; Rom. v. 12; Heb. xi. 4—7; 1 Pet. i. 20, 23; 1 John iv. 14.



"the old world," and "the world that then was," which, "being overflowed with water, perished," (ch. ii. 5, iii. 6.) He evidently meant, however, *not* the *whole* world, but so much of it as *then was*—all the people living at that time—excepting Noah's family, which both inherited and propagated the corruption of Adam, connecting the inhabitants of earth after the flood with those before it, as being all parts of the world into which sin and death were introduced by Adam, and which God so loved as to give his only begotten Son, that Abel, Enoch, Noah, and all other believers, should not perish.

Christ said, "My kingdom is not of *this* world." Of course, there is to be *another* world, of which he can say, "My kingdom *is* of this." It will be a perfect contrast to the one of which we have been speaking—the family of the *second* Adam—the nation that shall be born *at once* on the day of the resurrection,— "a great multitude which no man could number, of all nations, and kindreds, and people, and tongues,"—all having bodies like unto Christ's *glorious body*, quickened by the same *Spirit*, and free from *pain* and *death*. These shall dwell upon the *new earth*, and "shall neither marry nor be given in marriage, but be as the *angels* of God in heaven."<sup>\*</sup>

III. We also read of *two ages* (*aiones*)—the *present*, which Christ tells us will end,<sup>†</sup> and the *age to come*. If asked to describe these fully, I should say they were the age for sowing, and the age for reaping;—the age of probation, and the age of reward;—the age during which God manifests his long suffering, and the age to follow the declaration, "there shall be no longer delay"—when "the wine of the wrath of God shall be poured out without mixture into the cup of his indignation;"—the age during which the earth is corrupted, and the age when the meek alone shall inherit it;—

<sup>\*</sup> Is. lxvi. 8; Matt. xxii. 30; Rom. viii. 11; 1 Cor. xv. 22, 45—57; Eph. iii. 15; Philip. iii. 21; 2 Pet. iii. 13; Rev. vii. 5—9; xxi. 4.

<sup>†</sup> Matt. xiii. 39, 40, 49; xxviii. 20.

the age during which tares are permitted to grow with the wheat, and the age that shall commence after all things that offend have been gathered out of the kingdom;—the age during which the earth under the curse groans to be delivered, and the age when Christ shall "make all things new;"—the age for sealing subjects for the kingdom of glory, and the age for that kingdom itself. All these different forms of expression are descriptive, as I think, of the *same two ages*.

I grant that we also read of ages past and ages to come (plural.) But whoever will examine those passages,<sup>\*</sup> will find *ages past* to be the Greek expression for *from eternity*, and *ages to come* for *to eternity*,—the context requiring them to be so rendered. Or they express time past, or future, *indefinitely*; ages past, meaning simply time past. But, whenever the expressions, "*the age to come*," "*this age*," and the like, are used, they point definitely, as I think, to the two ages above described. In the *age to come* (singular) Christians have *eternal* life. Therefore, that age must be synonymous with the *ages to come*.

#### THE EARTH MELTED BY FIRE.

It would seem as though God himself regarded the revelation of this event as of especial importance; for nearly all the inspired penmen were directed to write more or less concerning it. According to Isaiah, "Fear, and the pit, and the snare are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean *dissolved*, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression

<sup>\*</sup> Col. i. 26; Eph. ii. 7; iii. 9.



shall be heavy upon it; and it shall fall, and not rise again." (Ch. xxiv. 17 to 20.)

Micah said, "Behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place." (Ch. i. 3, 4.)

Peter also testified in language as explicit as could be used: "But the heavens and the earth which are now, by the same word are kept in store *reserved unto fire* against the day of judgment and perdition of ungodly men." "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the *elements shall melt with fervent heat*; the earth also; and the works that are therein shall be *burned up*. Seeing, then, that all these things shall be *dissolved*, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hastening unto the coming of the day of God, wherein the *heavens being on fire* shall be *dissolved*, and the *elements shall melt with fervent heat*?" 2 Pet. iii. 7, 10—12.

It is unnecessary to quote other passages; for such as are not convinced by these, would not be convinced were we to give a whole book of quotations.\*

\* Those who wish to consult the Bible further on the subject, can examine Deut. xxxii. 22, 24; Ps. xxxvii. 20; xlvii. 6; l. 3; xxvii. 3—5; Is. i. 28—31; ii. 10—21; xxxiii. 12; xxxiv. 4, 9, 10; lxiv. 1—3; lxvi. 15, 16; Ez. xx. 47, 48; Dan. vii. 9, 10; Joel ii. 1—11; iii. 15, 16; Amos i. 2; ix. 5; Obad. 18; Nahum i. 5, 10; Zeph. i.; iii. 8; Mal. iv. 1; Matt. iii. 12; xiii.; 1 Cor. iii. 13; 2 Thes. i. 7—9; Heb. vi. 7, 8; Rev. xiv. 18; xix. 12.

The following passages also refer to the *event*, though the agency of fire is not mentioned. Job xxi. 30; Ps. xxiv. 16; l. 22; lxxv. 8; cii. 25, 26; Prov. ii. 22; Is. xliii. 9; li. 6; lxxv. 17; Jer. x. 10; xxv. 30—33; Dan. viii. 17, 19; xi. 27; Hos. iv. 3; Hab. ii. 3; iii. 3—10; Hag. ii. 6, 7, 21, 22; Zech. xiv. 12; Matt. xxiv. 35; Mark xiii. 31; Heb. i. 10—12; Rev. vi. 14; xiv. 15; xx. 11; xxi. 1.

## OBJECTION I. IT IS IMPOSSIBLE.

ANSWER. Chemistry tells us that *any* thing can be melted, if we have only heat enough; the rocks and hills may all be melted like wax. And if it be asked whence shall come a fire sufficient to do this, I answer,

1. He who, by a word, created the earth with all its internal fires, and latent heat, to say nothing of ten thousand suns, can certainly create with equal facility a fire sufficient for this purpose.\*

2. But it is unnecessary to suppose any fire created for the purpose. I recollect that, years ago, Dr. John Torrey, Professor of Chemistry and Botany in the New York Medical College, took occasion, in one of his lectures, to show how very easily the earth might be burned up. I do not now recollect his course of reasoning; but it was based upon chemistry and geology. Science teaches us that if the atmosphere were slightly changed at various points in respect to its density, the sun's rays might be concentrated at those points, and produce heat sufficient to melt, almost in an instant, the hardest substances.

3. Or if the air were separated into its constituent gases, or the waters, which might be done in an instant, the oxygen gas would feed the fires both on and in the earth so plentifully that the work of destruction as foretold by the prophets, would be literally accomplished. There are few probably who have not attended lectures on chemistry, and seen a piece of naked iron burn up completely in oxygen gas, just as if it were a piece of wood or paper.

4. Or the work might be accomplished by the inflammable gases, which might be separated in an instant from their present combinations, which have kept them inactive hitherto.

5. Or by condensation, or otherwise, the latent caloric, which is in everything, might be rendered active, and thus destroy the very substances that contain it. We all know that two pieces of wood, being

\* Gen. xix. 24; Rev. xx. 9.



rubbed together, can be made to develop their latent caloric, and at last they will be set on fire and burn up. And why may not the latent caloric in the atmosphere and earth be rendered active also, if God wills it? Thus our bodies, the trees, plants, water, and even ice, the earth and air, might each contribute a share of *heat* as well as *fuel*.

6. Beside the *latent* heat in the earth, there are also internal *active* fires, whether caused by condensation of matter, or how, we know not. Their existence is evidenced by the hot springs and volcanoes scattered all over the earth; also by earthquakes and the gas emitted from the openings made during the violence of the shock. By removing the pressure of the atmosphere, or in other ways, these internal fires might be brought to act upon the crust of the earth.

7. Or, according to the theory of latent and active electricity, *this* agent might be employed.

8. What has been, may be. "During the last two or three centuries, thirteen fixed stars have disappeared. One of them situated in the northern hemisphere, presented a peculiar brilliancy, and was so bright as to be seen by the naked eye at mid-day. It seemed to be on fire, appearing at first of a dazzling white, then of a reddish yellow, and lastly of an ashy pale color. La Place supposes it was burning up, as it has never been seen since. The conflagration was visible about sixteen months. And is it impossible that such may soon be the fate of this terraqueous globe? Nay, it is not only possible, but we are assured by the word of the Immutable, that it is reserved unto fire, to be burned."

#### OBJECTION II. THE EARTH IS TOO BEAUTIFUL.

God will never melt up this *beautiful* earth, his own handiwork. Answer,

1. *One* declaration from God's word to the contrary is sufficient to sweep away forever this and all other vain statements of Philosophy, so called; and we have given an abundance of such declarations.

2. But if the objection is valid, it is equally valid against matters of fact. The vale of Siddim, once well watered as the garden of the Lord, could never have been converted into an arid waste; and the plain where the doomed cities stood would be yielding golden fruit instead of the apples of Sodom.\* The good man, bringing glad tidings, whose feet are "beautiful upon the mountains," could never die; the garden of Eden has remained to this day; the earth was never cursed; the fountains of the great deep were never broken up; islands have never been sunk by earthquakes; no stars have faded from the vault of heaven; no beautiful thing has ever ceased to be. The objection takes for granted that the existence of *this* earth, and the things therein, is *necessary* for illustrating the wisdom and goodness of God, or for rendering his happiness complete. Was he not the same before the creation of this speck as now! And may he not *change* the vesture, and remain the same God still?

3. We are expressly told that the present material earth was *cursed* for man's sake: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground."† The event has shown that this curse was not to cease at Adam's death, but to last as long as those begotten in the *likeness* of sinful Adam might inhabit the earth. Thorns, briars, thistles, tares, poisonous herbs, and the like, are *emblems* of a CURSE, and if they had been in the earth at its formation, we can hardly think it would have been recorded, that "God said, Behold I have given you *every* herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for *meat*. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the

\* Gen. xix. 25. † Gen. iii. 17—19.



earth, wherein there is life, I have given *every green herb for meat*; and it was so. And God saw *every thing* that he had made, and, behold, it was **VERY GOOD.**\* Who can believe that when the six days' work came fresh from the hand of the Great Creator, pronounced by himself in all respects **VERY good**, and gazed upon with admiration by the morning stars, who celebrated the event with a united song of joy and praise—who can believe that then three-fourths of the entire surface of the globe were covered with the briny sea; that, of the land, even the better part yielded in abundance, thorns, briars, thistles, poisonous herbs, and tares, and exhaled the most deadly miasmata; while the rest consisted of deserts of burning sand, and barren regions covered with perpetual snow and ice; that two hundred volcanoes then began to burn and desolate the regions at their base; that earth quaked and trembled, as if in convulsion; the sirocco, the simoom, the whirlwind, and the tornado immediately received their commission; the lion and the tiger, the leopard, the jaguar, the wolf, and hyena, roamed about with their present ravenous natures, seeking for living prey; the *tree of life* existed only in imagination, while the *tree of death*—the *bohon upas*—was an emblem of the Destroyer, then as now; the flower was told to bloom for a day only; the trees, that spread out their arms to heaven in praise, began to decay as soon as they had reached a state of glory, and mortality was written upon the brow of man, and upon every lineament of the face of nature! For one, I cannot. “No chilling winds, nor poisonous breath,” nor storm, nor earthquake, nor volcano, nor raging beast, nor pestilence, nor sickness of any kind disturbed the tranquillity of earth, or excited alarm in the breasts of its innocent inhabitants, or gave them any pain. There was nothing to convey to their minds even the *idea* of evanescence, and give them any fear of themselves finally passing away, except as the penalty of disobedience,

\* Gen. i. 29—31.

and that was known only by the threatening. But when the tempter gained admission, not only into the garden, but into the hearts of those placed there to enjoy its beauties and luxuries, then earth and heaven were cursed for their sakes, and forbidden any longer to minister unmingled pleasure:

“And obedient Nature, from her seat,  
Sighing through *all* her works, gave signs of wo,  
That all was lost.”

But shall it thus continue for ever? What, then, mean all those texts which have been quoted, representing the earth and elements as melting with fervent heat? And what becomes of the promise of “a new heaven and a new earth, wherein dwelleth righteousness?”\* And what is meant by “the times of *restitution* of *all* things,”† when Jesus Christ will leave heaven, and come to earth a second time, glorious in his apparel, and all his holy angels with him? And why is the earth described by the apostle‡ as groaning to be delivered from the manacles of sin, and brought into the same liberty with the children of God, at the redemption of their bodies? As the second Adam, Christ will make good *all* that was lost by the first. The *whole* curse of the fall will be removed. Now recollect that the *ground* was *cursed* for man's sake. “Behold, I make all things new!”§

To me it seems so plain, that I wonder how any can think otherwise, that this present organization of matter (that is, the earth under the curse,) is to have an end, the particles of matter to be separated by fire into an unorganized mass, as at first;|| and from this mass a new organization to take place, pure from the curse—a new earth in which there shall be nothing to hurt

\* 2 Pet. iii. 13; Is. lxv. 17; Rev. xxi. 1.

† Acts iii. 21. ‡ Rom. vii. § Rev. xxi. 5.

|| That the earth was originally a fluid, unorganized mass, is proved from Gen. i. 2, and from its spheroidal shape, being flattened at the poles,—a shape which a fluid ball would naturally assume from whirling round upon its axis.



or to destroy. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat." God will make "a covenant of peace" with his people, "and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods." "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing. The glory of Lebanon shall be given unto it; the excellency of Carmel and Sharon." "In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land, springs of water. In the habitation of dragons, where each lay, shall be grass with reeds and rushes." "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." "And there was no more sea."\*

#### THE SPIRITUAL VIEW.

The only answer I have ever heard to the view above given, regards all the passages quoted as having a spiritual import. The new earth, according to the spiritualizers, will consist in the triumph of truth over error, superstition, prejudice, oppression, infidelity, and every thing upon which the truth can act. But first, if such explicit statements can be so completely spiritualized away, why may not all other parts of the Bible, none of which are more explicit? There was, then, only a spiritual creation, and a spiritual flood, and a spiritual destruction of Sodom, and a spiritual cruci-

\* Isa. lxxv. 25; lv. 13; xxxv. 1, 2, 6, 7; Ez. xxxiv. 25; Rev. xxi. 1, 4.

fixion of the Lord Jesus.\* No man can prove from the Bible that these events *literally* took place, if he adopts principles of interpretation that will allow him to spiritualize away the clear and oft-repeated testimony respecting the destruction of the literal earth by literal fire, and the creation literally of a new heaven and a new earth. The Bible is thus made to mean anything or everything; and becomes a *fog* instead of a "light shining in a dark place."

But, *secondly*, why is that day called "that great and terrible day," and repeatedly spoken of as terrible, not to the empire of Satan, but to the *men* who shall be working iniquity when it overtakes them!† If the truth is to gain a triumph over their errors, infidelity, and lusts, the day, instead of being terrible to them, will be one of mercy—of glorious deliverance from a most galling bondage.

But *thirdly*, the doctrine that this present organization of matter called earth is to continue *forever*, and that man with his *present physical nature* is to continue to inhabit it, and that truth is to triumph over every species of error so completely, that our globe will become the theatre of scenes so different as to render appropriate the expressions *new earth*, and *restitution of all things*—I say this doctrine unavoidably leads either to blasphemy or absurdity.

Truth is to triumph over error—morality over im-

\* A minister of the New Jerusalem church, told me, not long since, that these accounts, excepting that of the death of Christ, are allegorical. Such events never actually took place. They are only represented as having taken place, in order to convey spiritual instruction; or they describe in figurative language things which occurred in the spiritual world, and which could not be described except by illustrations. In other words, the Bible is a collection of fables, each conveying an excellent moral, and that is all! I shall not attempt to refute this; the conversation having been mentioned simply to show how far the spiritualizing principles of interpretation legitimately lead. My friend might have spiritualized the death of Christ on the same principles.

† Mal. iv. 5; Joel ii. 11, 31; Ps. ii. 9; Is. i. 28; ii. 19—21; Matt. xxiv. 48—51; 2 Pet. iii. 7; Rev. xi. 18.



morality! Then errors in dress, in the mode of living generally, and in the physical education of children; want of cleanliness in person; licentiousness, polygamy, concubinage, luxury, intemperance in eating and drinking, slavery, undue labor of body or mind, and indulgence of angry and other destructive passions—all these will have ceased, and men will learn war no more. Moreover, reckless administration of medicine and tampering with God's stringed instrument, will also have ceased; and we may very properly suppose that in such a state of society there will be a great advance in the sciences, and that the healing art will not only be practised by none but the conscientious, but also *more skilfully* by these. The result of such an abridgment of destructive influences would necessarily be a great decrease of mortality, and an increase in the vigor of the human constitution; and man would again attain to a good old age,—at least double the length of his present age,—and fulfil as never before, the command to “multiply and replenish the earth.”\*

Now follow me through a short calculation. The increase by *emigration* in the population of the United States for the last fifty years has been a mere trifle, compared with the whole population, as the *records* show; very much *less* than the *admitted decrease* by war and prevailing crimes. Therefore we may safely take this country for our guide.

“From official documents, it appears that the United States have increased regularly since the adoption of the constitution, or from 1790 till 1840, at the rate of about thirty-four per cent. every ten years, or so as to *double every twenty-four years*. This is a curious fact, that it should hold its increase so regularly under the various phases through which we have passed.” Now, commencing with only eight hundred millions as the population of the earth, although it is commonly estimated at nine hundred millions, we should have in twenty-four years, 1,600,000,000; in forty-eight years,

\* Gen. i. 28; ix. 1.

3,200,000,000; in seventy-two years, 6,400,000,000; in ninety-six years, 12,800,000,000; in one hundred and twenty years, 25,600,000,000; in one hundred and forty-four years, 51,200,000,000; in one hundred and sixty-eight years, 102,400,000,000; in one hundred and ninety-two years, 204,800,000,000; in two hundred and sixteen years, 409,600,000,000; in two hundred and forty years, 819,200,000,000; in two hundred and sixty-four years, 1,638,400,000,000; in two hundred and eighty-eight years, 3,276,800,000,000; in three hundred and twelve years, 6,553,600,000,000; in three hundred and thirty-six years, 13,107,200,000,000; in three hundred and sixty years, 26,214,400,000,000; in three hundred and eighty-four years, 52,428,800,000,000; in four hundred and eight years, 104,857,600,000,000. When this last generation arrives at the age of twenty years, let us add to their number that of the preceding generation who would still be living, which would make

104,857,600,000,000
52,428,800,000,000
<hr style="width: 100%;"/>
157,286,400,000,000

Or, one hundred and fifty-seven trillions, two hundred and eighty-six billions, and four hundred millions for the total population of the earth at that time. But there are only fifty millions of square miles on the surface of the earth, not covered by the sea,—or one hundred and fifty-four trillions, and eight hundred and eighty billions of square yards. Therefore, supposing all of this to be good habitable, arable land, there would still be less than one square yard to each individual! And this in four hundred and twenty-eight years! “What, then, would it be at the end of a thousand years? But the thing is impossible, and I have only followed out this train of thought, to show how utterly irreconcilable it is with the present organization of man,” to suppose that the earth, as it now is, was ever intended for his



abode during a state of millennial virtue and prosperity, or world without end.\*

The argument is not a little strengthened by the fact that, instead of the fifty millions of square miles being good habitable, arable land, about one fifth of the whole consists of deserts, swamps, ragged or snow-covered mountains, pine or oak barrens, rivers, lakes, and polar regions as desolate as if they were covered by the ocean.

Such is the *absurdity* to which spiritualizing the Bible leads. The only way to avoid this absurdity, is to run into *blasphemy*, and maintain that in proportion as man avoids the causes of death over which he has control, God will increase those causes over which he has no control, just so as to destroy him; that when man ceases to bring disease upon himself and posterity by vice, God will increase the number of miasmatic diseases, earthquakes, tornadoes, &c., just so as to prevent any increase in the population; or that, with "the restitution of all things," "the earth shall not yield her increase" as promised,† and in the age of sobriety, industry, and morality—in the "*new earth*"—men are to be more straitened for the means of subsistence than they have ever been in the ages of intemperance, debauchery, oppression and heathenism,—straitened to such a degree as to check the growth of population!!! The idea is so perfectly revolting, that no one can entertain it for a moment.

#### OPINIONS OF THE CHURCH.

The purification of the earth by fire has been the doctrine of the church from the very days of the apostles down to these last times, when men have learned to spiritualize away "ancient landmarks," and "the faith once delivered to the saints."

Thomas Burnet, in his "Theory of the Earth," printed in London, A. D. 1697, states that it was the

\* For this argument I am chiefly indebted to G. F. Cox.

† Ps. lxxvii. 6; Gen. iv. 12, compared with Acts iii. 21.

received opinion of the primitive church from the days of the apostles to the Council of Nice, A. D. 325. This Council consisted of three hundred and eighteen bishops from all parts of Europe, Asia, and Africa, and adopted, unanimously, I believe, the same sentiment. It was also the doctrine of Luther, and the other Reformers,—of Fuller, Thomas Burnet, Thomas Vincent, Wesley,—in a word, of the church so universally, that it is embodied in the poetry of the world as an admitted truth.

"When, rapt in fire, the realms of ether glow,  
And heaven's last thunder shakes the world below,  
Hope, undismayed, shall o'er the ruins smile,  
And light her torch at Nature's funeral pile!"

Dr. Clarke makes the following comment upon the passage in 2 Pet. iii. 11:

"All these things shall be dissolved. They will all be separated, all decomposed; but none of them destroyed. As they are the original matter out of which God formed the terraqueous globe, consequently they may enter again into the composition of the new system. We look for a new heaven and a new earth; the other being decomposed, a new system is to be formed out of their materials.

"It does appear from these promises, what the apostle says here, and what is said in Rev. xxi. 27; xxii. 14, 15, that the present earth, though destined to be burnt up, will not be destroyed, but be renewed and refined; purged from all natural and moral imperfections, and made the endless abode of blessed spirits. That such an event may take place is very possible, and, from the terms used by Peter, is very probable. And, indeed, it is more reasonable and philosophical to conclude that the earth shall be refined and restored, than finally destroyed."



## THE EARTH AND THE WORLD END AT THE SAME TIME.

That the world will not be destroyed *before* the earth, is evident from Gen. viii. 21, 22; ix. 11—16. That it will be destroyed *then*, is evident from the organization of our present bodies, which could not endure the flames that shall melt the earth. See, also, 2 Pet. iii. 7.

## THEY END WITH THIS AGE.

I premise a few things, as

1. Christ's second advent will be as *King*, and at the end of this age. Matt. xiii. 38, 43; xxiv. 3, 30; Acts iii. 21; Titus ii. 12, 13.

2. All the righteous, dead and living, shall then "be *changed*," and receive their "*reward*"—"have eternal life"—"shine forth as the sun." Matt. xiii. 43; Mark x. 30; Luke xviii. 30; 1 Cor. xv. 50—53; 1 Thess. iv. 14—17; Heb. vi. 5; Rev. xi. 18.

3. As respects the wicked, their *age of probation* ends with this age.

*First proof.* 1 Cor. viii. 13: "If meat make my brother to offend, I will eat no flesh while the age standeth [or lasts,] lest I make my brother to offend." From this, it is evident that *the age*, of which Paul's lifetime constituted a part, is the period of time during which a brother can be made to offend,—is on probation.

*Second proof.* This age is the time for preaching the gospel,—for teaching and baptizing *all nations*,—implying that mercy will not be offered in the age to come. Matt. xxiv. 14; xxviii. 19, 20. The righteous, be it remembered, are *all* to be changed at Christ's coming. Therefore, if the gospel is preached afterward, the preachers will have spiritual bodies. But this idea is contradicted by Matt. xxv. 11; Luke xvi. 31; 1 Cor. i. 27; 2 Cor. iv. 7. Moreover, it is inconsistent with the idea of Christ's reigning himself, or of the righteous reigning with him, to suppose them travelling about as the "servants" of the wicked, exposed to their scoffs and contempt, trying to persuade

them to repent. Now we are told it is by *preaching* that men are saved. 1 Cor. i. 21. Moreover, if the salt is all withdrawn from the earth into a kingdom by itself, how can we expect the earth to be salted? Matt. v. 13, 16; Luke xv. 2, 4; xiv. 21, 23. That Christ's kingdom will not be coercive, in the sense of forcing men into it, see Matt. xi. 12; John v. 40; Luke xiii. 3; Acts iii. 23. Compare Rev. xi. 14, 15, with x. 7.

*Third proof.* In 2 Pet. iii. 4, 9, 13, we are informed that the reason why the promise of his coming has not been fulfilled already, is, that God is long suffering, "not willing that any should perish, but that all should come to repentance." Does not this clearly imply that at and after his coming, mercy will not be offered, none will come to repentance—probation will be over.

*Fourth proof.* At the end of this age the *harvest* takes place. Matt. xiii. 39. When harvest comes, the time for sowing either good or bad seed—by the Son of man or by the devil—is past. Of course, there can be no more conversions—probation is in reality over.

*Fifth proof.* The age to come will be the time for review and punishment of actions done by the wicked in this age, implying that probation will be over, and the judgment set. Matt. xii. 32.

4. At the second coming of Christ, this heaven and earth shall be destroyed, and the new be created.

*First proof.* Acts iii. 21: "Jesus Christ—whom the heaven must receive [retain] until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the age began." What age? Evidently the one from the loss to the restitution,—an age that began *before* the first prophecy respecting a restitution, uttered immediately after the fall. Gen. iii. 15; Luke i. 70; John ix. 32; Titus ii. 12, 13; Rev. xxi. 1, 4, 5.

*Second proof.* In 2 Pet. iii. 10, 12, we are told Christians should "haste unto," or *earnestly desire*, the day of the Lord. And, in another place, the



believer exclaims, "I shall be satisfied when I awake with thy likeness." But he will awake in Christ's likeness on the day of Christ's second advent. Of course, he cannot earnestly desire another day. See, also, Titus ii. 13. From this it is evident that the day spoken of here is the day of the second advent, and then "the heavens shall pass away with a great noise, and the elements melt with fervent heat—the earth also: and the works that are therein shall be burned up."

Now we are prepared to prove that this *world* (*kosmos*) will end with this *age* (*aion*.)

I. The god of *this kosmos* is the same as the god of *this aion*. "In whom the god of this *age* (*aion*) hath blinded the minds of them which believe not," &c. "For the prince of this *world* (*kosmos*) cometh, and hath nothing in me."\*

Again: the prevailing disposition of each is the same. "That he might deliver us from this present *EVIL age* (*aion*)." "Know ye not that the friendship of the *world* (*kosmos*) is ENMITY with God?"† Also, we are told that in *this world* (*kosmos*) Christians "shall have tribulation." This clearly implies that, so long as the present world continues, there is to be no dispensation of righteousness—Christ will not reign here personally or spiritually—the prevailing spirit will be that which causes tribulation to the children of God. But they must be of good cheer; for Christ assures them the world is overcome in prospect that shall certainly be realized. It shall be destroyed at his glorious appearing, and his disciples then will be left without a foe forever. See, also, Eph. ii. 2, where walking "according to the *age* of *this world*," is spoken of as synonymous with walking "according to the prince of the power of the air," &c.

\* For references containing *aion*, see 2 Cor. iv. 4; Matt. xiii. 39; Eph. ii. 2; and for *kosmos*, see John xiv. 30: xii. 31; xvi. 11; Matt. iv. 8, 9.

† For *aion*, see Gal. i. 4: 1 Cor. ii. 6; and for *kosmos*, see James iv. 4; i. 27; John viii. 23; xv. 19; xvi. 33; 2 Cor. vii. 10; Gal. vi. 14; 1 John ii. 15–17.

II. The two words are used one for the other. Thus, (2 Cor. v. 19,) "God was in Christ reconciling the *age* (*aion*) to himself, not imputing *their* trespasses unto them." "For I came not to judge the *world*, but to save the *world*\* (*kosmos*)."†

Again, (1 Cor. i. 20:) "Where is the wise? where is the scribe? where is the disputer of this *age* (*aion*?) Hath not God made foolish the wisdom of this world (*kosmos*?)" In chap. ii. 6: "wisdom of this *age* (*aion*)." In chap. iii. 18, 19: "If any man among you seemeth to be wise in this *age* (*aion*.) let him become a fool, that he may be wise. For the wisdom of this world (*kosmos*) is foolishness with God."

Again, Tit. ii. 12: "Denying ungodliness and worldly (*kosmikos*) lusts, we should live soberly, righteously, and godly in this present *age* (*aion*)."‡ If there is to be *another age* of *this world*, does the apostle mean to imply that then we need not live soberly, righteously, and godly, and deny worldly lusts? Or does he not rather mean that *this age* is the only one in which men shall have lusts of the world to deny—in other words, that probation ends with this *age*!

III. At the end of this *age* Christ will come as King. But his "kingdom is not of this world (*kosmos*)." He will not reign in it personally or spiritually. If the *whole world* does not end with this *age*, then there will either be some living on the earth over whom Christ will not exercise jurisdiction, or else his kingdom will be *in part* of this world. Moreover, as *this world* is subject to death, instead of his being King of kings, and his kingdom independent, he would see it continually and successively invaded by the King of Terrors. John xviii. 36, 37.

IV. Eph. ii. 2: "Wherein in time past ye walked according to *the age* (*aion*) of *this world* (*kosmos*)—according to the prince of the power of the air," &c. It does not say, "according to *this age* of *the world*."

\* For *kosmos*, see John xii. 47; i. 29; iii. 16, 17; vi. 33, 51; Rom. xi. 15; 1 Tim. i. 15.



Therefore, *the age* which is "according to the prince of the power of the air,"—in other words, "this present evil age,"—is *the age of this world*, and there will be no other until the world ends.

V. In Luke xx. 34, 35, the children of *this age* are contrasted with those of *the age to come*, and in that we are told they "neither marry nor are given in marriage." But all admit that, so long as *this world* continues, marriage will be honorable. Therefore, with the next age there will be a new world.

VI. At the end of this age ALL the wicked shall be destroyed; because, in addition to what has already been said,

*First.* Probation will be over; and we can hardly believe God will permit the continuance of the human family, much less an increase, after the age of probation is past.

*Secondly.* The harvest then takes place. When harvest comes, sowing time is over. Not only are the tares already sown to be gathered, but the devil is to sow *no more*. Thus, we see, there can be no further addition to the depraved family of Adam; in a word, no more births—no more marrying or given in marriage—that is, the end of the world will have come. Matt. xiii. 39.

*Thirdly.* We are explicitly told that "the field [to be harvested] is THE WORLD (kosmos)." Matt. xiii. 38.

*Fourthly.* It also says explicitly, "all things that offend, and they which do iniquity"—all the tares which the wicked one hath sown—all that destroy, or corrupt the earth—shall be gathered out of the kingdom, not by conversion, but to be cast into the fire. Matt. xiii. 41; xxiv. 30, 31; Rev. xi. 18.

*Fifthly.* Then, also, the earth itself is to be destroyed, as we have already proved; and, as the righteous alone shall be caught up to meet the Lord, *all the wicked must perish*.

¶ All the righteous changed and caught up, and all the wicked destroyed, the world, of course, would be at an end; and all this is to be at the end of this *æon*, or age.

#### THE EXACT TIME FOR THE END IS APPOINTED.

"Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." (Mark xiii. 32.)\* So it seems the Father had then appointed not only the period, but the *day* and the *hour*. Indeed, I cannot conceive how it could be otherwise, inasmuch as God is *omniscient*, and inhabiteth *eternity*. Therefore, when a certain *fixed hour* in the age of the world arrives, the *end* will *inevitably come*, whether men are scoffing, or waiting in humility for the event. "At the time *appointed* the end *shall be*."

#### PROPHECIES OF THE TIME FOR THE END CAN BE UNDERSTOOD BEFORE THE END.

I do not now say there is any such prophecy; but merely that, *if* there is, it was intended to be understood *before* its fulfilment. A Presbyterian clergyman lately told me that "such prophecies may have been intended for the edification of the saints in glory, and not to be understood in this world." This is certainly a *new* view of the Bible; but it was the *only refuge* to which he could resort. There is nothing *useless* in the Bible. Therefore, every such prophecy was intended to be of use either in this world or in the world to come. If of *any use here*, it must be *understood*, and understood *beforehand*; for "what is the value of a chart that would not tell a seaman where to find his port until after he has arrived?" One man says he reads the prophecies for *devotion*, and not for *instruction*. Now, a *knowledge* of the time for the end would undoubtedly be favorable to the devotion of Christians living just before the *event*; but there is no food for devotion, so far as I can see, in a *mere* declaration, in *unintelligible* language, that the end shall be at a certain time. But *was* a part of the Bible intended for the saints in glory? I answer,

\* For other references, see Ps. cii. 13, 16, 18; Is. xl. 2 (margin); Dan. viii. 19; x. 1; xi. 35; Hab. ii. 3; Luke xxi. 24; Acts i. 7; xvii. 26, in connection with Gal. iv.



I. If one person may conclude that certain *prophecies* were intended for the saints, simply because he does not understand them, *every* person may, with equal propriety, conclude that *every doctrine* and every other portion of Scripture, not understood by himself, was designed for the saints. Now who shall tell us *how much* of the Bible is for this world, and how much for the saints? Come, draw the line, and make the separation. I wish to know just how much I must believe; for I tremble equally at the thought of *rejecting* any of the revelation made to me, and of *prying* into any of the revelation made to the saints. We could almost wish their portion had been put in an appendix.

II. Will the Bible be saved when the earth is destroyed, and be carried into the New Jerusalem, there to be read by the saints? If you say no—that Christ himself will be their Teacher; then, I ask, why should anything be put in *our* Bible for the especial use of the *saints*? Will they call to mind in another world what they have read unintelligibly in this? I fear that many—yes, the *vast majority*—read these prophecies so seldom, and with such a want of relish, that in another world they would know nothing about them without *another* reading, which would be impossible if the Bible is not carried into that world.

III. But of what especial use can the one class of prophecies, respecting the *time* for the end, be to the saints? The fulfilment will *have taken* place; and, so far as I can see, such a prophecy will then be only a parallel with all other prophecies, the fulfilment of any one of which will prove, to the saints, the wisdom, and power and goodness of God, just as much as the fulfilment of this one. I repeat it, of what especial use can a prophecy respecting the *time* for the end, more than any or all others, be to the saints?

IV. Christ and the apostles frequently speak of the prophecies as if they were intended to be of use in this world for instruction. Thus Peter says that the prophets who searched what manner of *time* the Spirit of

Christ which was in them did signify, were informed “that not unto *themselves* but unto *us*, they did minister.” If they were ministering to glorified saints, they *were* ministering in part to *themselves*, since they are to be glorified as well as we. ¶ It does not say, “that not unto men, but unto glorified saints, they did minister.” 1 Pet. iii. 11, 12.

Again, he says, “We have also a more sure word of prophecy [more sure than the evidence in verses 16 and 17;] whereunto *ye* [not the saints] do well that ye *take heed*, as unto a *light* that shineth in a *dark* place, until the day dawn, and the daystar arise in your hearts.” ¶ If of use to the saints, it is *after* the day dawns; and if not to be understood beforehand, prophecy is not a light shining in a dark place (the future.) *History* would be the only light, and it shines *after* the events. 2 Pet. i. 19. It is the “*word* of prophecy;” and not the events fulfilling it, which Peter calls a light.

Again, he says, verse 20, “that *no* prophecy of the Scripture is of *any private interpretation*.” ¶ He was writing about Christ’s second coming, and he does not *except* those prophecies which refer to the *time* of the advent, if there are any such. See, also, Luke xvi. 29—31; xxiv. 25; Rom. xvi. 25, 26; Rev. i. 3—10; x. 5—7; Jude 14—18.

V. In Deut. xxix. 29, we are told that “things which are revealed belong unto us, and to our children forever, *that we may do* all the words of the law.” Will any one say there is any prophecy which is not a revelation? But if a revelation, it belongs to us and to our children, and not to the saints. For if it belongs to the latter, then some of the words of the law are to be done by them, and not by us. John xvii. 17.

VI. Paul says, (2 Tim. iii. 15—17,) “ALL SCRIPTURE [including prophecies respecting the *time* for the end, if there are any such] is given by inspiration of God, and is PROFITABLE for doctrine, for reproof, for correction, for instruction in righteousness, [he does not add, for the edification of glorified saints;] that the



man of God may be perfect, *thoroughly furnished unto all good works.*" See, also, Rom. xv. 4. Then such parts of the Bible, if any, as refer to the *time* for the end, as well as all others, are in some age of the church, *profitable*, and *necessary* towards *thoroughly* furnishing the man of God unto all good works. John xvii. 17.

OBJECTION I. We are told in Dan. xii. 4, that prophecies are *sealed*. I answer, things which are sealed in the sense of being hidden from the church during *all* the periods of its existence, are *not written*, as we learn from Rev. x. 4. The Bible was intended for the church to the end of time, and contains things appropriate to *each* period of the church. The prophets ministered not unto themselves, but unto the church at these different periods. (1 Pet. iii. 11, 12.) Now the things written for one period may be sealed from all living before that time, as not belonging to them—in two ways: 1. The Spirit may not direct the attention of Christians to the prophecy in its proper connexion with other passages which explain it—or does not otherwise open their minds to understand it. 2. The understanding of it may depend upon the occurrence of certain foretold events. Thus it might be foretold that after six different events, strongly marked and well defined, the end shall occur very soon. We are not informed how far distant from each other these events shall be; only they are so clearly defined that, *when they occur*, we shall recognise them. At the utterance of the prophecy no one could conjecture even *about* the time for the end. It is "sealed till the time of the end." But in due time the *Providence* of God unseals it, and men behold the terrible day as just ready to dawn. Now, I am willing to grant that some prophecies have been, in a greater or less degree, *thus* sealed, until the several periods in the church have arrived, when the understanding of each several prophecy was necessary towards *thoroughly* furnishing the man of God living at that time, who is thus enabled to find "things *new* and *old*" in the Bible.\* The

\* 1 Pet. i. 12; Eph. iii. 5, 6.

prophecy that Daniel was commanded to seal, was concerning the time for the end. It could be of no use to understand it until the end draws near. Then, however, it is to be unsealed, as *necessary* towards *thoroughly* furnishing the men of God unto the good works of proclaiming that "the hour of his judgment is come," and encouraging those whose redemption draweth nigh to lift up their heads and rejoice. Also, the knowledge of the event being at hand certainly conduces to sanctification. John xvii. 17; 2 Pet. iii. 11.

OBJECTION II. God has promised to answer the prayer of the humble and believing. If, therefore, there is any prophecy showing the time for the end, it might have been understood by praying for the spirit of understanding, and Christ could not have said, "Of that day and hour knoweth no man, neither the angels, nor the Son," &c. I answer, that Daniel, who was greatly beloved, prayed for this very spirit of understanding, and it was denied him: "to whom it was revealed that not unto himself, but unto us, he did minister." Christ, also, and Paul besought three successive times for things which were not granted.\* They desired these things, however, only *if it was the will of the Father to grant them*. So any sincere and humble believer will pray; and he has no more right to expect an unsealing of the prophecy before God wills to unseal it, than Christ had to *claim* that the cup might pass away because of his desiring it. God always answers our prayers, although he does not always answer them literally. If we ask for improper things, he withholds them of course, and gives us something else in their stead. He has never promised to answer improper prayers literally. If he had, what wretched beings even sincere and humble Christians would be!! for, owing to *ignorance*, how many improper prayers they make. See 1 John v. 14.

OBJECTION III. There *are* doctrines in the Bible not

\* Dan. xii. 8, 9; 1 Pet. i. 11, 12; Matt. xxvi. 39, 42, 44; 2 Cor. xii. 8, 9.



understood in this world, which will be plain to the saints;—"we now see through a glass darkly," &c I answer, this may be true, and yet *all the Bible* was undoubtedly intended for the people in this world *only*;—some parts of it for one class of minds, and some for another; some to be understood at one time, and some at another; and some to be received without being fully comprehended. Some *doctrines* may be *profitable* without being comprehended; *but a prophecy respecting the TIME for the END could not*. Even the mysterious doctrines—such as the eternity of God—are put *in the Bible* to affect us in *this world*,—to give humility, reverence, and other becoming feelings. We *believe*, though we do not fully comprehend them. In another world we may know more about them; because, however, faith will be changed to sight, and the great Teacher will be with us;—in a word, because we shall have *new and more glorious* revelations; and not from reading the Bible over again there, or reflecting upon passages hitherto unintelligible, mysteriously written upon the mind then for the first time, as the result of one or two careless readings *here* many years before, without any effort to understand them. The revelation we have now is all of it intended for this world—to affect our hearts here, and prepare us to *enter* the gates of the New Jerusalem. It is the twilight, so to speak, preparing our vision for the dazzling light of the sun in glory.

OBJECTION IV. Our greatest theologians say that the prophecies cannot be understood. I answer, 1. It is no new thing to find the high priest in infidel company. 2. "The wisest of *uninspired* men have erred on other subjects. May it not be possible that they have been in error on this subject also? 3. Those very persons who contend that 'we can know nothing about the time,' and that 'prophecies are not to be understood until after their accomplishment,' are perpetually, in their prayers, and sermons, and missionary publications, interpreting the prophecies! They predict, or say that the prophecies predict, a time of uni-

versal peace and prosperity in the church and in the world. How do they know this if the prophecies are not to be understood until after their fulfilment? They say, moreover, that this universal peace and prosperity will continue for *one thousand years*, and that then there will be a declension by the influence of Satan, who will be 'loosed out of his prison, and go out to deceive the nations,' (see Rev. xx. 7, 8,) and then will the end come. They say, with perfect confidence, that 'the end is *not yet*.' Now, do not those who entertain these views not only interpret the prophecies, but also declare that the time will be known? If this is to be the order of events, it will not be difficult to know the time."

4. But it is *not true* that the greatest theologians have entertained this opinion. We might mention the names of Martin Luther, Dr. Gill, John Wesley, Cotton Mather, in fact, of the *stars* in the church, almost without an exception.

5. God has furnished us with the reason why so many do not understand the visions of *all*. Is. xxix. 10—12. "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes;—the prophets and your rulers,—the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I cannot, for I am not learned."

#### BOOK OF REVELATION.

As this book is a part of the Bible, all that has been said above is as applicable to it as to any other portion. In addition to this, 1. The meaning of the word *revelation* is an *uncovering* of what was hidden—it is something *laid open*. A sealed revelation is a contradiction in terms. In chap. x. 4, the things sealed were *not to be written*.



2. The first verse says, God gave it "to SHOW unto his *servants* [not saints] things which must shortly *come to pass*."

3. The third verse says, "Blessed is he that readeth, and they that hear, the words of this prophecy;" [it does not say, "of some parts of this prophecy."] How can a person be said to be blessed in reading who does not understand what he reads?

4. In ch. i. 4, 11, we are told this revelation was "to the seven *churches*," which were types of the seven states of the church to the end of time,—and not to the glorified *saints*.

5. In the tenth verse of the last chapter, John is commanded, "*Seal* NOT the sayings of the prophecy of this book." This may either mean that no parts of the prophecy were at any time, in any sense, or in any degree, sealed; or it may mean that no parts were to be *permanently* sealed, each of the several parts being unsealed at the proper time; or it may mean that this prophecy was not to be hidden with John himself,—he was to *write* it for the church, while things sealed were not to be written. I incline to the last opinion, and think that, although in this sense the prophecy was not sealed,—that is, so far as *John* was concerned,—yet, in another sense, it was sealed, until the Providence of God at various times has unsealed one portion after another, according to the condition and wants of the church at those different times.

#### HISTORY AND CHRONOLOGY REFERRED TO IN PROPHECIES.

If God has given any prophecies showing the *time* for the end, (to be understood, as we have seen, BEFORE the event,) he has undoubtedly taken care that history should record all the intervening events foretold, and which must be known in order to understand when the time draws near. Indeed, the events fulfilling all the prophecies of the Bible up to this time have undoubtedly been recorded, either in the Bible itself, or in profane history; for only on such conditions could the

prophecy be of any use; and to suppose the contrary is to suppose that God would suffer his purpose in giving the prophecy to fail,—and is an impeachment of either his wisdom, goodness, or power.

For the same reason there is nothing really uncertain about *chronology* from that period where we *must* begin to have certain knowledge *in order* to understand the prophecies; or, in fact, about any of the chronology referred to or contained in the Bible. Those who maintain the contrary, must either maintain that such portions of the Bible have become obsolete, and might be left out; or that we have an *uncertain* light, instead of a "*sure* word of prophecy." "We will say nothing of the reflection which such a view casts upon God, who has directed us to the prophecies to guide us; for what is it but tantalizing us, to give such a direction, if the prophecies cannot answer their design!" He, who dictated the Bible, has taken care that no errors should creep into it, which would make it impossible for those to interpret prophecies for whom the prophecies were *especially* intended. We can now see the wisdom of having here a little and there a little, and sometimes repetition. One part acts a check upon any mistake in the other. The only point in dispute, respecting chronology, as bearing upon the time for the end, is settled by Paul, in Acts xiii. 20, 21.

#### GOD HAS REVEALED THE TIME, SO THAT CHRISTIANS LIVING IN THE LAST DAYS MAY KNOW WHEN THE EVENT SHALL OCCUR.

I do not say that, *previous* to the last days, the time could be known; but simply that, when what are called *emphatically* "the last days" *have come*, the church living at that time, if it search diligently, shall be able to know with certainty that it is in the last days, and to discern about the time for the end. We *infer* this from the following considerations, in addition to positive proofs which shall afterwards be given.

CONSIDERATION I. It has been generally supposed, in every age of the church, that the prophecies



of Daniel point out the time for the end; "and, although there may have been a difference of opinion upon the time for commencing the prophetic periods of his visions, every age, we believe, has spoken with the strongest confidence that they would be understood before the end should actually come." This uniformity of belief among all the most worthy sons of the church, in all its different states, and in every age, certainly affords presumptive proof of our being correct, in the absence of any positive proof to the contrary.

CONSIDERATION II. The opposers of the Second Advent doctrine, as well as its advocates, believe that a time is foretold, when "the earth shall be filled with the knowledge of the Lord," and Satan shall be bound "a thousand years." They also agree in believing that the Bible gives a clue to about the time when this happy state of things shall commence. Mr. Dowling thinks it will commence in about one hundred and fifty-seven years. Dr. Brownlee fixes upon another year, A. D. 1866, I believe. Now, there are only two prevalent opinions respecting the end of the world as connected with that epoch. One is, that the end will occur *at* the binding of Satan; and the other, that it will occur *very soon after* the thousand years shall have expired. Those who hold to each opinion, maintain that the Bible has furnished us with the means of knowing which is correct, if we only study it aright. Therefore, let either be correct, we have the means of knowing about the time for the end.

CONSIDERATION III.\* We infer that God has revealed the time for *this* event from the analogy to be found in *other great events* under his government.

*First event.* Previous to the flood, God at first revealed only the *time*† of destruction. Afterwards,

\* Nearly all that is said under Consideration III. is extracted from the able review of Daggett's sermon, by S. Bliss.

† It does not matter much, as respects the argument from analogy, what interpretation is given to Gen. vi. 3; although I think it is plainly a prediction of the time to the flood. There is *no doubt* about Gen. vii. 4.

the manner is given, with a more full revelation of the event. Minute directions are also given to Noah for building an ark, so as to save himself and family. As the time draws nigh, and there are but seven days to the flood, the very day of the event is given. Every individual soul, that is saved, is looking for the event at the very time; otherwise they would not have gone into the ark, and have been saved. Many who perished had an opportunity to know that God purposed to drown the world. Noah was a *preacher* of righteousness; (2 Pet. ii. 5;) but even if *he* "did not reveal the time, the *ark* itself must have warned them. It is in vain to suppose they were ignorant of Noah's expectations. Therefore every plank that was added to the ark was an admonition that the time of its completion was drawing nigh; and when it was ready for the reception of its inmates, they might then know that no longer delay was necessary for the accomplishment of God's purpose."

"We should, therefore, expect in the second destruction of the world, that God would reveal the time; that, however, he would not reveal at any one time the whole of his purpose, but a little here, and a little there—in one place the time, and in another the manner—in language so plain, that the wayfaring man, though a fool, need not err therein; and yet, not in language so direct and explicit, but that those disposed might have an abundance of plausible reasons on which to predicate their doubts. Even the time itself, we should expect from the analogy, would be given in such a manner that it might be contended with some show of reason that it does not denote the duration of time, but only the defilment of the temple by Antiochus; as the prediction of the time to the flood is also applied to the reduced age of mankind. We should also expect that, as the time of the event drew nigh, all who would be saved would have a more clear conception of the great event; and when the time had about expired, would all be in the attitude of expectation. On the other hand, we should also expect that



those who perish, would, many of them, have an opportunity to acquaint themselves with the time and manner of the end, but none of them would believe in its reality."

*Second event.* At the destruction of Sodom and Gomorrah, "we find that all who were saved were apprized of the event a sufficient time previous to enable them to escape, and also to warn some of those who perished, unto whom Lot seemed as one that mocked. The *analogy* would therefore teach us that before Christ comes, all the truly righteous will be apprized of the fact, and know that it is so near, that they must be 'up,' 'for the Lord will destroy this city,' and yet they may not know the very 'hour,' until God takes them by the hand to save them. We also learn by this that some of the finally impenitent will be faithfully warned, but that they will look upon those who warn them as misguided fanatics, and men 'that mock.'"

*Third.* The seven years of famine, Gen. xli. 28 to 54.

*Fourth.* "It was predicted that the seed of Abraham should 'be a stranger in a land not theirs,' four hundred years; and afterward they should come out with great substance. This, with Abraham's own sojourn, made four hundred and thirty years.\* The children of Israel, therefore, could, at any time during their captivity in Egypt, have calculated the time of its termination, by adding four hundred years to the time when the seed of Abraham began to be afflicted in a strange land. We also find that 'at the end of four hundred and thirty years, *even the self-same day*, it came to pass that all the hosts of the Lord went out from the land of Egypt.'"

"Notwithstanding it is so clear that the time was revealed before their captivity in Egypt commenced, it is also evident that the predicted period had nearly elapsed before the children of Israel *were aware* of its

\* See Gen. xv. 12—14, 16; Ex. xii. 40, 41; Acts vii. 6, 7; Gal. iii. 17.

near completion; but *before* its end they did *understand*, and made all necessary arrangements for securing the 'great substance' that it was predicted they should carry out."

"There was also a fine opportunity for any one who felt disposed, to doubt respecting the time; as they might, with much show of reason, have contended that the four hundred years were to be dated from the time that Jacob and all his children removed to Egypt; or it would have been plausible to have supposed it was to be dated from the time that 'another king arose that knew not Joseph,' and who evil entreated them, —the same as many now contend, that the rise of Popery should not be dated from the commencement of its power, but only from the time it became quite formidable, or from the zenith of its power."

"The *'analogy'* in this case would therefore lead us to expect that the period which is to elapse before the end of the world would be a definite prophetic period, but that it would not be fully understood until *about the time of its termination*; that there might be a question from what particular epoch it was to be dated; but that, as the period drew near its termination, the time of the end would be more clearly understood, and at its termination those who are delivered would be all expecting immediate deliverance; nor would those not delivered be all ignorant that such was an expected event."

*Fifth.* The children of Israel had not been more than about two years in the wilderness, according to Mr. Daggett, when they were told that the whole time of their wanderings should be forty years. Numbers xiv. 34.

*Sixth.* The final overthrow of Israel within sixty-five years. 2 Kings xvi.; Is. vii. 1—9.

*Seventh.* There were to be seventy years accomplished in the desolations of Jerusalem, and Daniel knew by books when they would expire. Dan. ix. 2; Jer. xxv. 8—12.

*Eighth.* The streets of Jerusalem were to be built



in troublous times, and finished in seven weeks of years, or forty-nine years, which was exactly fulfilled. Dan. ix. 25.

*Ninth.* For five hundred and eighteen years before the coming of Christ, the very year for the commencement of his ministry was a matter of prophecy. Dan. ix. 25. Our Saviour alluded to this when he said "the time\* is fulfilled." Moreover, the people "understood from books" that it was about the time for the Messiah to come; for there was a general expectation of his appearance then.† Not only this, a special messenger was sent to confirm their expectations, and "prepare the way of the Lord."

In Matt. xvi. 3, our Saviour strongly rebukes the Pharisees and Sadducees, because they did not "discern the signs of the times"—because they did not see by those signs, of which there were about twenty, that he was the Messiah, without having "a sign from heaven."

The analogy of this event would lead us to infer that not only the time for the second coming of Christ has been revealed, but that just before the event, men, perhaps as rude exteriorly as John the Baptist, will be raised up to preach with all the faithfulness of John, and cry, in the wilderness of sin, "Behold, the Bridegroom cometh," "prepare ye the way of the Lord."

*Tenth.* Christ was to confirm the covenant with many for one week of years, or seven years, which period of time we find did actually constitute his ministry. Dan. ix. 27; Rom. v. 6.

*Eleventh.* Hezekiah was told to set his house in order, for he should die; and afterwards, when he prayed, he was told that fifteen years were added to his life, and a sure sign given him whereby he might know it was so. Is. xxxviii.

*Twelfth.* A handwriting on the wall foretold to Belshazzar, "God hath numbered thy kingdom and finished it." "In that night was Belshazzar slain." Dan. v.

\* Mark i. 15; Gal. iv. 4. † Matt. ii. 1—10, and Luke ii. 25.

*Thirteenth.* "And Jonah began to enter into the city a day's journey; and he cried, and said, yet forty days and Nineveh shall be overthrown." Jonah iii.

*Fourteenth.* The destruction of Jerusalem was foretold, in Matt. xxiii. and in Luke xxi.; and it was added, "Verily I say unto you, all these things shall come upon this generation." Our opponents are very fond of referring to the destruction of Jerusalem, and descanting upon the flight of the Christians as soon as they saw certain signs foretold by Christ. Perhaps their fondness for this subject will be somewhat diminished, when they see what its analogy leads us to expect before the final destruction, not of Jerusalem merely, but of the world.

*Fifteenth.* Another analogy is to be found in Matt. xxiv. 15, 16, &c. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand;) then let them which be in Judea flee into the mountain," &c. If the event referred to here, is the same as the preceding, viz., the destruction of Jerusalem, the argument from analogy remains the same. If, however, as some think, Papacy is referred to, then we have an additional argument.

*Sixteenth.* The woman was to be fed in the wilderness twelve hundred and sixty years. Rev. xii. 6, 14.

*Seventeenth.* Power was given unto the Beast to continue forty and two months. Rev. xiii. 5.

*Eighteenth.* The holy city was to be trodden under foot forty and two months. Rev. xi. 2.

*Nineteenth.* The two witnesses were to prophesy in sackcloth twelve hundred and sixty days. Rev. xi. 3.

*Twentieth.* The saints were to be given into the hand of the power designated by the "little horn," for twelve hundred and sixty years. Dan. vii. 25, and xii. 7. I do not say that these are all different periods. They may be the same period, described in different ways. If so, we have but one argument. If they are different periods, we have so many different arguments.

*Twenty-first.* The symbolical locusts, which came



upon the earth at the sounding of the fifth trumpet, were to have power to hurt men five months. Rev. ix. 10.

*Twenty-second.* The four angels in the river Euphrates were prepared for an hour, and a day, and a month, and a year. Rev. ix. 15.

*Twenty-third.* At the end of twenty-three hundred days the sanctuary was to be cleansed. Dan. viii. 14. If, as many suppose, the sanctuary here means the earth, and its cleansing means its purification by fire at the last day, this text affords more than an argument from analogy; it is direct proof. Any other interpretation will give an argument from analogy.

*Twenty-fourth.* "From the time that the daily shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." Dan. xii. 11.

*Twenty-fifth.* "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Dan. xii. 12. If this does not refer to the restitution of all things, it at least strengthens the argument from analogy.

*Twenty-sixth.* "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh,—for it is nigh at hand." Joel ii. 1.

*Twenty-seventh.* Satan is to be bound a thousand years. Rev. xx. 2.

*Twenty-eighth.* The event of death. Perhaps Death sometimes overtakes his victims without warning;\*

\* No one can *prove* that this is ever the case. When a person dies in apparent health, or is killed by accident, we often hear the friends and relatives tell of an *impression* the deceased had that death was near. I am not sure that some direct or indirect warning is not always given, except where the person unwarrantably exposes his life, as in a battle, or the like. If the deceased had been a true Christian, I believe it will be found that for some time before death, he or she had been growing brighter in faith and more meet for glory. Be this, however, as it may, all admit that death *usually* admonishes of his approach; and that makes the analogy in our favor.

but all must admit that he *USUALLY admonishes* of his approach.

"During our whole existence, unless we are of those who will be changed at Christ's coming, death stands before us as a certain event, while we know not how far it may be from us. As we approach the verge of life, pains and disease admonish us that probably death is very near. As our disease gains the mastery, we know that the time has come when we must shortly die; and soon we are informed that we have not a day or hour to live, and then we close our eyes, and all earthly scenes fade forever from our mortal sight."

"The '*analogy*' therefore to be found in the event of death would teach us, that while the end of time is far in the future, we should only be enabled to know that it is a certain event which will one day, we know not how soon, overtake the world; but, as the event draws nigh, evidence would be exhibited which would convince us of the probability of its being near; then would be seen the signs by which *we might know that it was nigh even at the doors*; and then we might realize that time had nearly reached its farthest limit."

"Thus '*from the analogy to be found in other great events under the government of God, and especially the event of death*,' we argue that the righteous will not be 'in darkness that that day should overtake them as a thief.' We also argue, that all who are thus overtaken, will be like those who would not heed the warning of Noah and Lot—who despised, and wondered, and perished."

CONSIDERATION IV. Not only does the mere fact that the time for other events was known beforehand, furnish an argument from analogy; but there is also a *declared* analogy in the events of the flood, and the destruction of Sodom. Matt. xxiv. 37—39; Luke xvii. 26—30. If analogous in surprising the wicked,

At the end of the world, not a few, but a vast number, will die; and it is probable that, before their death, they will be warned, as the *vast majority have been* up to that time.



and nothing is said about the righteous, we may certainly infer that the analogy holds good in respect to them. Moreover, although the wicked "knew not until the flood came and took them away," they might have known; for Noah had for a long time been preaching the event, but they would not believe. Our Saviour's words, therefore, lead us to infer that, before he comes, the doctrine will be preached, but it will not be believed. The wicked will not know, for the same reason that they did not in the days of the flood. But if the doctrine is preached, those who preach must have some way of knowing it to be true.

CONSIDERATION V. That the church in the last day can know about the time for the end, seems probable also because it appears desirable. I do not say it would be desirable for those to know it who shall stubbornly continue in sin, and at last perish. But, let the revelation be ever so clear, *such* persons *will not believe it*, and so any objection growing out of a consideration of their case fails. Moreover it would be an equal objection against preaching to them the terrors of the Lord at any other time.

Let it be recollected that the time is *appointed*, and our wishes cannot delay or hasten it. We are not arguing whether it is more desirable that the end should come at one time than at another; only that it is desirable that Christians should have an *intimation* of it *before* it comes, both on their own account and on account of sinners.

I. ON THEIR OWN ACCOUNT. Ps. xxxiv. 10; lxxxiv. 11; Luke xxi. 28.

The happiness of such as *are ready* will be greatly increased. For, from the time they ascertain that the end is near, they will "lift up their heads and rejoice, because their redemption draweth nigh." It affords them pleasure, also, to think that probably they shall not die, but be changed; knowing that, even should there be violence in that change, it is to take place in a moment—in the twinkling of an eye,—and, as soon

as they are aware of any, their sufferings will be forever past. Again, *as they love Christ*, it must give them peculiar pleasure to think, not only that they are soon to see and be with him; but that he who became poor for our sakes is soon to "see of the travail of his soul," and have "the joy that was set before him:" that the Bridegroom is soon to receive his bride; and the kingdom to be given to him whose right it is; that he is "to be glorified in his saints, and admired in all them that believe." And, perchance, they have friends sleeping in Jesus, whose dust shall be collected, and vivified, and clothed upon with immortal glory at the sounding of the mighty trump. Is not this a thought that must fill them with pleasure?

But *many* Christians are unprepared—having "left their first love." It does *such* good to know the Bridegroom is coming, before the command comes to go forth and meet him. They become "watchful and strengthen the things which remain, that are ready to die." David prayed, "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." Ps. xxxix. 4. And again, in Ps. xc., "So teach us to number our days, that we may apply our hearts unto wisdom." It was also profitable to Hezekiah to be told that he should die. Is. xxxviii. Indeed, how few Christians are really *ready*, when their last sickness overtakes them! And have we any more reason to believe that they will be better prepared at the end of the world without a warning?

OBJECTION.—But it is asked, "if, so far as Christians are concerned, the prospect were all pleasure, would it overcome all their regard for others, whom it threatens with imminent destruction?"

I answer, *First*. "They ought to regard the glory of Christ as of more consequence than the happiness of the entire human race, who can be miserable only because they refuse the offers of mercy of this same Saviour." Otherwise they could not "*haste unto the day of the Lord*," and pray, "thy kingdom come;"



knowing, as they do, that at its coming all Christ's enemies will be destroyed. If it is the *prayer*, which means *desire*, of their hearts that his kingdom may come, then it will give them *joy* to know that their desire is soon to be answered. 2 Pet. iii. 12.

*Secondly.* If it is unpleasant to think the generation of evil-doers *then living* are to be destroyed, it is correspondingly *pleasant* to think there will be *no future* generations, to treasure up wrath against the day of wrath. Could the friends of temperance be assured that all who do not reform this year should die at its close, but there should never be another drunkard world *without end*, would not the contemplation of the second promise balance, ay, more than balance, the horror of the first! One thought more. Nearly all the impenitent in this generation *will die* in sin; and, as regards their future destiny, it will be no worse should they be all cut off to-morrow; on the contrary, they would have fewer sins to answer for. There is, therefore, no reason for wishing the world to stand one moment after the subjects of the kingdom have all been sealed. If we knew it would end to-morrow, the thought on the whole, should be rather pleasing, even as it respects the impenitent. Those now living would be beaten with no more stripes than they will be if the world stands, perhaps a less number; and **THERE WILL NEVER BE ANY OTHERS** seduced into a similar rebellion, and destroyed by the great adversary.

*Thirdly.* "Our knowledge or ignorance of the event cannot hasten or delay it, and, therefore, such knowledge cannot *add* to the misery of those to be destroyed." Neither can our ignorance of their danger make that danger any the less; on the contrary, it makes it much greater. This brings me to a consideration of my second main position, that an intimation to Christians, when the end draws near, is desirable,

II. ON ACCOUNT OF SINNERS. James v. 20; Ps. l. 13; Matt. v. 13—16.

If we knew nothing of their danger we should not

make such efforts to rescue them as we should if we saw their true condition;—and their salvation depends *mainly* on the efforts of Christians to save them. But if "we knew that probation would end in one year, many would go from house to house, and from street to street, to pull sinners out of the fire, who now supinely fold their arms, because they know not that the time is so short. Were a relative or friend condemned to be executed, or had he a threatening disease, should we not make greater exertions for his salvation, than if there was the usual chance of his living out the life of a man? We certainly should:—this is human nature. A knowledge of the event then seems to be desirable for their sakes. It is moreover desirable on the Christian's account, for this additional reason, that in consequence of the peculiar exertions he will make to save souls, he will probably be the means of more conversions, and thus have more souls as crowns of his rejoicing in the great day of the Lord."

**OBJECTION.** It is objected that little reliance is to be placed in conversions which take place in the prospect of impending death, and that such prospect unfits men for making the necessary preparation. If, however, this objection is valid, "the Ninevites would never have repented at the preaching of Jonah, the thief would not have repented on the cross, nor would the judgments of God be so prominently presented in his word as an inducement to repentance. But would men be any more likely to repent and prepare for an impending event, if it is taken for granted that such event is at a distance? Or would such woes be pronounced upon watchmen who neglect to give warning when they see the sword coming, if such warning would unfit men for such preparation? With such views, Noah would not have warned the inhabitants of the old world, nor would Lot those of the cities of the plain, nor Daniel, Nebuchadnezzar. We are commanded to repent lest we 'likewise perish.'" Also, in Joel ii. 1, we read, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the



inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Ezek. xxxiii.; Dan. iv. 27; Luke xiii. 3.

CONSIDERATION VI. We also infer it from such texts as the following: "The meek will he guide in judgment, and the meek will he teach his way. The secret of the Lord is with them that fear him, and his covenant to make them know it." Ps. xxv. 9, 14, margin. "Unto you it is given to know the mysteries of the kingdom of heaven, but to them [who had the same Bible] it is not given," [because they did not apply to the right source for wisdom to understand it.] Matt. xiii. 10 to 12, 34, 35. If they have not a teachable spirit, their very light becomes darkness. What they seem to have of revelation is taken away—is sealed. See also Mark iv. 11, 13. They "know all parables" by having "Christ made unto them *wisdom*," as he was on this occasion.\*

"That in every thing ye are enriched by him, in all utterance, and in all *knowledge*.—Who of God is made unto us *wisdom*," &c. 1 Cor. i. 5, 30. Wisdom in what respect? Why, in *every* respect in which we *need* wisdom—in understanding the *Providence* of God, as well as his Word—in discerning the signs of the times, as well as the plan of redemption.

"And the Lord said, Shall I hide from Abraham that thing which I do?" Gen. xviii. 17. Abraham was not in Sodom; neither had he time to send to Lot. The reasons why this thing was not hidden from him are given, to wit: his integrity, and his being the father of a mighty nation—of believers. All his true children are thus given to expect that God will not hide from them judgments that are to come upon the earth. "His secret is with the righteous." See also Rom. xiii. 11–14; from which we learn that Paul knew in

\* See also Ps. lxxviii. 2 to 8; cvii. 40, 43; Prov. i. 5; ii. 1 to 9; iii. 32; xxviii. 5; Hos. ix. 7, 8; Matt. xi. 25; Luke viii. 10, 18; x. 21; John vii. 17; xv. 15; 1 Cor. ii. 9 to 16; 2 Pet. iii. 17; Rom. xi. 7.

what period of the world he was living, and why should not other Christians?

CONSIDERATION VII. We also infer it from the fact that ignorance of former "times of visitation" is spoken of as sin; and this "is recorded for *our admonition* upon whom the ends of the world have come."

God has designedly spoken of "the times of visitation" in parables, or "*dark sayings*;" so that those only who have an humble and teachable spirit—a spirit that leads them to him, saying, Lord, explain to us this parable—may understand them.\* They must have this spirit, or the knowledge would do them no good. Now read such texts as the following: "Yea, the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and swallow observe the time of their coming; but my people know not the judgment of the Lord." Jer. viii. 7. If there is any force in this rebuke, it is by implication that the time appointed for judgment *may be* known, if we are only as attentive to the signs of the stork, the crane, the swallow, and the turtle. We may certainly suppose then that this will be true when the *greatest* of all judgments is about to come.

"O, ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. xvi. 3. This is equally applicable to all periods of time that are indicated by signs. And no one will deny that Christ has given us signs to precede his second coming.

Read also Matt. xiii. 10 to 15; Luke xix. 44; Is. xxix. 10 to 14; Rom. xi. 7 to 20; Prov. xxviii. 5.

That these things were recorded for *our admonition*, is evident from the fact of their having been preserved in the Bible; as also from the tenor of the arguments used, and from Rom. xv. 4; 1 Cor. x. 11; Ps. lxxviii. 2 to 8.

\* Matt. xi. 25; Luke viii. 10, 18; x. 21; John xiv. 17; 1 Cor. ii. 14.



CONSIDERATION VIII. We infer that the time may be known from the careful record of chronology found in the fifth chapter of Genesis.

Dr. Weeks says we have no means of getting a true chronology—that Providence has wisely hidden it from us. But does Gen. v. favor such an idea? Now, I ask, *why* has this record, so carefully exact, of a period anterior to any of the prophetic periods, been given? Not merely to satisfy vain curiosity; for that is not the object of the Bible. Of what use, then, can it be to mankind, to know just how long it was from the creation of man to the flood,—a use so great as to lead God to make a special revelation of the matter? Let our opponents answer. For my own part, I can see no use whatever, except the single important use of assisting the humble believer in determining about when the end shall come by knowing the age of the world. Herein we see it can be of great use; and if we cannot discover that it answers any other end, we conclude that it was intended for this.

In connexion with this, let us consider the fact, that the belief of the churches founded by the apostles, and of the church generally to the present time, has been that the present order of things will be changed at the end of six thousand years. This Mr. Dowling admits. In addition to his testimony we give the following:

“Thomas Burnet, in his ‘theory of the earth,’ printed in London, A. D. 1697, states that it was the *received opinion* of the primitive church, *from the days of the apostles to the Council of Nice*, that this earth would continue six thousand years from creation, when the resurrection of the just and conflagration of the earth would usher in the millennium and reign of Christ on earth. He also states that many of the Fathers believed that the world was then near its end; but that such belief was founded upon the chronology of the Septuagint, according to which the world was then near the end of the six thousand years. See book 3, page 24.”—*S. Bliss*.

Barnabas, supposed by some to be the companion of Paul, though by others to be another individual of the same name in the primitive church, writes thus:

“And God made in six days, the works of his hands, and he finished them on the *seventh* day, and he rested on the *seventh* day, and sanctified it.’ Consider, my children, what that signifies:—‘*He finished them in six days.*’ The meaning is this: that in six thousand years, the Lord will bring all things to an end. For with him one day is a thousand years, as Himself testified, saying, ‘Behold this day shall be a thousand years.’ Therefore, children, in six days (i. e. six thousand years) shall all things be accomplished. And what is that he saith,—‘*He rested the seventh day?*’ He meaneth that when his Son shall come, and abolish the Wicked One, and judge the ungodly, and change the sun and moon and stars, then he shall gloriously rest in the seventh day.”—*Sec. xiv. xv. Epistle of Barnabas*.

Gibbon, in his *Decline and Fall of the Roman Empire*, speaking of the faith and character of the primitive Christians, says:

“The ancient and popular doctrine of the Millennium was *intimately connected* with the second coming of Christ.—As the works of the creation had been finished in six days, their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed at six thousand years. By the same analogy, it was inferred that this long period of labor and contention, which was now almost elapsed, [the early Christians suppose the world was about six thousand years old in their day,] would be succeeded by a joyful Sabbath of a thousand years,—and that Christ, with the triumphant band of saints, and the elect who had escaped death, or who had been miraculously revived, would reign upon the earth till the time appeared for the last resurrection.”

Now the fact that this was the belief of the churches to which the apostles preached, gives it no little weight. It is also in accordance with the harmony, order, and analogy which we find prevailing in the things of God, and is supported by several scriptures. Thus.

2 Pet. iii. 8. “But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.” The apostle was here telling when we might expect the coming of Christ, and how long God will wait for men to come to repentance—to hear his voice. See verses 4, 9, and Heb. iv. 7. See also Ps. xc. 4. “For a



thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."

Heb. iv. 9. "There remaineth therefore a rest [Greek, *Sabbatismos*, a sabbatical rest] to the people of God." Read also verses 4, 8 and 10, and compare with Rev. xx. 2 to 4, where we are informed that this sabbatical rest will be a thousand years. We therefore infer that the other days of this week also consist of a thousand years each.

In Ex. xxxi. 17, the fact of God's spending six days in making the heavens and earth, and resting the seventh day, is given as a reason why the children of Israel should observe the Sabbath, which was intended to be a *sign* to them. A sign of what? Of the great Sabbath, the seventh millennial day of the great week, in reference to which it was typically said, "Six days shall men labor, and *do ALL their work*." That is, Six thousand years shall man's salvation be wrought out, in which he shall do all his work of repentance and preparation for heaven; the seventh day (or thousand,) is the Sabbath, in which there shall be no work done; for the work of the Redeemer, the work of the Holy Spirit, the work of grace is ended, and the Sabbath of the Lord is come. Blessed are they who enter into that rest. Read carefully Heb. iv. 3 to 11.

Hosea vi. 1 to 3. "After two days will he revive us; in the third day he will raise us up, and we shall live in his sight." Luke xiii. 32. "Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." The two days of Hosea are to be dated from the time when the people of God were torn and smitten; see verse 1. This was one hundred and fifty-eight years before Christ, according to 1 Maccabees, ch. 8th and 9th. The two days were not literal days, neither have they been fulfilled as yet, as facts show. We have reason to believe, therefore, they are millennial days; and that the third day, in which the people of God shall be raised up and live in his sight, corresponds with the third day in which Christ shall be perfected, and the period of a

thousand years, during which the saints shall live and reign with Christ. Rev. xx. 4.

CONSIDERATION IX. We infer that the time has been revealed, from 2 Pet. i. 19. "We have also a *more sure* word of prophecy; whereunto ye do well that ye *take heed*, as unto a *light* shining in a *dark place*."

More sure than what? Than being "eye-witnesses of his majesty." Verses 16, 18, and Matt. xvii. 1, 9. Let those who despise the prophecies, or say they cannot be understood before fulfilment, ponder this passage. This sure word of prophecy is a light shining in what was a dark place even to those who had been eye-witnesses of Christ's majesty. Now what was it that remained in the dark to them? I answer, the *time*. "No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light." (Luke viii. 16.) And yet some would have us believe that God has lighted a candle, and then so completely hidden it in obscurity, that none of those entering in may see the light.

That the foregoing considerations make it probable, in the absence of any proof to the contrary, that the time has been revealed, I think no candid person will deny. But the following proofs establish the position, beyond a doubt, in my own mind.

PROOF I. The question in Is. xxi. 11, "Watchman, what of the night?" and his answer, imply that those who *watch* may know what time of the night it is, or, at least, when the *morning is about to dawn*. That this text refers to the bondage of the *church*, seems evident from both the answer and the context. What will be morning to the church will be night and gloom and horror to the world. If, however, it be applied only to the captivity of the ancient Jews, *analogy* makes it almost certain that the watchman in the church, of which Jerusalem was but a type, will be equally able to discern the dawn of the day of a more glorious emancipation.



PROOF II. "Speak ye comfortably to Jerusalem, and cry unto her that her appointed time [see margin] is accomplished," &c. Is. xl. 2; Ps. cii. 13, 16, 18; Lev. xxvi.

But how can the ministers of God obey this command, if it is impossible for them to know *when* that appointed time is about to expire.

PROOF III. In Dan. viii. 17, and xii. 4, 9, we are told that the vision belongs to the time of the end,\* and is sealed till then. The implication is, that it will be unsealed then; and, when it is unsealed, we may thereby know that we are living in the time of the end.

PROOF IV. In Dan. xii. 4, we read, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Here we are informed explicitly that, at the time of the end, knowledge respecting the vision shall be increased by a careful study and comparison of its different parts with each other and with facts. Now read carefully the vision from chapter viii. to the end of the book, and you will see that the main point, respecting which knowledge was wanting, and "shall be increased," was the *time*. "How long shall it be to the end of these wonders?" To show that this interpretation is correct, the following comments of the most approved commentators are subjoined:

Dr. Clarke's note reads as follows:

"*Many shall run to and fro.* Many shall endeavor to search out the sense; and knowledge shall be increased by these means. This seems to be the meaning of this verse, though another has been put upon it, viz., 'Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.' This is true in itself; but it is not the meaning of the prophet's words."

The most eminent modern Hebrew scholars all agree

\*That "the time of the end" is a *period*, and not the time for the one event of the end alone, see Dan. xi. 40, and the events which follow previous to the resurrection.

with Clarke, in giving this sense. Scott's opinion seems to coincide with Clarke's, though he gives both meanings in his notes; but manifestly gives the preference to the one which expresses the idea of searching out the meaning of the prophecy.

Matthew Henry comments freely on the passage, and among other things says:

"They shall read it over and over, shall meditate upon it; they shall *discourse* of it, talk it over, *sift out* the meaning of it, and thus knowledge shall be increased."

The French translation, published by the American Bible Society, renders the passage following "the time of the end" thus:

"When many shall run all over it, [or through it] and to them knowledge shall be increased."

The old English Bible, printed by Barker in 1580, has this marginal note:

"Many shall run to and fro to search the knowledge of these mysteries."

Dr. Gill says:

"*Many shall run to and fro, and knowledge shall be increased;* that is, towards the end of the time appointed, many shall be stirred up to inquire into these things delivered in this book, and will spare no pains or cost to get a knowledge of them; will read and study the scriptures, and meditate on them; *compare one passage with another*, spiritual things with spiritual, in order to obtain the mind of Christ; will carefully peruse the writings of such, who have gone before them, who have attempted any thing of this kind; and will go far and near to converse with persons that have any understanding of such things; and by such means, with the blessing of God upon them, the knowledge of this book of prophecy will be increased, and things will appear plainer and clearer, the nearer the accomplishment of them is; and especially when prophecy and facts can be compared: and not only this kind of knowledge, but knowledge of all spiritual things, of all evangelical truths, and doctrines, will be abundantly enlarged at this time."

"The word translated, *run to and fro*, is metaphorically used to denote investigation, close, diligent, accurate observation—



just as the eyes of the Lord are said to run to and fro. The reference is not to missionary exertions in particular, but to the study of the Scriptures, especially, the *sealed book of prophecy*."—*Duffield on Prophecies*, p. 373.

בְּכָל-דְּרָאוֹתָי בְּכָל-טַמְרִים בְּכָל-אֲרָצוֹתָי in *universa terra discurrentes*. 2 Chron. xvi. 9. Metaph. *percurrere librum*, i. e. *perscrutari*. Dan. xii. 4.—*Gesenius*.

PROOF V. Dan. xii. 8—10. "Then said I, O my Lord, what shall be the end of these things? And he said, Go thy way Daniel; for the words are closed up, and sealed till the time of the end. Many shall be purified, and made white, and tried, but the wicked shall do wickedly; and none of the wicked shall understand, but *the wise shall understand*." Understand what? Evidently that which Daniel sought after, viz., "the end of these things."

The declaration that "none of the wicked shall understand," must not be construed to mean a mere theoretical understanding, but a realizing of the awful nature of the scenes that are to burst upon the world. I fear some are deceiving themselves here. See 1 Cor. xiii. 2.

PROOF VI. Dan. xii. 11, 12. "And from the time that the daily shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that [anxiously, and with earnest desire] waiteth and cometh to the thousand three hundred and five and thirty days." According to Professor Seixas, of New York, one of the best of Hebrew scholars, the original text implies waiting *with earnest desire*, and I have given his translation.

In the above we have *explicit* statements of *definite time*, whether to be interpreted symbolically or literally matters not. Now *why* this definiteness, unless the fulfilment is to correspond with the prophecy in respect to *time* as well as other particulars? Moreover, why was *any revelation* of these *definite* times made to man, unless either that he should believe them *before* fulfilment, and thus be prepared for the events they date, and

such as are immediately to follow; or that he should, *on the fulfilment*, be enabled by the *time*, as well as other points in the prophecy, to see exactly in what age of the world he is living, what peculiar duties the times place upon him, and to prepare for the next events foretold by the seer! Again, the very definiteness of the time mentioned, and the explicitness of the statements, prove conclusively that, at the proper time for understanding these prophecies, there will be nothing necessarily uncertain about the true time from which to date the *commencement* of the periods. Thus Christians will be able to know *when* the 1290 and 1335 days begin, and when they expire. To believe otherwise is to charge God with pretending to make explicit in revelation, what by his Providence he has left necessarily *implicit*—with tantalizing us, by making us think we have what we have not, and directing us repeatedly to the prophecies as being *sure* guides to which we should take heed, when, according to this view, they are no guides at all. Recollect, we have before proved that all prophecies may be understood before the end.

There are only two views respecting the event to occur at the end of the 1335 days. One makes it a millennium of triumph on the part of the church previous to the end. This view is contradicted by the next verse, and by the second chap. of Isaiah, which says the land will be full of idols and lofty looks when the day of God shall come; also by Jer. xxxi.; Rev. ix. 20, 21; xi. 18; Ps. ii. 9, and many other texts;—in fact, by the whole gospel, which is adapted to a church militant, and not a church triumphant,—to believers suffering tribulation, and not enjoying millennial repose. But I have not room here to enter into a discussion of this question. Suffice it to say, that until Dan. vii. 21, 22, and 2 Thess. ii. 8, can be harmonized with the idea of such a millennium, I must believe this doctrine to be a device of Satan to keep men from preparing for the end.

However, even if this interpretation be correct,



Christians would be able to discern about the time for the end. For, according to this view, after the millennium Satan is to be loosed for only a little season.

The other view makes the blessed event to be "the redemption of the purchased possession," and giving "reward to thy servants the prophets, and to the saints, and them that fear thy name, small and great." This view harmonizes with the 13th verse, which speaks of Daniel's death and resurrection, and with the whole context; and, if it be correct, we shall certainly be able to know beforehand the time for the end. So, let either interpretation be correct, our argument remains.

PROOF VII. Amos iii. 7. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." See also Is. xlv. 7, 8. No reason has been given why the word "*nothing*" should not be taken in an *unlimited* sense, as respects judgments or deliverances of God's people. If, however, any wish to regard it as *limited*, they must admit the implication to be that in many cases—in all the leading events in the history of the church—the secret has been revealed to the prophets, (plural, implying different revelations to different individuals.) Consequently we cannot but believe that in respect to the event of events his secret has been in like manner revealed.

PROOF VIII. Rom. xiii. 11, 12. "Knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand." This text, as also 1 Pet. iv. 7, in connexion with the prophecies of the several events to occur between the days of the apostles and the end of the world, enables us to discern about the time for the end. All admit that we have in the prophecies a summary of the leading events in the history of the church down to the judgment. These foretold events are *landmarks* all along the way of time to its very end. Now, why these landmarks, unless to tell us whereabouts on the road we are, and when we are approaching the end? Even if this was not their original design, they answer

this purpose also. For, when we have come to the last landmark, we must know that the end is near. The *whole* period of time, from the days of the apostles till the day of judgment, was *short*, compared with the age of the world at that time. The day of Judgment was comparatively *at hand*. Now, of the events to occur since then, 1260 years were to be occupied by those connected with the Man of Sin, who was not revealed until about five hundred years after the apostles wrote. Of course there can be but little time remaining for the events to follow his captivity; and, when the last has occurred, we may infer that the Judgment is very near.

Will our opponents give a satisfactory reason why the exact duration of the Man of Sin is revealed? I cannot believe that it was to increase the evidence of the authenticity of the Bible and divinity of the Christian religion; for that is unnecessary. It remains, then, to choose between these two reasons: 1. To *prepare* the church for the event itself; or, 2, to give the church an intimation of the time to the end. If the first be assumed as the reason, analogy leads us to infer that if times are revealed to prepare the church for lesser events, they are also revealed to prepare her for the greatest of all events.

PROOF IX. Eph. i. 10. "That in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven, and which are on earth." Notice here. 1. What is to be done, viz., the gathering in one of all the saints, both quick and dead. 2. When this is to be done, viz., when the fulness of times (plural) has come. Now, the fulness of times evidently means, when all the periods of time prophesied of have been filled up. But we shall be able to interpret all the prophecies before the end comes, and this text leads us to infer it will come as soon as the prophetic periods have all expired. See Luke xxi. 24.

PROOF X. In 1 Thess. ch. iv. Paul had been speaking of the end of the world, and how Christians,



then living, would be changed and caught up to meet the Lord in the air. He then goes on, in the 5th chapter, to say that there is no need to write "of the times and seasons;" because the brethren know very well that to those who say peace and safety, this day of the Lord, of which he had been speaking, will come as a thief in the night. "But, [he adds] *ye brethren are not in darkness, that that day should overtake you as a thief.*" He afterwards says, "I charge you by the Lord, that this epistle be read unto all the holy brethren." It seems to have been pre-eminently a general epistle to all Christians till the end of the world; and this passage seems to me to teach clearly that *all true Christians* have a sure word of prophecy, to which, *if they take heed* as to a light shining in a dark place, they need not be in darkness respecting the *time* for the end.

PROOF XI. In Heb. ix. 28, we are told, of Christ, that "unto them that *look* for him, shall he *appear* the *second time*, without sin unto salvation." A little farther on the apostle gives this earnest exhortation, "Let us hold fast the profession of our faith, without wavering . . . not forsaking the assembling of ourselves together; as the manner of some is, but exhorting one another, and *so much the more* AS YE SEE THE DAY APPROACHING."

As no prophecy of the Scripture is of *private* interpretation, so, we believe, the New Testament is to be understood in a sense at *least as broad* as the language seems to imply, and is not to be narrowed down to agree with man's little theories. Some apply this to the destruction of Jerusalem; but, when the Christians saw *that day* approaching, they *were* to forsake their accustomed assemblies, and flee to the mountains. We shall therefore apply it to the "day of Christ," when "he shall descend from heaven with the trump of God, and the dead in Christ shall rise first"—on which topic Paul speaks so freely to the Thessalonians Read Heb. x. 25 to 37.

Now, we enquire, how *can* a day be seen approaching,

unless its time may in some way be judged of beforehand, either by prediction, or by *signs* of its coming!\*

PROOF XII. 1 Pet. i. 10—13, implies that the time for the sufferings of Christ and the *time* for the *glory* were both revealed to the prophets, as well as what would constitute the sufferings and the glory. And "unto us they did minister."

That Daniel is particularly referred to by the apostle here, is evident from three considerations. *First.* He is the only one of the prophets who has given us the *time* in connexion with "the sufferings of Christ, and the glory that should follow." Dan. chapters ix. xii. *Secondly.* To him "it was revealed that not unto himself he did minister," in the things named by the apostle. Dan. viii. 26, 27; xii. 4, 8, 9. *Thirdly.* "The angels" are brought to view as having taken a particular interest in these "things" when communicated to Daniel. Dan. vii. 16; viii. 13, 14, 16; ix. 21; x. 10—21; xii. 5—7.

Now to Daniel, with the other prophets, we are specially directed to guide us on this subject. (2 Peter iii. 1, 2.) To their "word" we do well that we take heed, as unto a light that shineth in a dark place, *until the day dawn.* 2 Peter i. 19. And by the plain terms of the prophecy of Daniel itself, the vision is to be understood "at the time of the end,"—that is, a short period before the end shall actually come.

PROOF XIII. That Christians have an intimation of the time for the end, I also argue from 2 Pet. iii. 3, 4. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming?" If the reader will commence at the 16th verse of the first chapter, and read through the epistle, he will see that the coming here referred to, is Christ's second coming in the clouds of heaven with majesty, to receive his kingdom. He will also see that the expression "last

\* This and the next proof are both extracted from the *Midnight Cry*.



days" in the text, means the last days *emphatically*, and not the latter dispensation. The 15th verse of the first chapter shows that this epistle was intended for Christians after the apostle's day. Moreover, in the earlier ages of the Christian church there were no scoffers of the kind spoken of. They all believed in Christ's second coming at the appointed time. Now, in our text, we not only have a sign of the last days, but also an implication that the last days might be known to be such by other indications. For it is when Christ's coming is preached as being *close at hand*, that the scoffers will be excited, and ask where is any promise of such an event! *Until then*, there would be no reason for *such* scoffing. Consequently, we infer that shortly before the end, it will be proclaimed that Christ is soon to come in the clouds of heaven, and then the scoffers will arise, and thus add another sign to *those* which had *already* enabled the watchmen to *announce* the dawn of day.

PROOF XIV. In Rev. x. 5—7, we are given to understand that when there shall be no longer time [or delay] the mystery of God shall be finished; that this will be in the days of the voice of the seventh angel, when he shall begin to sound; and that the fact of the mystery being finished *then*, had been declared to the prophets before the time of John. But none of those prophets speak of the seven angels. Therefore John's language may be construed thus: "God hath declared to his prophets when his mystery shall be finished. He has also revealed it unto me by the sounding of the seven angels,—which time agrees with that declared to the other prophets." If *John* found the time revealed in the prophecies, so may *we*.

PROOF XV. As the end is to be "in the days of the voice of the seventh angel, when he shall *begin* to sound," and as the length of time is given, to be occupied by the events that follow the sounding of the fifth and sixth angels, and as these prophecies may all be understood before the end, it follows clearly that we may know just about when the end shall be. Can any

one see the design to be answered by revealing the time to be occupied under the fifth and sixth trumpets, except to let us know *when* the *last* trumpet is about to sound!

PROOF XVI. In the eleventh chapter of Revelation we are informed that the two witnesses "shall prophesy a thousand two hundred and three score days, clothed in sackcloth. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and kill them. And after three days and a half the spirit of life from God entered into them. And they heard a voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell. The second wo is past; and, behold, the third wo cometh quickly." We shall be able to understand all of this prophecy before the end. But the third wo which cometh quickly, will be the end, as we learn from the context, and from the last verse in chap. viii. Consequently we may know *when* the end is to occur *quickly*.

PROOF XVII. Rev. xiv. 6—8. "And I saw another angel fly in the midst of heaven, having the everlasting gospel, to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; *for the hour of his judgment is come* \* \* \* And there followed another angel, saying, Babylon is fallen, is fallen!"

From this it appears that shortly before the fall of mystical Babylon, those who preach are to announce that "the hour of his judgment is come." But there could be no such preaching, unless we are able to know beforehand *when* that hour is to come. That the fall of Babylon will be followed very soon by the end of the world, see the remainder of this chapter; also chap. xix., and 2 Thess. ii. 8, and elsewhere.

It is generally supposed that sounding the midnight



cry is parallel with the preaching above described. But I am constrained to differ from this view; inasmuch as the parable leads us to infer that when the cry goes forth, it will be too late for graceless souls to prepare to meet the bridegroom. Whether that cry will be given by men, or by the angel that sounds the last trumpet, or by the falling of Babylon, I know not; but I believe that all the work of conversion will be over then, and that all who do not love the appearing of Christ, will then seek in vain for oil to replenish their lamps, or for admission to the feast. *True Christians*, who are only asleep in regard to the *time* of Christ's coming, but are glad to have him come, will trim their lamps and go forth to meet him.

If, however, this is not the correct interpretation, and if men are to sound the midnight cry before the end of conversions, we have another argument to prove that the time for the end can be known; for otherwise they could not know when to give the midnight cry.

Now let us consider our Saviour's own words on this subject, which afford several additional proofs.

PROOF XVIII. In Matt. xxiv. 29, 30, and Mark xiii. 24—26, he tells us that *in* the days of the abomination of desolation, but *after* the tribulation which he shall cause to the church, shall commence a series of signs of his own second advent. The mere fact of *signs* being given proves our position.

PROOF XIX. In Luke xxi. 28, Christ tells his disciples "when these things [signs just given] begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." This they can never do, unless they can discern the signs of the time for the end.

PROOF XX. To set the matter beyond all doubt, our Saviour then "spake a parable: Behold the fig-tree, and all the trees. When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. *So likewise ye*, [of course, those living at the time of the signs,] when ye see these things come to pass, KNOW ye that the *kingdom of God is*

*nigh at hand.*" Matthew records it thus, "*know that it is near, EVEN AT THE DOORS.*"

PROOF XXI. Our Saviour next tells us that the day and hour are as yet known only to the Father. "Watch, therefore; for ye know not [now, and never shall but by watching] what hour your Lord doth come." Matt. xxiv. 42—44. His coming will be as the *lightning*, v. 27. Of course, we are not exhorted to watch for it, but for the signs to precede it. Now only the Father knoweth. As a prophet, I have delivered to you what I have received from my Father respecting the signs to precede. When, in his Providence, certain events occur, then *ye* may know. Therefore watch for those signs. Those who keep the night watches remain in darkness until the signs of the morning begin to appear. Nevertheless they must watch for the signs; else the day will very likely have fully dawned, before they will be aware of its coming.

PROOF XXII. Verse 45: "Who, then, is a faithful and wise servant, [faithful to watch for, and wise to discern the signs,] whom his lord hath made ruler over his household, to give them meat in *due season*? [to preach the near approach of the end to the household of faith, when the time for such preaching has arrived.] Blessed is that servant, whom his lord, when he cometh, shall find *so doing.*" Of course, he must know about the time.

PROOF XXIII. "But and if that evil servant shall say in his heart, My lord delayeth his coming, &c. [shall get tired of watching, and give it up, because not stimulated by love:] the lord of *that* servant shall come in a day when *he* looketh not for him," &c.—implying that the day will *not* come *unawares* upon the good servant who never says in his heart, my lord delayeth his coming, but watches faithfully for the signs. See also, Luke xxi. 34.

PROOF XXIV. Luke xxi. 36, clearly implies that by watching and praying always, we shall "be *accounted worthy* to escape" having that day come upon us unawares and as a snare.



OF THAT DAY AND HOUR KNOWETH NO  
MAN, &c.

Let us read the whole verse: "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Mark xiii. 32. If this is any objection, the passage must mean that no man ever shall know until the end comes. But that such is not its meaning, is proved as follows:

1. The text reads *knoweth*. If Christ had meant to say *never shall know*, why did he not use the future tense?

2. Such an interpretation makes Christ contradict himself; for he has just said, "When ye see all these things, [the signs he had just given them,] know that it is nigh, even at the doors."

3. It proves that Christ *himself* will *never know any thing about it* till he finds himself *here!!* For our Lord says, "Of that day and hour knoweth no man, no, not the angels in heaven, NEITHER THE SON." If the objector is now afraid to follow out his principles, let him acknowledge he is mistaken in his interpretation; for, if this text proves that no man *ever shall know*, it equally proves that the "Son" shall *never know* until he actually finds himself here. Nor can he escape from the difficulty by saying, "Christ did not know it *as man*," for it is the "Son of Man" that is to appear "in the clouds of heaven."

Wesley said, "But of that day—the day of Judgment—*knoweth* no man,—not while our Lord was on the earth. Yet it might be afterward revealed to St. John consistently with this." Or it might have been given to Daniel in such a way as to be sealed then, and to remain sealed till the Providence of God unseals it near the time for the end.

IT IS NOT FOR YOU TO KNOW THE TIMES OR  
SEASONS, &c.

Let us read the context. "When they, therefore, were come together, they asked of him, saying, Lord, wilt thou *at this time* restore again the kingdom to

Israel? And he said unto them, It is not for *you* to know the times or the seasons which the Father *hath put in his own power*." Now observe,

1. It says it is not for *you*, living *at this time*, to know. It does not say it is not for *men* to know.

2. It does not say times or seasons which the Father intends shall never be known; but which he hath put *in his own power* to make known by a further revelation, or by the events of his Providence. The time is sealed or hidden until He unseals it. Those living at the time may know, because the Father will then give them the means of knowing; but it is not for me to tell you now; the Father hath put it in his own power.

Now turn over to Rev. i. 1. "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." This additional revelation given by the Father, in connexion with the occurrence in due time of events all ordered by Him, is the key to unlock the visions of Daniel, which the Father put in his own power to furnish.

And now, dear reader, let me entreat you to follow the example of the prophets of old, and search diligently what *manner of time* the Spirit doth signify. Many tell us the end of the world is at hand. Possibly they are correct; and, if they are, how unspeakably important that we all should know it. If there is only a *possibility* of their being correct, we should run to our Bibles, and search them, as we have never before, to see whether it is so. How much more, when the great and the learned, having applied themselves to discover some mistake in the arguments, have been unable to discover any; nay, further, when the attempts to confute them, thus far made, have only placed the arguments in a clearer light, and made them appear doubly strong.

For myself, I have been unable as yet to find the least shadow of an objection to the belief, that the 2300 days terminate sometime between March 21, 1843, and March 21, 1844. In respect to the meaning



of the word *sanctuary*—whether it means the *earth* or *Mount Zion*, I am still undecided. If it means the *earth*, the conclusion seems unavoidable that the world will end as soon as the 2300 days expire. If, however, it means *Mount Zion*, a question occurs, whether the 1335 days are a part of the 2300 days, or whether they constitute a distinct prophetic period. If they belong to the 2300, they terminate with them, and be it observed that at the end of the 1335 days, will be the resurrection. If, however, they do not belong to the 2300, when do they begin and when terminate? Any one must perceive that the 1260 are a part of the 1290 days; also that the 1335 days commence with the 1290. Only one question remains,—did the 1260 and the 1290 commence together, or did they terminate together? That the 1260 terminated in 1798, no unprejudiced person, it seems to me, can doubt. And if the 1290 also terminated then, (having commenced thirty years before the 1260,) then the conclusion seems irresistible that the 1335 terminate about this time—being now forty-five years since 1798, which is the excess of 1335 over 1290. If, however, as is possible, the 1260, 1290, and 1335 days all commence at the same time, the 1260 having terminated in 1798, and the 1290 in 1828, then we are still within thirty years of the end. And this, it would seem with our present light, is the utmost limit to which time can extend, while there are many reasons for believing that but a few days more will close the scene.

Perchance you are a professor of religion, and yet, strange to say, setting in the seat of the scornful, and joining with an infidel church in the infidel cry, “Where is the promise of his coming?”—or, “The prophecies cannot be understood before their accomplishment,” or, “The time has been purposely concealed.” Why not honor God by believing his revelation?

Let me seriously ask, whether Christians living in the last days have not *peculiar* duties to perform? One told me lately he had practical duties to perform, without diving into the prophecies. And is it not a

practical duty to listen when God speaks, to read what God writes, to receive with thankfulness what God communicates, and to be his mouthpiece to an impenitent world, declaring the day of vengeance at hand? Was it sufficient for Jonah to threaten judgments to the Ninevites? Was he not commanded to limit their time of probation to *forty days*? If we *are* in the last days, the most important practical duty we can perform is to proclaim “the hour of his judgment is come.” “If the watchman see the sword come, and *blow not the trumpet*, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; BUT HIS BLOOD WILL I REQUIRE AT THE WATCHMAN’S HAND.”



## Paraphrase of Daniel XI. and XII.

BY S. BLISS.

BEFORE the communication made by Gabriel to Daniel, as recorded in these chapters, Daniel says in the 10th chapter:—

In the third year of Cyrus king of Persia, a thing was revealed unto me Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long; [extending to the end of the world;] and he UNDERSTOOD the thing, and had [more perfect] understanding of the vision [of the 2300 days.]

In those days, I Daniel was mourning three full weeks [inquiring and searching diligently, that I might know more fully, what, and what manner of time the Spirit of Christ, which was in me did signify, when it testified of the time of the sufferings of Christ, and the time of the glory that should follow, in the vision had in the third year of Belshazzar, with its explanation in the first year of Darius. See 1 Peter i. 10—12.] I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. And in the four-and-twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude. \* \* \* \* And he said unto me, O Daniel, a man greatly beloved, *understand the words that I speak unto thee, and stand upright; for unto thee am I now sent.* And when he had spoken this word unto me I stood trembling. Then said he unto me, fear not, Daniel: for from the first day that thou didst set thyself before thy God, thy words were heard, and I am come for [because] thy words [for understanding were heard.] \* \* \* \* Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many [2300] days. \* \* \* \* But I will show thee that which is noted in the scripture of truth; and there is none

that holdeth with me in these things but MICHAEL, your Prince. \* \* \* \* And now will I show the truth.

Behold, there shall stand up yet [after this time] three kings in Persia [Cambyses, son of Cyrus, Smerdis the Magian, and Darius the son of Hystaspes;] and the fourth [Xerxes the Great] shall be far richer than they all; and by his strength through his riches, he shall stir up all [an army of 5,000,000 of men] against the realm of Grecia [but will suffer defeat.]

And a mighty king [Alexander the Great] shall stand up [in Greece,] that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom [the Grecian empire] shall be broken, and shall be divided [into four kingdoms, Macedon, Thrace, Syria and Egypt,] towards the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up even for others [his four generals, Cassander in Greece, Lysimachus in Thrace, Ptolemy in Egypt, and Seleucus in Syria,] beside those [his posterity.]

And [Ptolemy] the king of the south [Egypt] shall be strong, and one of his [Alexander's] princes; and he [Seleucus Nicator, king of Syria, in the north of Judea] shall be strong above him, and have dominion; his dominion shall be a great dominion. And in the end of [many] years, they [the kings of Syria and Egypt] shall join themselves together: for the king's daughter of the south [Bernice, the daughter of Ptolemy Philadelphus, then king of Egypt] shall come to [Antiochus Theus, who will put away his wife Laodice] the king of the north [Syria] to make a [marriage] agreement. But she [Bernice] shall not retain the power of the arm [of Antiochus;] neither shall he [Antiochus] stand, nor his arm [or seed;] but she [Bernice] shall be given up, [will be poisoned by Laodice,] and they that brought her, [her Egyptian women,] and he that begat her, [or as in the margin, "he whom she brought forth," her son,] and he [Antiochus her husband] that strengthened her in those times. But out of a branch of her root shall one [Ptolemy Euergetes, her brother,] stand up in his [father's] estate [as king of Egypt] which shall come with an army, and shall enter into the fortress of [Seleucus Callinicus, the successor of Antiochus Theus] the king of the north [Syria,] and shall deal against them, and shall prevail; and shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and gold; and he shall continue more years than [Seleucus] the king of the north [Syria,] So [Ptolemy] the king of the south [Egypt] shall come into his kingdom, and shall return into his own land. But his [Seleucus Callinicus'] sons [Seleucus Cerauntus, and Antiochus Magnus] shall be stirred



up, and shall assemble a multitude of great forces. And one [of them, Antiochus, his brother Seleucus being dead] shall certainly come, and overflow, and pass through: then shall he return and be stirred up even to his fortress. And [Ptolemy Philopater] the king of the south [Egypt] shall be moved with choler, and shall come forth and fight with him, even with [Antiochus] the king of the north [Syria:] and he [Antiochus] shall set forth a great multitude; but the multitude shall be given into his [Ptolemy's] hand. And when he [Ptolemy] hath taken away the multitude [of Syrians,] his heart shall be lifted up; and he shall cast down many ten thousands [of the Jews of Alexandria, his own subjects:] but he shall not be strengthened by it. For [Antiochus] the king of the north [Syria] shall return, and shall set forth a multitude greater than the former [that Ptolemy overcame] and shall certainly come, after certain years, with a great army and with much riches. And in those times there shall many stand up against [Ptolemy Epiphanus,] the [infant] king of the south [Egypt:] also the robbers of thy people [the Romans] shall exalt themselves to establish [or fulfil the things spoken of them in] the vision [of the 2300 days.] But they [who stand up against Egypt] shall fall.

So [Antiochus] the king of the north [Syria] shall come and cast up a mount and take the most fenced cities; and the arms of the south [Egypt] shall not withstand, neither his chosen people, neither shall there be any strength to withstand. But he [Pompey, the Roman general] that cometh against him [Antiochus, king of Syria] shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, [Judea,] which by his hand shall be consumed. He [Pompey] shall also set his face to enter with the strength of his whole kingdom, and upright ones [or as in the margin, "equal conditions," his army being composed of his equals, with many of the nobility of Rome] with him; thus shall he do: and he shall give him [Cleopatra, queen of Egypt] the daughter of women, corrupting her, [so that she will favor his cause for a while,] but she shall not stand on his side, neither be for him [in his final contest with Julius Cæsar.] After this [desertion to Julius Cæsar] shall he [Pompey] turn his face unto the [Grecian] isles, and shall take many. But a prince [Julius Cæsar] for his own behalf shall cause the reproach offered by him [Pompey] to cease; without his [Cæsar's] own reproach, he shall cause it to turn upon him [Pompey.] Then [after the death of Pompey] he [Julius Cæsar] shall turn his face towards the fort of his own land [Rome:] but [as he is to be crowned emperor] he shall stumble and fall and not be found. Then [after the assassination of Julius Cæsar] shall stand up in his [Julius'] estate

[Augustus Cæsar] a raiser of taxes, (see Luke ii. 1.) in the glory of his kingdom: but within few days he shall be destroyed, neither in anger nor in battle [but will die peacefully in his own bed.] And in his [Augustus'] estate shall stand up [Tiberius Cæsar,] a vile person, to whom they shall not give the honor of the kingdom: but he shall come in [to imperial office] peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also [our Saviour] the Prince of the covenant [which God made with Abraham, Gal. iii. 16.] will be crucified by those under his authority.]

And after the league [to be] made with him [Rome, by the Jews, B. C. 158,] he [Rome] shall work deceitfully: for he [Rome] shall come up, and shall become strong with a small people, [that were once but a little republic on the banks of the Tiber, in Italy.] He [Rome] shall enter peaceably even upon the fattest places of the province [of Judea,] and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them [the Jews after their league with Rome] the prey, and spoil, and riches, [taken from other conquered nations:] yea, and he shall forecast his devices against the strong holds, even for a time [or 360 years from B. C. 31, when Rome triumphed over Egypt during the supremacy of Roman glory, to A. D. 329, when the seat of imperial power was removed from Rome to Constantinople, and the glory of Rome departed.] And he [Rome] shall stir up his power and his courage against the king of the south, [Egypt] with a great army; and the king of the south [Egypt] shall be stirred up to battle [with the Romans,] with a very great and mighty army; but he [Egypt] shall not stand: for they shall forecast devices against him. Yea, [Antony and Cleopatra with their army,] they that feed of the portion of his meat shall destroy him [by their treachery and cowardice] and his army shall overflow; and many [of his subjects] shall fall down slain.

And [when Antony and Augustus, after the death of Julius Cæsar, reigned jointly in Rome,] both of these kings' hearts shall be to do mischief [to each other,] and they shall speak lies at one table [each thinking to deceive the other:] but it shall not prosper, for yet the end [of the Roman prosperity] shall be at the time [or end of the 360 years] appointed. Then [after the conquest of Egypt] shall he [Rome] return into his own land with great riches; and his heart shall be against the holy covenant [which God made with our father Abraham] and he shall do exploits [in persecuting Christians, by which more than 3,000,000 suffered martyrdom] and shall return to his own land. At the time appointed [when the 360 years end] he [Rome] shall return, and come toward the south



[Egypt;] but it shall not be as the former [when Rome went to conquer Egypt,] nor as the latter [when it overthrew the Jewish nation:] for the ships of Chittim [under Heraclian, count of Africa] shall come against him; therefore shall he be grieved and return, and have indignation against the holy covenant [because the Christians refuse to bear arms in support of the state;] so shall he do; he shall even return and have intelligence with them that forsake the holy covenant [and the Christian religion.] And [those that take up] arms shall stand on his part. And they [the barbarians from the north of Europe] shall pollute [Rome] the sanctuary of strength, and [shall conquer the empire, out of which ten kingdoms, corresponding with the ten toes of the image, and horns of the fourth beast, shall arise. These ten kings being converted to Christianity] shall take away the daily sacrifice [of the pagan rites, about A. D. 508,] and they shall place the abomination that maketh desolate [in its place—the Man of Sin,—Papacy, the Wicked to be revealed when that which hindered is taken out of the way; 2 Thess. ii.] And such as do wickedly against the covenant shall he [the Pope, now having the supremacy] corrupt by flatteries; but the people that do know their God shall be strong and do exploits. And they that understand among the people, [“that do know their God,]” shall instruct many [in the truth;] yet they shall fall [before the persecutions of papacy, and die] by the sword and by flame, by captivity, and by spoil, many days [or 1260 years from A. D. 538 to 1798.] Now when they shall fall, they shall be holpen with a little help; but many shall cleave to them by flatteries. And some of them of understanding shall fall to try them, and to purge, and to make them white, even to the time of the end [of papal supremacy;] because it is yet for a time appointed, [when the 1260 years end.] And the king [the Pope] shall do according to his will: and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper [after his dominion is taken away in making war against the saints, and prevailing against them] till the indignation be accomplished, [when the Ancient of days will sit, judgment be given to the saints of the Most High, and the time come that they will possess the kingdom; Dan. vii. 22; and then that Wicked will be destroyed, by the brightness of Christ's coming; 2 Thess. ii. 8;] for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all, [taking for his title, “The Lord God, the Pope.”] But in his estate [when he has the supremacy] shall he honor the god of forces, [uniting civil with his ecclesiastical powers;] and [departed saints] a god

whom his fathers knew not, shall he honor with gold and silver, and with precious stones and pleasant things. Thus shall he do [in Rome] in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain, [portioning out distant countries to whom he will.] And at the time of the end [of the Papal supremacy, when the Atheistical government of France, of which Bonaparte is the head, shall have succeeded to the dominion, and personify the exceeding great horn] shall the king of the south [Egypt] push at him [the government of France, which then has the supremacy in the Roman territory;] and the king of the north [Syria] shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries [of Egypt,] and overflow [it,] and pass over [into Syria.] He shall enter also into the glorious land [of Palestine,] and many countries shall be overflowed; but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon, [as his defeat in Syria will change his purpose of entering those countries.] He shall stretch forth his hand also upon the countries [of Europe,] and the land of Egypt shall not escape, [for after his discomfiture in Syria, Bonaparte will return and conquer Egypt.] But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and Ethiopians shall be at his steps—[his conquests extending to Nubia, ancient Ethiopia on the south, and to Barca, ancient Lybia on the west.] But tidings out of the east [of Europe, Russia,] and out of the north [of Europe, England, of the alliance formed against him] shall trouble him; and therefore shall he go forth with great fury [with half a million of men, expecting] to destroy [Russia, which he will not accomplish,] and [instead of the victory he expected] utterly to make away many [of his own army, and lose the supremacy.] And he [the nations of Europe, who will represent the exceeding great horn after France shall lose the supremacy,] shall plant the tabernacle of his palace between the seas, in the glorious holy mountain [of Olives, when the nations are assembled in the valley of Jehosaphat, in the last great battle of the Lord God Almighty;] yet he shall come to his end, and none shall help him, [for the Lord will fight against those nations as when he fought in the day of battle. Zech. xiv. 3.] And at that time shall Michael stand up [to receive the kingdom of the earth]—the great Prince which standeth for the children of thy people, [and his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; Zech. xiv. 4;] and there shall be a time of trouble such as never was since there



was a nation even to that same time, [when all the tribes of the earth shall wail because of him.] And at that time thy people [all who are of the faith of Abraham] shall be delivered [from the dominion of death and the curse,] every one that shall be found written in the [Lamb's] book [of life.] And many [or the multitude] of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine [in the kingdom of the Lord] as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end [of papacy, when] many shall run to and fro, and knowledge shall be increased [respecting these things.]

Then I, Daniel, looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river. How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times, and an half [that the supremacy of papacy shall continue;] and when he shall have accomplished to scatter the power of the holy people [at the end of the seven times or 2520 years from Manasseh's captivity, when the Gentiles had the dominion over them, till the times of the Gentiles are fulfilled,] all these things shall be finished.

And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end [of papal supremacy, when it will be understood.] Many shall be purified and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand [how long it will be to the end of all these wonders,] but the wise, [they who are to shine as the brightness of the firmament at that time,] shall understand. And from the time that the daily sacrifice [of Paganism, about A. D. 508,] shall be taken away, and the abomination [of papacy] that maketh desolate shall be set up [to the time of the end, when knowledge shall be increased on this subject,] there shall be one thousand two hundred and ninety days [1290 years.] Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days, [1335 years from about A. D. 508.] But go thou thy way till the end [of these wonders] be: for thou shalt rest and stand in [for] thy lot, [in the resurrection] at the end of the [1335] days.

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