

ASC 001997

A

REVIEW
OF THE
SECOND ADVENT PUBLICATIONS.

FIRST PUBLISHED IN

THE NEW ENGLAND PURITAN.

BY ENOCH POND, D. D.

False prophets shall arise, and shall deceive many.—Matt. xxiv. 11.

THIRD EDITION.

BOSTON:

PRINTED BY S. N. DICKINSON.

HERITAGE CENTER
1843.

James White Library

ANDREWS UNIVERSITY

CONTENTS.

	Page.
CHAPTER I.	
Statement of Miller's Theory,	3
CHAPTER II.	
Examination of Miller's Theory,	6
CHAPTER III.	
Objections to Miller's Theory,	34
CHAPTER IV.	
Inconsistencies. Injurious Influence,	47
CHAPTER V.	
Miller's Millenium Unscriptural,	58

REVIEW
OF THE
SECOND ADVENT PUBLICATIONS.

CHAPTER I.

STATEMENT OF MILLER'S THEORY.

AT the last advices, these publications were seventeen in number — some of them considerable volumes — besides reports, charts, tracts, hymns, manuals, &c. The writers are not entirely accordant in their statements and views; but they all set forth the speedy coming of Christ in the clouds of heaven, to raise and judge the righteous dead, to change the bodies of the saints who are alive, and to destroy the earth by a general conflagration. These mighty revolutions are confidently anticipated the next year; or if they do not occur in 1843, they certainly cannot be long delayed. They are events to be *instantly expected*, and must take place, at farthest, *very soon*.

If this doctrine is true, it certainly should be known, that the world may be in readiness for the coming catastrophe. Or if it is false, the character of it should be known, that men may not be excited and hardened, and the cause of religion injured, by unfounded alarms. In either case, the theory

should be faithfully examined, and the truth on the subject should be elicited.

The more prominent advocate of the theory in question, and the author of several of the publications before us, is Mr. William Miller, of Hampton, New York. After having been, for a long time, an avowed infidel, he was converted to the Christian Faith, in 1816, and connected himself with the Baptist Church, of which he is still a member. For the last eight or ten years, he has devoted much of his time to lecturing on the subject of the prophecies, and to the propagation and defence of his favorite theory respecting the approaching end of the world. This theory we give in his own words :

I believe that the Scriptures do reveal unto us, in plain language, that Jesus Christ will appear again on this earth, that he will come in the glory of God, in the clouds of heaven, with all his saints and angels; that he will raise the dead bodies of all his saints who have slept, change the bodies of all that are alive on the earth that are his, and both these living and raised saints will be caught up to meet the Lord in the air. There the saints will be judged and presented to the Father, without spot or wrinkle. Then the Gospel kingdom will be given up to God the Father. Then will the Father give the bride to the Son Jesus Christ; and when the marriage takes place, the church will become the "New Jerusalem," the "beloved city." And while this is being done in the air, the earth will be cleansed by fire, the elements will melt with fervent heat, the works of men will be destroyed, the bodies of the wicked will be burned to ashes, the devil and all evil spirits, with the souls and spirits of those who have rejected the gospel, will be banished from the earth, shut up in the pit or place prepared for the devil and his angels,

and will not be permitted to visit the earth again until 1000 years. This is the first resurrection, and first judgment. Then Christ and his people will come down from the heavens, or middle air, and live with his saints on a new earth in a new heaven, or dispensation, forever, even forever and ever. This will be the restitution of the right owners to the earth.

Then will the promise of God, to his Son, be accomplished: "I will give him the heathen for his inheritance, and the utmost parts of the earth for his possession." Then "the whole earth shall be full of his glory." And then, will the holy people take possession of their joint heirship with Christ, and his promise be verified, "the meek shall inherit the earth," and the kingdom of God will have come, and "his will done in earth as in heaven." After 1000 years shall have passed away, the saints will all be gathered and encamped in the beloved city. The sea, death and hell will give up their dead, which will rise up on the breadths of the earth, out of the city, a great company like the sand of the sea-shore. The devil will be let loose, to go out and deceive this wicked host. He will tell them of a battle against the saints, the beloved city; he will gather them in the battle around the camp of the saints. But there is no battle; the devil has deceived them. The saints will judge them, the justice of God will drive them from the earth into the lake of fire and brimstone, where they will be tormented day and night, forever and ever. "This is the second death." After the second resurrection, second judgment, the righteous will then possess the earth forever.

I understand that the judgment day will be a thousand years long. The righteous are raised and judged in the commencement of that day, the wicked in the end of that day.

Such is the theory of Mr. Miller, stated at length in his own words. It contains, as our readers will perceive, some novelties, as well as some established

truth. It treats of the most sublime and awful subjects, which should never be mentioned but with the greatest seriousness, or inquired into but with the utmost candor, and with earnest prayer for the Divine teaching and blessing.

It is proposed, first, to examine the principal arguments with which the advocates of the above theory have endeavored to support it; and secondly, to state some objections to it, which have occurred to our own minds.

CHAPTER II.

EXAMINATION OF MILLER'S THEORY.

FIRST ARGUMENT:

ONE of the principal arguments in support of the theory of Mr. Miller, is drawn from *the typical character of the weekly Sabbath*. We are now just at the close, it is said, of the first six thousand years of the world. They terminate the next year: and as God created the world in six days, and rested the seventh, so the first six thousand years of the world were to be years of toil, perplexity, and trouble, but the seventh millenary, or thousand years, is to be a season of holy rest, when Christ is to reign on the renovated earth, with all his redeemed people.

This argument, so far as it bears on the question before us, is evidently based on the three following assumptions, viz., that the first six thousand years of the world end the next year; that the seventh thousand years are to be the Millennium; and that the

Millenium is to be preceded by the second coming of Christ, the resurrection of the saints, &c. If these assumptions are true, the argument is sound and good; but if they are not true, or if either of them is not true, it is good for nothing. Let us, then, look at each of the three assumptions.

In the first place, is it true, that the first six thousand years of the world are to terminate the next year? This, we affirm, is more than Mr. M. knows; and more than any one else in this world *can* know. Those who have not attended closely to the subject, can have no idea of the difficulties in the way of settling precisely the ancient chronology. The years of the ancients contained only 360 days—less than the actual year, by more than five days—by which means they lost more than a month every six years. This difficulty was remedied, in part, by the occasional addition of a month to the year; still, the error was sufficient, if there was no other cause, to involve their years in confusion and uncertainty. But as to the *number* of years which transpired before the coming of Christ, the best chronologers are far from being agreed. According to the common calculation, our Saviour was born, A. M. 4004. Archbishop Usher and Calmet, with greater probability, place his birth four years earlier. Between Usher and Hales, another eminent chronologer, there is a difference, as to the age of the world, of more than 1400 years. Mr. Miller dates the birth of Christ A. M. 4157. Mr. Shimeall, another of the advocates of our Lord's speedy coming, thinks he was born, A. M.

4132. Amidst all this diversity of opinion, who shall decide as to the exact truth? Who *can* decide? We hesitate not to say, that no one can, because there are chasms in the ancient chronology — the chronology of *Scripture* — which can be supplied only by conjecture. It is only in this way, that Mr. M. and his followers get over certain difficulties. They *conjecture* that particular intervals, the precise length of which the Scriptures have not determined, were thus or so; but whether their conjectures are to be depended on, who can tell? The present age of the world we hold to be one of those things which can never be known on earth, without a new revelation. The means of knowing it are lost to us, and cannot be recovered. The most that we can expect, after all our researches, is to approximate to the truth, in reference to this matter. — It appears, therefore, that the first of the assumptions in the argument before us is not supported. There is no sufficient evidence, and no probability (as we think) that the first six thousand years of the world are to end in 1843.

But suppose it were so. Admitting this point to be well established: What evidence have we, that the seventh thousand years are to be the Millenium? Have the inspired writers any where told us as much as this? Certainly not. They have given us not the slightest information on the subject. The Jews had a tradition that the seventh millenary of the world was to be one of rest and peace. The same opinion has prevailed to some extent, and at differ-

ent periods, among Christians. But whether this opinion be correct, or not — since the Bible is silent on the subject — who can determine ?

But granting that this opinion is correct. Admitting, for the sake of argument, (what can never be proved,) that the seventh millenary of the world is to commence the next year, and is to constitute what is commonly called the Millenium: how do we know that it is to be such a Millenium as Mr. M. expects? Most christians suppose that the Millenium is to *precede* the coming of Christ and the day of Judgment, and is to be enjoyed in this world. What evidence has Mr. M. afforded, that it is to *succeed* the coming of Christ and the day of Judgment, and lies over in the other world? We shall have occasion to look at this point again. Suffice it to say here, that he has afforded no evidence in the case which is at all satisfactory to us. — We see, then, that each of the three assumptions, on which Mr. Miller's first argument rests, is without support. It follows, therefore, that the argument itself is baseless and worthless.

SECOND ARGUMENT.

A second argument in support of the theory in question, is drawn from the 2300 days, spoken of in Daniel viii. 14. This passage stands in connexion with Daniel's vision of the ram and the he-goat. Out of one of the horns of the goat, came forth a little horn, which "waxed exceeding great, even to the host of heaven," and by him "the daily sacrifice was taken away, and the place of his sanctuary was cast down." "Then heard I one saint speaking, and

another saint said unto him which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, "Unto 2300 days. Then shall the sanctuary be cleansed."

To frame an argument out of this passage, Mr. M. is under the necessity of assuming, first, that the 2300 days stand for so many years; secondly, that this period commenced in the year 457 before Christ, and consequently will end, A. D. 1843; and thirdly, that when it does end, Christ will come in the clouds of heaven, and the world will be burned up. But what proof is there on which to rest either of these assumptions? If we were to admit that, in prophetic language, a day does sometimes stand for a year, it will not be pretended that this rule is of invariable application. It can hardly be pretended that it is to be applied *generally*, in the interpretation of prophetic numbers. And what reason can be assigned for its application here? Some of the most distinguished commentators of modern times have supposed that the little horn in the 8th chapter of Daniel denotes Antiochus Epiphanes, one of the most cruel persecutors and oppressors of the Jews; and that the 2300 days (or evenings and mornings, as it is in the original) are to be understood literally, marking the precise time during which "the daily sacrifice was taken away" by Antiochus, and the place of "the sanctuary was cast down."

But supposing the 2300 days not to be understood literally; supposing them to denote so many years;

what evidence have we that they commenced 457 years before Christ, and of course will terminate A.D. 1843? The only evidence adduced by Mr. M., in proof of this point, is, that this was the commencement of another prophetic era marked by Daniel, viz. that of the seventy weeks. "Seventy weeks are determined upon thy people, and upon the holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. Know therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince, shall be seven weeks and three score and two weeks," &c. Seventy weeks are 490 days; and as days here are supposed to stand for years, the prediction was, that in 490 years from the time of the commandment to restore and to build Jerusalem, the Messiah was to be cut off as an expiation for sin.

But there were four distinct commandments to restore and to build Jerusalem: the one given by Cyrus in the first year of his reign; another by Darius, in the second year of his reign; a third given to Ezra by Artaxerxes Longimanus, in the seventh year of his reign; and a fourth given to Nehemiah by the same Artaxerxes, in the twentieth year of his reign. It is not quite certain to which of these several commandments the prophecy in Daniel relates, and consequently at what time the seventy years commenced. We will concede, however, to Mr. M., that the third commandment—that given to

Ezra, was the one intended, and that the date of it was 457 years before Christ. And now we would ask, with great seriousness, *How does Mr. M. know that the 2300 years (if years they be) and the seventy years commence together?* It is essential to his argument to show that they both did commence together; but how can he show this? We hesitate not to say, that there is not a particle of evidence in the Scriptures that these two prophetic eras commenced together, but much evidence to the contrary. They belong to two separate visions, the one recorded in the 8th chapter of Daniel, and the other in the 9th. Not less than fifteen years elapsed between the two visions, and there is nothing in the phraseology of the latter vision, which is that of the seventy weeks, to show that it has any connexion with the former. So far from this, the circumstances of the case clearly indicate that the two eras could not have commenced together; as remarked already, the 2300 days (or years) relate to the persecutions and oppressions of the little horn. This little horn came up from the head of the he-goat, which signified the Grecian Empire, long after the Grecian Empire had been in existence. At first, the he-goat had only one notable horn between his eyes, which represented Alexander. When this was broken, four horns came up in place of it, which signified the four kingdoms into which the great Grecian Empire was divided after Alexander's death. Out of one of these four horns came forth the little horn, which waxed exceeding great, and the period of whose ravages is denoted by the 2300 days. It is certain, therefore, that the 2300 days

could not have commenced, till long after the death of Alexander, and after the division of his empire into the four kingdoms of Syria, Egypt, Macedon and Thrace.

But if the seventy weeks commenced at the time we have supposed — the date of the decree given to Ezra to go up and build Jerusalem, or 457 years before Christ, their commencement dates back quite into the times of the Medo-Persian empire, denoted by the ram, before the he-goat or any of his horns existed. After the date of the seventy weeks, in the days of the Medo-Persian ram, the he-goat (with his one great horn) comes upon the stage, and destroys the ram. Then his great horn is broken, and four horns come up in the place of it. Then, after a time, the little horn comes up out of one of these four horns; and the 2300 days mark the period of the ravages of this little horn. From this explanation of the matter, any one can see, that the 2300 days could not commence simultaneously with the seventy weeks, or in the year 457 before Christ, and of course (supposing them to mean years) cannot terminate in the year 1843.

But setting aside all this, and admitting, for argument's sake, not only that the 2300 days mean years, but that they commenced 457 years before Christ, and will terminate in 1843; *how does Mr. M. know that the end of them will bring us down to the end of the world?* Does Daniel say so? Do the Scriptures any where teach this? Nothing like it. At the end of the 2300 days, "the sanctuary is to be cleansed," which is a very different thing from the world's being

burned up. In the language of scripture, this fallen, polluted world is never called a *sanctuary*; nor is the final conflagration called the *cleansing* of the sanctuary. To the mind of Daniel — to the mind of any ancient Jew, the word sanctuary had a specific meaning. It denoted a particular part of the temple, where the holy rites of the Jewish religion were performed. The cleansing of the sanctuary, denoted a purification of this part of the temple, after having been for a time polluted. In every view, therefore, this argument of Mr. M. (which is really one of his main pillars) is entirely without foundation. It is not likely that the 2300 days stand for so many years; and if they do, it is certain they could not have commenced at the same time with the seventy weeks, or 457 years before Christ — or if we admit even this, there is nothing to indicate that the end of the 2300 days (or years) is to bring us down to the end of the world.

THIRD ARGUMENT.

A third argument in support of Mr. Miller's theory is drawn from a certain period spoken of in Daniel and the Apocalypse as a "time, times and a half;" "forty and two months;" and "one thousand two hundred and three score days." Thus in Daniel's vision of the four beasts, the saints are to be given into the hand of the little horn of the fourth beast until "a time and times and the dividing of time." Dan. vii. 25. Also in the 12th chapter of Daniel, when one inquired, "How long shall it be to the end of these wonders?" another lifted up his hand to heaven, and "swore by him that liveth forever and ever,

that it shall be for a time, times and a half." It was revealed to John, that the holy city should be trodden down of the Gentiles "forty and two months;" and that the two witnesses were to prophesy in sack-cloth "a thousand two hundred and three score days;" Rev. xi. 2, 3. After the mystical woman had fled into the wilderness, she was to be nourished there from the face of the serpent "for a time, times and half a time." Also the mystical beast with seven heads and ten horns, was to continue "forty and two months;" Rev. xii. 4, xiii. 5. The "time, times and a half" spoken of in these passages is supposed to be three years and a half; which is just "forty and two months," and these (allowing thirty days to a month) make 1260 days. The same length of time is probably denoted under all these different forms of representation. Mr. M. supposes that they signify the same *identical period*—the period of the church's oppression by the power of Antichrist, or the Papacy; that this period is 1260 years; that it commenced A. D. 538, when the saints were given into the hand of the Pope of Rome; that it ended A. D. 1798, when the Pope was carried prisoner into France; that forty five years more are added, in which Popery is to consume away and perish; and that the final end of Popery, and of all earthly things, is to take place in 1843. Such is the argument, made up, as all must see, of a long string of suppositions or assumptions. If all these are well founded, the argument is good; but if otherwise, it is good for nothing.

In considering these assumptions, we shall not

take time to go into an examination of the first two, viz., that these different forms of expression in Daniel and the Apocalypse denote the same identical period — the period of the Church's oppression by the power of the Papacy: and that this period is 1260 years, supposing a day to stand for a year. We concede these points, not because they are unquestionable or unquestioned, but because we have not time to go into a consideration of them, nor is it necessary for our present purpose. Admitting, then, that the 1260 days stand for so many years — the years of Papal domination and oppression; was the Papacy set up and the saints of God subjected to it, A. D. 538? Did it receive its death blow in 1798? Will it come to its end, and all earthly things end with it, in forty-five years more, viz., in 1843? These are all points which may well admit of question, and the proofs of which (if there be any) should be carefully considered.

It is alleged by Mr. M. and his followers, that about the year 538, the Bishop of Rome was constituted Pope by the Emperor Justinian, and the Church universal was committed to his hands. But we can find nothing in the history of those times, which goes to justify these assertions. Near the commencement of his reign, Justinian had a dispute with the monks respecting a certain point of doctrine. Both referred the matter to the Bishop of Rome. After long deliberation, the bishop decided in favor of the Emperor. While the question was pending, the Emperor was very obsequious to his Holiness; and

after it was decided, he wrote him a highly complimentary letter. This letter, Baronius, a popish historian of the 16th century, has laid hold of, with a view to turn it to some account in the support of the pretensions of the Popes.* Mr. M. has derived his view of the matter, at second or third hand, from Baronius. But that Justinian conferred no new powers on the Romish bishop at this time, according to his own understanding of it, or that of any one else, is perfectly evident from the subsequent history: for during his whole reign of almost forty years, this Emperor regarded *himself*, and not the Popes, as the head and governor of the Church. He made laws for the Church relating to its internal economy, and extending to the minutest particulars. He called councils, and directed their deliberations. He decided controversies, deposed bishops; and, as Mr. Milner well observes, was himself "the Pope, as well as the Emperor of the Roman world." This does not look as though, in the early part of his reign, he had committed all authority to the Bishop of Rome.

We have evidence to the same point in the manner in which Justinian treated the Popes themselves. He obliged Pope Vigilantius to come and go at his bidding; to affirm a thing, and then deny it; and in repeated instances to contradict himself. In short, to use the language of Mr. Bower, Justinian "was a full match for the Popes. Though the rest of the world often yielded to them for the sake of peace, he never would. Nay, one of the Popes was obliged

* See Bower's *Lives of the Popes*, Vol. ii., pp. 239, 435.

to yield to him, and to condemn the opinion which he had before maintained."*

It is evident from the subsequent history of the Popes, that *they* did not think they had been exalted to supreme power in the church by any decree of Justinian. In the year 587, fifty years subsequent to the date of Mr. Miller. John, bishop of Constantinople, began to assume the title of *universal bishop*. At this, Gregory, bishop of Rome, was greatly disturbed, insisting that the title was "profane, anti-christian, and infernal, by whomsoever assumed."† He could hardly have said as much as this, if one of his own predecessors had been constituted universal bishop, and all power in the church had been committed to him, fifty years before.

On the whole, the pretence that Justinian originated the Papacy in 538, and then conferred on the bishop of Rome the powers which he afterwards exercised, is entirely without foundation. All who have looked carefully into the history of the Papacy, know that its usurpations were accumulated gradually. This enormous oppressive power did not spring up at once. It grew up from small beginnings, and by occasional accessions, till at length it exalted itself above all that was called God or was worshipped, sitting in the temple of God, and showing itself that it was God. So early as the close of the second century, Victor, bishop of Rome, began to act the Pope, in excommunicating the Asiatic bish-

* Lives of the Popes, Vol. ii., p. 435. Note.

† Mosheim's Ecc. Hist., Vol. i., p. 461.

ops, because they did not agree with him as to the time of observing Easter. Fifty years later, Stephen, bishop of Rome, became still more arrogant, and excommunicated both the Asiatic and African bishops, because they differed from him concerning the baptism of heretics. In the year 344, "a provincial synod at Sardica acknowledged the bishop of Rome as primate, and as the last tribunal of appeal from the other bishops." The Emperor, Valentinian III. made the same acknowledgment in the year 445. In 606, the bishop of Rome first received the title which one of his predecessors a little before had declared to be "profane, anti-christian, and infernal;" the title of *universal bishop*. In the year 756, the Pope first received his temporal dominions, as a donation from Pepin, king of the Franks, and thus became not only an ecclesiastical ruler, but a temporal prince. These facts show something of the manner in which the great power of the Popes of Rome was acquired. It grew up gradually, by occasional accessions, and did not reach its height until as late as the 12th or 13th century. It is exceedingly difficult to fix upon any one time, and say that *here is the origin of Popery*. Sure I am that the time fixed upon by Mr. Miller, (A. D. 538,) has no special claim to be thus considered.

Another of the assumptions in the argument before us is, that Popery was overthrown, or received its death blow, just 1260 years from 538: i. e. in the year 1798. Is this true? In the year 1798, the French revolution was in progress, by which Popery like every thing else was shaken. In this year,

Pope Pius VI. was brought prisoner into France, where he died the next year.* But did Popery die with him? or did it receive a blow which seriously weakened or affected it? By no means. The successor of Pius VI. was crowned in the year 1800. Only four years afterward, he was called to place the Imperial diadem on the head of Napoleon; by whom, from this period, both Popery and the Popes were regarded with much favor.

Popery did not cease, from the year 1798, to be a *temporal* power, and a *persecuting* power. The temporalities of the church, which were taken away for a season, were soon restored, and remain in the hands of the Pope to the present time. The *persecutions* of the Romish church have not been so frequent, or so terrible, since the reformation, as they were before; still we hear of them at intervals, and have often heard of them since the year 1798. Were the attempt seriously made to circulate the Scriptures and propagate the gospel in Austria, Italy, Naples, Spain, or in almost any other country where the Catholic religion is established, we should undoubtedly hear of them again. The truth is, Popery was not overthrown, nor did it receive its death blow, in 1798. It received no shock or infliction by which it was seriously affected or weakened. Nor has it been consuming away, as Mr. M. represents, ever

* This was not the first time that the Popes had been taken into France. In the beginning of the 14th century, the very seat of the Popedom was removed from Italy to France, where it remained seventy years.

since. During some portion of the subsequent time, especially since the restoration of the Jesuits, it has been apparently gathering strength. It still sways its sceptre over not less than 150,000,000 of human souls. It is making the most vigorous efforts, at the present time, to extend its power, and probably was never more confident in its anticipations of ultimate success.

But supposing we were to admit, in opposition to all the evidence that has been exhibited, that Popery originated with Justinian in 538; that it received its death blow in 1798; that it has been consuming away ever since, and is to come to its end the next year; still, how can it be made to appear that all earthly things are to end with it? How can it be shown that when Popery is finally destroyed, the Judgment is to set, and the present earth to be consumed? We see no evidence of this in the Scriptures, but much evidence to the contrary. It is generally believed by evangelical christians, that Popery is the great Antichrist of the New Testament, the destruction of which will be followed by a long period of rest and peace to the church, commonly called the Millenium. But is the Millenium to *follow* the second coming of Christ, or not rather to *precede* it? The Scriptures represent the Millenium as next following the destruction of the Romish harlot, after which is the last great apostacy of the earth, the second coming of Christ, the day of Judgment, the new heavens and the new earth, and the everlasting mansions prepared for God's people. Such is the order of events detailed by John in the

last four chapters of the Revelation, and it will be hard for Mr. Miller, or any one else to reverse it.

FOURTH ARGUMENT.

A fourth argument in support of Mr. Miller's theory, is derived from certain numbers in the last chapter of Daniel. "From the time that the daily sacrifice 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 waiteth and cometh to the thousand three hundred and five and thirty days." Mr. Miller's argument from this passage is based on the three following assumptions: First, that the days here spoken of stand for so many years; secondly, that these years commenced A. D. 508, and of course will end, the smaller number in 1798, and the larger in 1843; and thirdly, that with the end of the larger number will be the end of the world. — In regard to the first of these assumptions, we have only to say, that though it would be difficult for any sober interpreter to prove that the days here spoken of stand for so many years, still, we are willing to cut the matter short, by conceding the point that it may be so.

We come, then, to the second assumption, which is, that these years commenced A. D. 508. The reason assigned by Mr. M. for commencing them in 508, is, that *then* Paganism ceased in the Western Roman empire. At this time, says he, *the last* of the ten kingdoms into which the empire was divided renounced idolatry, and became professedly Christian. But Daniel dates these days (or years) "from the

time that the daily sacrifice shall be taken away, and the abomination that maketh desolate is set up." And what resemblance, we ask, is there between the "taking away of the daily sacrifice," which was a Jewish rite, and the setting up of "the abomination that maketh desolate," and the renouncing of idolatry by the nations which invaded and broke up the Western Roman empire, and their making a profession of the religion of Christ? One might think that the conversion of these nations would be predicted, rather as a restoring of "the daily sacrifice," than the taking of it away; and as the pulling down of "the abomination that maketh desolate," rather than the contrary.

But waiving this objection to Mr. Miller's date of these prophetic numbers, it may be observed, that the last of the ten kingdoms into which the Roman empire was divided did not become Christian so early as the year 508. Two of these kingdoms, as enumerated by Mr. M. himself, were the Anglo-Saxons in Britain, and the Huns in Hungary. But the Anglo-Saxons were not converted until the beginning of the seventh century; and the Huns were not converted sooner than the tenth.* In every view, therefore, the fixing of the year 508 as the commencement of these numbers in Daniel, seems purely arbitrary. We can conceive of no reason for it, except that 508 added to 1290 makes 1798; and the same number, added to 1335, makes 1843.

But there is a third assumption in the argument

* See Mosheim's Ecc. Hist. Vol. 1, page 500. Vol. 2, p. 26

before us, which is, that the end of the 1335 days (or years) is to coincide with the end of the world. But what proof of this does the passage in Daniel afford us? Just none at all. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." But may not the people of God be blessed before the end of the world? Have they not often been blessed in *this* world? May they not be again?

OTHER MINOR ARGUMENTS.

Another of Mr. Miller's arguments is founded on a passage in Hosea vi. 1, 2. "Come, and let us return unto the Lord; for he hath torn and he will heal us; he hath smitten, and he will bind us up. After *two days* will he revive us; in the *third day* he will raise us up, and we shall live in his sight."—In order to make any thing of this passage, Mr. M. first supposes that the days here spoken of denote each, not a year, but a *thousand years*. 'After two thousand years will he revive us; in the third thousand years he will raise us up, and we shall live in his sight;'—a supposition, without the semblance of reason or Scripture for its support. He might just as well have said that a day here stands for ten thousand years, as that it stands for one.

But supposing the two days to stand for two thousand years, when do these years commence? Mr. M. fixes the date of them 158 years before Christ—at the time when the Jews first entered into a league offensive and defensive with the Romans. But there is nothing in the passage, or in any other part of the

Bible, which should lead an interpreter to fix upon this date. Besides, it is doubtful whether the league referred to was formed just 158 years before Christ. Dean Prideaux, following the author of the *Maccabees*, makes it 161 years before Christ; while Josephus does not make it more than 150. In every view, the date of the 2000 years (on supposition that the two days stand for so long a period) seems perfectly arbitrary.

But there is another assumption in the argument which is equally without foundation, viz. that the *third day*, (or as Mr. M. will have it) the third thousand years, is to be the Millenium, which is to follow the coming of Christ and the day of Judgment. Now the passage says nothing about the Millenium, either before Christ's coming, or after it. "After two days, he will revive us; in the third day he will raise us up, and we shall live in his sight." The people of God have had many revivals antecedent to the Millenium. They may have many more.

Mr. Miller has another argument precisely similar to this, and equally futile, founded on a passage in Luke xiii. 32. "Go tell that fox, behold I cast out devils and do cures to-day, and to-morrow, and the third day I shall be perfected." Day here, as in the former case, he makes to stand for a thousand years. "Go tell that fox, behold I cast out devils and do cures this thousand years, and the next, and during the third thousand years I shall be perfected." The first two thousand years he supposes to commence 158 years before Christ, the alleged date of the Roman league, and to terminate in 1842 or 3, when the

third thousand is to commence, which is to be the Millenium. I cannot stop to examine such an argument as this. The assumptions in it are the same as in the one last considered, and have not the shadow of reason or Scripture for their support. Persons who will allow themselves to take such liberties in interpreting the Bible, need never be at a loss for proof-texts on any subject or theory whatever.

Mr. M. founds one of his arguments on a passage in Lev. xxvi. 23, 24. "If ye will not be reformed by me by these things, but will walk contrary unto me, then will I also walk contrary unto you, and I will punish you yet *seven times* for your sins." These "seven times," Mr. M. informs us, mean seven years; seven years contain 2520 days; and each of these days stands for a year. So that the denunciation against the Israelites was, that they should be punished 2520 years. This long period, Mr. M. supposes, commenced 677 years before Christ, when Manasseh, King of Judah, was carried into captivity, and Israel was carried captive out of his land; and will terminate (as all his prophetic periods are pretty sure to do) in 1843. This argument, it will be perceived, like most of those already examined, is made up of a series of assumptions, not one of which is supported by proof. There is no proof, for example, that the "seven times," spoken of by Moses, signify seven years; or if they do, that these years stand for 2520 years. Or if we were to grant all this, there is no proof that this period commenced 677 years before Christ, and no reason can be imagined why it should date from that period, except that, in this case,

it will terminate in 1843. As to the captivity of Manasseh, King of Judah, no being on earth can tell when it did take place. He reigned above fifty years; and at *some* time in the course of his long reign, he was carried captive by the King of Assyria to Babylon, where he humbled himself, and repented, and was afterwards restored to his kingdom. (2 Chron. xxxiii. 11.) But at *what* time his captivity occurred, the sacred historian has not informed us. And as to the carrying away of the children of Israel, this did not occur at the time of Manasseh's captivity, or at any time during his reign. They were removed out of their land at least fifty years earlier, in the time of Hezekiah, Manasseh's father.* —Or if we were to admit all the previous unfounded assumptions in this argument, and regard them as substantially proved, how does Mr. M. know that at the end of the 2520 years, the Judge of quick and

* Mr. Miller refers, probably, not to the great and general removal of the children of Israel by Shalmaneser, as recorded in the 17th chapter of the second book of the Kings, but to an invasion of the land many years afterward by Esarhaddon. But why should the date of the punishment of the children of Israel *commence* with this latter invasion? It was as nothing, compared with the former — so trifling, that neither the sacred historians, nor Josephus, make any direct mention of it. Esarhaddon was one of the best of the Assyrian kings. He was generally indulgent and kind to the Jews. Under the name of Asnapper, he is honorably mentioned by Ezra, chapter iv. 10. He brought colonists into the cities of Israel, but whether he carried any of the native Israelites away, we are not informed. See Ezra iv. 2. The probability is that he did, as this invasion seems to have been the one predicted by Isaiah, chap. vii. 8.

dead is to appear, and the world is to be consumed † The passage in question is silent on the subject; and unless he has had a new revelation, he can know nothing about it.

An argument, precisely similar to the one last considered, and equally unfounded, is drawn from Ezek. xxxix. 9. The prophet, having predicted the destruction of the armies of Gog and Magog, goes on to say, "And they that dwell in the cities of Jerusalem shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, the hand-staves and the spears, and they shall burn them with fire *seven years*." Mr. M. supposes that these seven years stand for 2520 years; that they are to commence, not (according to the express language of the prophet) when the children of Israel shall begin to burn the weapons of Gog and Magog, but in the year 677 before Christ, when, as he says, Manasseh was carried into captivity, and the children of Israel were carried out of their land; * and that, with the end of them, in 1843, the world itself will come to an end. It is useless to spend time in examining an argument such as this, as the interpretations involved in it are entirely fanciful and arbitrary, and its assumptions (as before shown) are without foundation.

Out of the same prophecy, in Ezekiel, respecting the destruction and burial of the armies of Gog, Mr.

* There is an insuperable objection to this date, in the fact that Ezekiel's prophecy was long subsequent to the year 677 before Christ. On this supposition, a part of the prediction must have been *history*, and not prophecy.

M. has constructed another argument. "And *seven months* shall the house of Israel be burying of them," [the multitude of Gog,] "that they may cleanse the land." The "seven months," here spoken of, amounting to 210 days, are made to stand for 210 years. And when do the 210 years commence? One would suppose that, for consistency's sake, Mr. M. would make them commence pretty near the commencement of the era last considered, viz., 677 years before Christ. As the passage last noticed marks the time during which the Israelites are to be burning the weapons of God, and this to the time of burying their bodies, certainly the epochs ought to commence pretty near together. But Mr. M. is not to be fettered in his exegesis by any considerations of this nature. The former era, as we have seen, he commences 677 years before Christ. The latter he commences more than 2000 years later, viz., A. D. 1558, when Henry IV., of France, published the celebrated edict of Nantes. But what *possible* resemblance is there between the Israelites burying the dead bodies of Gog and Magog, and the publication of the edict of Nantes? And how can the former be understood or applied, as a prediction of the latter? Besides, Mr. M. has not correctly dated the publication of the edict of Nantes? It was published, not in 1588, but in 1598. It was necessary to his purpose, however, to commence the 210 years in 1588, in order to have them run out in 1798, when he will have it that Popery fell, but when every well-informed person knows that Popery did not fall.

Mr. M. derives an argument in support of his theo-

ry from the *Israelitish Jubilees*. He says there were to be forty-nine Jubilees, each of fifty years' continuance, amounting in all to 2450 years, between the carrying away of the Jews to Babylon, in the year 607 before Christ, and the end of the world; and, of course, that the end will be in 1843.—But how does Mr. M. know that there were to be just forty-nine Jubilees, between the carrying away of the Jews to Babylon, and the end of the world? Is there any declaration to this effect in the Bible? If so, we have not been able to discover it. The Jubilees were altogether a Jewish institution, which passed away with the dispensation to which they belonged. This argument, like those which have preceded it, is based entirely on a groundless assumption, having no better foundation than the mere fancy of its author.

Mr. M. has another argument in support of his theory, derived from our Saviour's addresses to the seven churches of Asia. These seven churches, he supposes, denote, not seven churches, but *seven distinct periods in the history of the Church*; and that we are living in the last, or Laodicean period.—But how does Mr. M. know, we ask again, that the seven churches of Asia denote seven distinct periods in the history of the Church? They are spoken of as seven *literal churches*, the names of which are given, and most solemn messages are sent to each. What ground or reason has he to depart from the proper, literal meaning of these messages, and to interpret them in a mystical, symbolical sense? Such interpretations are no better than a solemn trifling with the Word of God. But if we were to admit that the seven churches

did denote seven distinct periods in the Church's history, how does Mr. M. know in what manner to define and settle these periods? How does he know that we are living in the last, and just at the close of it, and that the mystery of God is about to be finished? Here again we have, in place of argument, nothing better than assumption and fancy.

Finally, it is urged in support of the theory under consideration, that it is *not a new one*. The primitive Christians, it is said, were in constant expectation of the coming of Christ. The early Christian fathers taught the same doctrine: and it has been taught, at intervals, by good and pious men in all periods since.—In regard to these assertions, it may be remarked, that they are partly true, and partly false. There have been believers in the speedy coming of Christ, and of his personal reign on the earth, at different periods; but that he is to come to judgment in 1843, seems to have been first suggested by Mr. Miller.

There were those in the days of the Apostles who expected the speedy coming of Christ, and who, under this impression, neglected their daily business and walked disorderly. And Paul wrote them an Epistle, for the purpose of correcting their mistake, and enjoined, that if any man among them would not work, neither should he eat.*—Some of the early Christian fathers (not all) believed that Christ would

* See 2 Thess. ii. 1—3. iii. 10, 11. In all probability, those whom Paul here reproved thought hardly of him for so doing, and reproached him with being behind his age, and with saying, in the language of the slothful servant, “My Lord delayeth his coming.”

shortly appear, to set up his Kingdom, and reign in glory with his saints a thousand years. But this doctrine was so much perverted and abused, that it fell, ere long, into great reproach, and little more was heard of it for several centuries.

Near the close of the tenth century, the impression prevailed extensively, not that the Millenium was about to begin, but that it was drawing to a close, and that the Judge of quick and dead would soon appear. Under this idea, very many people sold their possessions, and gave the money to the priests. Vast numbers undertook a pilgrimage to Jerusalem, thinking that Christ would first make his appearance there, and wishing to be present to greet him at his coming. The most of those who fell into this delusion miserably perished.

The fanatics in Germany at the time of the Reformation, and in England in the days of the Commonwealth, believed in the speedy coming of Christ, to vanquish all his enemies, and set up what was called a fifth monarchy on the earth. Many supposed that they were Divinely called to assist him in this work, and took the sword, and perished by it.

There have been individuals of piety and good reputation in later times, who believed that Christ would speedily come; and some have gone so far, as to fix the time of his appearance. William Whiston, a learned Englishman, the successor of Sir Isaac Newton in the chair of Mathematics at Cambridge, taught that Christ would come and set up his kingdom, in 1766. So positive was he on this point, that he constructed a chronological table of leading events,

which he supposed would occur between his own time, and that of the end. But the great wheel of Providence paid no regard to his prognostications. It rolled right along, past all his dates, just as though he had not written a word on the subject. Baron Napier, the celebrated inventor of Logarithms, satisfied himself, and many others, that the day of Judgment must take place between the years 1688 and 1700. But the time is past, and his calculations have not been verified. The German Bengel, and Mr. John Wesley, both supposed that Christ would appear, and the Millenium commence, in 1836. But again the wheel of Providence rolled on, and the Millenium was not realized. The eccentric traveller and missionary, Joseph Wolffe, supposes that Christ will come, and that Millennial scenes will be ushered in, in 1847. Mr. Shimeall, who has written a learned treatise on "the Age of the World," postpones the appearance of Christ, and the Millenium, till 1868. Mr. Miller and his followers believe that these great events will be upon us, in 1843. Their doctrine, in all its features, cannot be said to be new; and yet, in some of its aspects, it is so. Its history, on the whole, considering the character of a portion of its advocates, and the manner in which the anticipations of all have been hitherto disappointed, cannot be regarded as affording it any credit.

We have thus examined, as briefly as possible, the arguments commonly urged in support of the theory of Mr. M. As to the force and value of these arguments, our readers will be able to judge for them-

selves. To our own mind, they are altogether inconclusive and unsatisfactory. Indeed, some of them are almost too fanciful and trifling to require notice.

CHAPTER III.

OBJECTIONS TO MILLER'S THEORY.

FIRST OBJECTION.

WE next proceed, as proposed, to state several objections to the theory under consideration. And, in the first place, it is objection enough to it, that it is *not supported*. It comes before us as the positive teaching of the Word of God. The Scriptures, it is said, disclose that, in 1843, the Lord Jesus is to come in the clouds of heaven, the righteous dead are to be raised and judged, and the world we inhabit is to be consumed. We ask for *the proof* of these startling assertions; and in the place of proof, we are furnished with the arguments which have before been considered. But, to our mind, they are wholly unsatisfactory. They are, in fact, *no proof*; and the theory is left without support. And if not supported, why should it be received? In this case, the burden of proof is manifestly on the side of those who advance the theory. The individuals who reject it are under no particular obligations to disprove it. It is for those who propose it to establish it; and if they fail to do this, they can have no reason to complain, if the doctrine is rejected.

SECOND OBJECTION.

But, not to insist on this view of the case, we propose to urge several objections to the theory of Mr. Miller. And we remark, secondly, there are manifest indications, in the *present condition of the world*, that it is not to be soon destroyed. There are such indications in the present *physical* condition of the world. It is said of the earth, that "God created it not in vain; he formed it *to be inhabited.*" Isa. xlv. 18. He formed it to be inhabited by *human beings*. He fitted it up, and stored it for the residence and the comfort of man. "The earth hath he given to the children of men." Psalm cxv. 16. But if this is the object for which the world was made, it is pertinent to inquire whether it has answered *the end* of its creation, at least to the full extent of which it is capable. Have human beings taken full possession of all the habitable parts of the earth? Are its stores used up? Are its resources exhausted? These questions must all of them be answered in the negative. When we look abroad over the face of the earth, we find vast tracts of surface, plain and woodland, hill and dale, which the hand of man has scarcely touched,—over which the foot of man has scarcely traversed. Its fertile soil has, as yet, put forth none of its strength. It has yielded nothing for the comfort and the sustenance of man. And when we explore the bowels of the earth, we find there stored up vast mines of wealth,—ore-beds, coal-fields, and mineral treasures,—which have but just begun to be opened for the benefit of human beings. And were all these things created in vain?

Are they all to be consumed and destroyed, before ever they have been turned to the objects for which they were made? To my own apprehension, this does not seem probable.

And we come to the same conclusion, when we look at the present *moral* and *spiritual* condition of the world. In the scheme of redemption, God has made a rich and glorious provision for the salvation of man. By the death of his Son, a full and sufficient atonement has been made for sin. A vast process of means has also been put in operation, and the Holy Ghost has been sent to give energy to means, and make them effectual. And not only so, we have a thousand promises of the ultimate success and triumph of the Gospel. The great Son of God is to see the full travail of his soul, and be satisfied. In Him, all the families of the earth shall be blessed. If now we turn away from the rich provisions and promises of the Gospel, and consider what the world always has been, and still is, in a moral and spiritual point of view,—the narrow extension of the Gospel,—the smallness and feebleness of the Church,—and the few, in comparison with the whole family of man, who, to all human appearance, have hitherto been saved,—we almost involuntarily inquire, Is the Gospel to accomplish no more for the world than this? Is it never to be more generally diffused? Is it to witness no more splendid triumphs? Is Satan, after all, to hold in bondage, and drag down to death, the great majority of our race? To us, we must acknowledge, this does not seem credible. This world, we believe, is yet to remain, and to be the theatre of such spiritual triumphs as the eye of man has never

witnessed—as the power of his faith has hardly conceived. We believe that ten thousand times ten thousand and thousands of thousands, a great multitude which no man can number, are yet to be gathered into the kingdom of Christ, to be the trophies of his victorious grace in heavenly places forever.

And we find ourselves strengthened in this conclusion, when we consider what has been doing in the world, during the last fifty years. God has stirred up his people to great and unwonted efforts for the spread of the Gospel. The Bible has been translated, Missionaries have been sent out, and a vast process of means has been commenced, all looking and aiming at the conversion of the world to Christ. We cannot doubt that the hand of God is in this work. It is to be traced, not to the power or the wisdom of man, but to the operations of the Holy Spirit. And we ask ourselves, Is this great work of God, which has apparently but just commenced, and the benefits of which are just beginning to be realized, to be suddenly brought to desolation? Is the work of spreading the Gospel, now just begun, and in successful progress, to be violently broken off, and the world itself to be consumed? We say again, that, to our apprehension, the indications of Providence are against it. The present state and aspects of the world, both physical and moral, seem clearly to forbid it.

SEVERAL OTHER OBJECTIONS.

But to come more directly to Mr. Miller. We object, in the third place, to his theory, that in support of it, he has recourse, almost continually, to *arbitrary*

dates, and to *strange, fanciful, and unauthorized interpretations of Scripture*. Of this we have had abundant evidence, in the progress of our inquiry. And further evidence, in abundance of the same kind, might easily be furnished.

For example; in commenting on the mystical number of the beast, "six hundred three score and six," spoken of in Rev. xiii. 18, Mr. M. supposes the beast to be Pagan Rome; and the number to denote the years between 158 before Christ, when the Jews first entered into league with the Romans, and A. D. 508, when the last of the ten kingdoms of the Roman empire ceased to be Pagan. But how does he know that this beast is Pagan Rome? Or if this point be conceded, what evidence have we that the number of the beast denotes years at all; and especially that it denotes the precise years to which Mr. M. has applied it? Besides, we have seen, in a former part of this discussion, that both these dates are wrong. The date of the Roman league, according to the author of the Maccabees, is more, and, according to Josephus, less, than it is represented by Mr. Miller; while it is certain that two, at least, of the ten kingdoms into which the Roman empire was divided, were not converted to the faith of Christ, until long after the year 508.*

* Much has been said of Mr. Miller's profound knowledge of history; but we should infer from his Lectures and other publications that this had been greatly overrated. Of the looseness of his dates, we have had numerous specimens. His historical statements, also, are often strangely inaccurate. Thus, in his Lecture on the number of the beast, he says that "Pagan Rome began its

The following may be taken as another example of Mr. Miller's interpretations. The final union of Judah and Israel was foretold by Ezekiel, under the symbol of *two sticks*, which became one in the prophet's hand, Chap. xxxvii. 15—17. This would seem to be a very plain case. But Mr. M. confounds and mystifies it, by insisting that the two sticks denote the *two dispensations*. How these ever became one, or ever can, it is hard to see; since the former *gave place* to the latter. The Jewish dispensation passed quite away more than 1800 years ago, and the Christian dispensation was introduced in its stead.

We give one more specimen of Mr. Miller's interpretations. In the beginning of the fourteenth Chapter of the Revelation, John saw "a Lamb stand on the Mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. And they sung, as it were, a new song before the throne; and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth." The "hundred and forty and four thousand," here spoken of, have been universally considered as denoting the general company of the redeemed, a definite number

power in the year before Christ 158!!" And that from this time the Greeks "ceased harassing the Jews." A little attention would have satisfied him that neither of these statements is correct. In this Lecture, and in other places, he customarily speaks of Maccabees, not as the title of certain books, but as *the name of a man*. He records, for example, what "Josephus and Maccabees tell us!!" Lectures, p. 84.

standing for an indefinite. But Mr. M. judges differently. The "hundred and forty and four thousand," he says, represent the company of *saved infants*; and he goes on to speak at large of the "happy, happy infants," who "have no need of repentance, and could not exercise faith." Views, &c., p. 135.

It would be superfluous to quote other specimens of strange, fanciful, unauthorized interpretations. A man who can resort to such a use of the Bible, is certainly a very unsafe guide in the things of religion;—and a theory, which needs to be propped by such interpretations, cannot be received as truth.

Mr. M. and his followers plainly contradict the Scriptures, in representing Christ's kingdom as *not yet set up in the world*, and that it *will not be*, until after the judgment.—When John Baptist came preaching in the wilderness of Judea, the burthen of his message was, "*The kingdom of heaven is at hand! Repent, and prepare ye the way of the Lord, for the kingdom of heaven is at hand!*" The same was also the burthen of our Savior's preaching, during the early part of his public ministry. This kingdom of heaven was manifestly *ushered in*, when the Jewish dispensation passed away, and that of the Gospel succeeded it, at the death and resurrection of Christ. But Mr. M. will have it, that the kingdom of Christ, which was *at hand* almost 2,000 years ago, and for which the Jews were exhorted to prepare by repentance and baptism, has not yet come, and will not

come, till all the kingdoms of the earth have been destroyed, and the world itself is consumed, in the fires of the last day.

Again: Mr. M. and his followers contradict the Scriptures, in representing our Savior's public ministry, as continuing *seven years*.— It belongs to their system of chronology to suppose that our Savior lived *thirty-seven years*; and as he was baptized and entered on his public labors when "about thirty years of age," his ministry must have continued seven years. But we hold it impossible to draw out a life of Jesus from the gospels, which shall harmonize with this idea. Our Savior's public life, according to the gospels, continued about three years and a half; certainly less than four years.

We object to the theory of Mr. M., that he represents the world as coming to an end before the Gospel can have been preached to all nations. Our Savior says expressly, "This gospel of the kingdom shall be preached *in all the world, for a witness to all nations, and then shall the end come.*" Matth. xxiv. 14. Mr. M. insists, indeed, that the Gospel has already been preached to all nations; in proof of which, he dwells much on the efforts which have been made to diffuse the Gospel, during the last fifty years. It is true, that much has been done for this noble purpose, since the commencement of the present century. Still, we deceive ourselves when we say or think that the prediction of our Savior has been fulfilled. The Gospel preached in *all the world!* I should be glad to know, or to have any reason to believe, that one-half of the present generation of men had ever

listened to a word of the Gospel, or so much as heard of the name of Jesus.

We object further to the theory of Mr. M., that it confuses and perverts the great doctrine of the *resurrection*. This doctrine, as presented in the Scriptures, is simple and unique. It is *one*. "The hour is coming," says our Savior, "in the which *all* that are in the graves shall hear his voice and come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." This is the doctrine which the Apostle Paul not only asserts, but proves at length, in 1 Corinthians, Chap. 15th. But Mr. M. and his followers assert that there are to be *two distinct resurrections*, a thousand years apart, the one of the righteous at the commencement of the Millenium, and the other of the wicked at its close. The only passage of Scripture which gives the semblance of support to such an idea, is in the 20th chapter of the Revelation, in which mention is made of a "first resurrection." We shall have occasion to advert to this passage again. Suffice it to say now, that the resurrection here referred to, as appears on the face of the passage itself, is not a resurrection of bodies, but of souls. "I saw *the souls* of them that were beheaded for the witness of Jesus," &c., "and *they* lived and reigned with Christ a thousand years. This is the first resurrection." The resurrection here spoken of is obviously a *mystical, spiritual* resurrection, having no reference to the great, and general, and final resurrection at the last day.

We object, again, to the theory under considera-

tion, that it involves the doctrine of a *general judgment* in much error and confusion. A *general judgment* supposes that all the human family are to be brought together, to be tried and judged in the presence of each other. And that the final judgment should be thus general, the grand purpose and object of it manifestly require. The object of the last judgment is, not to satisfy God how his creatures have acted, or to satisfy them, individually, as to their own character and state. Neither of these objects would require a *general judgment*. But God designs, in the last day, to satisfy all his creatures that *He* has done right. He will satisfy me that he has treated all my fellow-creatures right, and all my fellow-creatures that he has treated me right. He will show to the assembled world, that all his dispensations and awards are right. It is in this way that he will cause every mouth to be stopped; and it is on this account that the scenes of the last day are spoken of in Scripture, as "*the revelation of the righteous judgment of God.*"

Such being the grand object of the final judgment, it manifestly must be *general*, strictly so, or the end proposed by it cannot be accomplished. Accordingly the Scriptures uniformly represent the judgment of the last day as being general. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered *all nations*," both the righteous and the wicked; "and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the

sheep on his right hand, and the goats on his left." And then, the Divine prediction goes on to assure us, that the two classes shall be tried, and judged, and sentenced, in the presence of each other. This grand, decisive representation of our Savior, is in strict accordance with other Scriptures. "He hath appointed a day in which he will judge *the world* in righteousness." "We must *all* appear before the judgment-seat of Christ, that *every one* may receive the things done in his body, according to that he hath done, whether it be *good or bad*." "I saw the *dead, small and great*, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged *every man*,"—good and bad, righteous and wicked,— "according to their works." Such is the rational and scriptural view of the final judgment. It is *one* judgment—a *day* of judgment, when the entire human family, good and bad, are to be tried and judged in the presence of one another.—But Mr. M. and his friends tell us that there are to be *two* judgments, the one for the righteous, and the other for the wicked; and that these, like the resurrections, are to be a thousand years apart. Or some of them, to avoid this unscriptural representation, make the judgment of the righteous to last a thousand years—thus turning their whole Millenium, their season of rest and peace for the Church, into one continued process of

judgment!!— Nothing further need be said, to show that the theory under consideration involves the doctrine of a general judgment in the utmost error and confusion.

This theory contradicts the positive testimony of Christ, in that it professes to have ascertained *the time* of his second coming, and of the day of judgment. In several instances, our Savior represents this day as to come upon the world *unlooked-for, unexpected*; which could not be the case, if the time were known. He moreover says expressly, “Of that day and hour, *knoweth no man*, no, not the angels of heaven, but my Father only.”— Mr. M. and his followers do not profess, indeed, to know the day or the hour when Christ shall come, but only *the year*. And yet it is evident, from their calculations, that they know the day and the hour, as well as they know any thing. It has been ascertained, we are told, not only from historical, but astronomical calculations, that our Savior was crucified in the year *thirty-three* of the vulgar Christian era, on Friday, the third of April, about the ninth hour of the day, or at three o'clock in the afternoon. And it is according to the doctrine of Mr. M., that just 1810 years from that time, the Savior will come again in the clouds of heaven. Hence, according to these calculations, he must make his appearance on the third day of April, 1843, at about three o'clock in the afternoon. On the same principles that the *year* of Christ's coming is known, the day and the hour are known, the one as truly as the other. And to profess to know the day and the hour,

is expressly to contradict the language of the Savior.

We object again to the theory of Mr. M., that it is inconsistent with those many predictions which have respect to the future *conversion of the Jews*. That there are such predictions in the Bible, no one can with reason doubt. From one age to another, the Jews have been preserved a distinct people, though mixed up among all the nations of the earth. Whether, as some suppose, they are to be restored to their own land, and there to be established in more than their ancient independence and glory, we pretend not to decide. But that they are yet to be converted to the faith of Christ, and with the fulness of the Gentile world, to be gathered into the fold of the great Shepherd of Israel, there can be no reasonable doubt. The Scriptures have decided this point, as clearly as they have decided anything. "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." This is an exact description of what the children of Israel have now been, for *many days*. "But *afterward*, shall the children of Israel *return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days.*" Hosea v. 4, 5. We have here a plain promise — it could scarcely have been made more plain — of the *conversion* of the literal Israel, in the latter days. In the 11th Chapter of the Epistle to the Romans, there is a clear distinction made between the literal,

unbelieving Jews, and the converted Gentiles ; and it is repeatedly and expressly promised that *the Jews shall be converted*. "What shall the receiving of them be, but life from the dead?" "How much more shall these, which be the natural branches, be grafted into their own olive tree?" "Blindness in part has happened unto Israel, until the fulness of the Gentiles be come in ; and so all Israel shall be saved. As it is written, There shall come out of Zion the Deliverer, and shall *turn away ungodliness from Jacob* ; for this is my covenant unto them, when I shall take away their sin." As the Israel here spoken of is unconverted, it cannot denote the *spiritual* Israel. It must be the *literal* Israel. And we have promise upon promise that this literal Israel shall be converted. But Mr. M. and his followers have no faith in the future conversion of the Jews. According to the theory which they adopt, there is no time now in which they can be converted. Indeed, these men discard the idea of the future conversion of the Jews, as one which has no countenance in the Scriptures.

CHAPTER IV.

INCONSISTENCIES. INJURIOUS INFLUENCE.

MILLER'S THEORY INCONSISTENT WITH THE UNIVERSAL SPREAD OF THE GOSPEL.

WE object further to the doctrine of Mr. M., that it is inconsistent with those many Scriptures which predict the universal diffusion of the Gospel, and

extension of Christ's kingdom, in the *present world*. That there are such passages, no intelligent reader of the Scriptures can doubt. "All the ends of the world shall remember, and *turn unto the Lord*, and all the kingdoms of the nations shall worship before thee." Psalm xxii. 7. We have here a promise, not merely of the universal extension of Christ's kingdom, but of *the conversion of the world*.

"Then shall the earth yield her increase, and God, even our God, shall bless us; and *all the ends of the earth shall fear him*." Psalm lxvii. 7. A part of this promise is, that *the earth shall yield her increase*; which shows that it belongs to the present world. In the present world, therefore, *all the ends of the earth shall come to fear the Lord*.

Again, the Psalmist, speaking of Christ's kingdom, says, "In his days shall the righteous flourish, and abundance of peace so long as the moon endureth. He shall have dominion from sea to sea, and from the river unto the ends of the earth. Men shall be blessed in him. *All nations shall call him blessed*." Psalm lxxii. 8—17. The phraseology of this Psalm shows that it is to be fulfilled in *the present world*, where there are mountains and hills, a sun and a moon, seas and rivers, rain and showers. And certainly much more is predicted here, in regard to the universal extension of Christ's kingdom, than has ever yet been accomplished.

Time would fail to quote all the passages from the Prophets, in which reference is made to a season of glorious rest to the Church, to be enjoyed in *the present world*. "It shall come to pass in *the last*

days”— not in the other world, but in the last days of this— “that the mountain of the Lord’s house shall be established on the tops of the mountains, and exalted above the hills, and *all nations shall flow unto it*. And many people shall say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not rise up against nation, neither shall they learn war any more.” This glowing prediction was uttered by two inspired prophets, Isaiah and Micah, in language almost verbally similar. It is obviously to be accomplished in the *present world*; and the period of its accomplishment is as obviously future.

The same scenes of rest and happiness to the Church in this world are often predicted in the New Testament. “And I, if I be lifted up, will draw *all men unto me*.” John xii. 32. “And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of *this world* are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.” Rev. xi. 15. If *this world* is to stand until all these glowing predictions shall be accomplished, it certainly must stand longer than till the next year. It cannot end in 1843.

INCONSISTENT WITH THE LAST APOSTACY.

We object again to the theory of Mr. M., which places the Millenium subsequent to the day of judg-

ment and in the other world, that, on this ground, no rational account can be given of the grand *defection* or *apostacy* at the close of the Millenium. "When the thousand years are expired," it is said that "Satan shall be loosed out of his prison, and shall go out to deceive the nations that are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea." Rev. xx. 7, 8. On the commonly received opinion, that the Millenium is to *precede* the judgment, and is to be enjoyed in the present world, there is no great difficulty in accounting for the defection here predicted. It is to be supposed that, through the Millenium, children will be born, as they are now, depraved creatures, in need of the converting and sanctifying influences of the Holy Spirit. During this happy period — bad influences being in great measure restrained, and Divine influences being copiously shed forth — children will be generally and early converted, and the earth will be full of the knowledge of the Lord. But at the close of the Millenium, when temptations again return, and Divine influences are withdrawn, a generation will speedily rise up, who know not God, and obey not the Gospel of his Son. They will be found in great numbers in every quarter of the earth. They will increase in multitude, as the sand of the sea. Being restive and rebellious under the restraints of religion, they will oppose God, and reject his Son, and wage war upon the people of the Most High. All this can be easily accounted for, on supposition that the Millenium is in the present world. But place it over in

the other world, under the new heavens and in the new earth, and I see no possible way in which to account for this contemplated war upon the saints. Mr. M. supposes (borrowing the idea from Dr. Gill) that it will be waged by the wicked dead, who will then just have been raised for their final judgment. But there are insuperable objections to such an interpretation. In the first place, the wicked dead, when raised from their graves, are never in the Scriptures called Gog and Magog. Nor, on this supposition, would the enemies of the Church be said to be gathered together from "*four quarters of the earth.*" With more propriety, they may be said to be gathered out of their graves. Nor do the Scriptures represent the wicked dead, in the morning of the resurrection, as coming up with arms in their hands, or with the disposition or courage to make war upon the saints. On the contrary, they are represented as being filled with consternation, horror, and despair. They are represented as crying out "to the rocks and the mountains to fall upon them, and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb."— On the whole, the supposition of Mr. M. and his followers, that the war to be undertaken, if not actually waged, against the camp of the saints at the close of the Millenium, is to come from the raised, wicked dead, is most unscriptural and absurd. Rather than admit such an idea, we should prefer the theory of Rev. Dr. Burnet, that the Gog and Magog, at the close of the Millenium, are to grow up directly out of the ground. They are to be produced (he foolishly enough thinks) from "the

slime of the earth, warmed and vivified by the heat of the sun."

INCONSISTENT WITH FACTS.

We object again to some of Mr. Miller's main positions, that they are contradicted *by plain matters of fact*. He asserts, as has been shown already, that Popery received its death blow in 1798; that it has been consuming away ever since; and that its consumption will be completed, and the end of the world come, the next year. The two first of these assertions, as every one knows, are contradicted by plain matters of fact. Was Popery struck dead nearly fifty years ago? And has it been consuming, wasting away ever since? *How? Where?* Let the vast multitudes who are still groaning under this withering superstition — let the minions of Rome, who are forcing themselves into every nook and corner of the earth, and dogging and persecuting the missions of Protestants, wherever established, answer these questions.

But Mr. M. has another position, which is equally at variance with fact. He avers that the Turkish empire, the seat of which is in Constantinople, came to its overthrow in 1840. He predicted, beforehand, that this would be the case: and now he affirms that it is actually done. Whereas every child that looks into the newspapers, knows that it is not done. The Turkish empire is not overthrown. The events of 1840 went rather to strengthen than weaken it. Previous to this, the Pacha of Egypt had captured the Sultan's fleet, and was menacing Constantinople

itself. But the allied powers came to the aid of the Sultan, humbled his proud enemy, obliged him to restore the ships he had taken, and to make peace with his former master on terms most unfavorable to himself. — How is it that intelligent men and women can be led away by a theory, which is contradicted, as this is, by plain matters of fact ?

INJURIOUS PRACTICAL INFLUENCE.

Finally, we object to the theory of Mr. M., that it is of *hurtful practical influence*. — It is thought by many, that this doctrine, if false, is at least harmless ; that it may even do more good than hurt ; that it may lead some to think of their soul's concerns, who otherwise would be careless and indifferent ; and may result in the conversion and salvation of some who otherwise might have perished. But even if such should be the case, it would not prove that the doctrine was, on the whole, salutary. There is such a thing as converting and saving souls at too dear a rate. If I convert one soul by a device or process, which necessarily results in the destruction of ten, the kingdom of Christ is no gainer by the experiment. We have no confidence in the good influence of error, in any case. The error which we have labored to expose, must obviously be of hurtful influence.

Its influence will be bad upon *Christians* who embrace it, promoting unnatural and dangerous excitements ; awakening a morbid, fanatical spirit ; and leading them to spend their time, and waste their energies, upon enterprises that cannot profit. — And so

far as *sinners* are awakened by this theory, they are aroused by a false and unscriptural alarm. And when the falsehood comes to be seen, (as it soon will be,) the effect, it may be feared, will be disastrous. It must lead to greater hardness of heart, and obstinacy of will, if not to sullen, scoffing infidelity.

The influence of the doctrine before us on *society* will be injurious, in several ways. It will lead those who embrace it to neglect their necessary worldly business; to neglect the proper education of their children; to discard objects of public utility and improvement; and to squander their substance on unworthy objects. This was the effect of a similar error in the days of the Apostles — an error which both Paul and Peter set themselves to correct,* and the same effect will follow now, so far as the error is consistently embraced. You have a son away at College. At a very considerable expense, you are educating him for usefulness in the world. But why incur all this expense, if the world is to be destroyed the next year? — You are engaged in some honorable and useful employment, which requires you to form plans, and to invest capital, with a view to results in years to come. But how can you do this with any consistency, if the world is to be destroyed the next year? This doctrine, if generally received, and carried out in full and consistent practice, would put a stop to all works of extended public improvement; would break up every college and literary institution in the land; and would change the entire community

* 2 Thess. ii. 1—3. 2 Peter iii. 8—10.

into characters like those described by the Apostle Paul as having been formed under the same influence — “disorderly walkers, busy bodies, working not at all, but wasting the earnings of previous years, that nothing might remain to be consumed in the fires of the coming conflagration.” 2 Thess. iii. 10-12.*

The error of which we have spoken is of destructive influence, not only upon society in general, but upon *the kingdom of Christ*. Our Savior left it in solemn charge to his disciples, to publish the Gospel to all nations. And in these latter days, his disciples, after a long slumber, have waked up, in some degree, to the importance of this object. They are forming plans, and pursuing measures, with a view to the *conversion of the world*. But according to the teaching of Mr. M. and his followers, this world is not to be converted. It is to be speedily destroyed. The Jews are not to be recovered from their infidelity. The fulness of the Gentiles is not to be gathered in. The efforts and sacrifices of God’s people for the conversion of the nations are futile and vain, and had better be relinquished. This certainly is the *natural* influence of the doctrine in question; to some extent, it is its professed influence. Every one can

* And here we may see the wisdom of God, in not revealing to mortals the time of the Judgment. This secret, from its very nature, is not suitable to be revealed. It could not be revealed, without injury to the world. In this respect, it is like the day of one’s death. Should God reveal to any of us the precise time of our death, the secret would be a fearful one to us — one which we might well wish (were it possible) that he should recall, and shut up in his own inscrutable counsels.

see what the effects of such an influence must be, on all the precious interests of Christ's kingdom.

And here, perhaps, comes out the main design of Satan, in suggesting and promoting this delusion. It is to *detract the efforts of many serious Christians*, who would be hindered in no other way, *from the great work of the world's conversion*. We do not charge Mr. Miller or his followers with dishonesty. They may be very sincere, both in their belief and practice. But we certainly think them grossly deluded — deluded, in all probability, by the great Adversary of souls. And this may be the chief object which *he* has in view, — to stop them, (and through them a great many others,) in their prayers and efforts for the world's conversion.

Satan knows how to keep back thoughtless, selfish, wicked men from doing any thing for the salvation of the world. His ordinary inducements will be enough for them. But how shall he break in upon the ranks of *serious Christians*, and divide and distract them, and hinder them, or at least a part of them, in their efforts to evangelize the nations? This requires more thought and skill; and to this point the attention of the old Serpent seems, of late, to have been very specially directed. Various plans, having this end in view, have been devised, and set on foot; and they have been followed, in too many instances, with the very results which their diabolical inventor had intended. Prominent among these schemes, as it seems to us, is the doctrine of the world's *speedy destruction* — a destruction, so speedy,

that all attempts for its evangelization must now be in vain. How long shall the people of God remain ignorant of Satan's devices? How long shall they submit to be snared and deluded by him at his will?

UNNECESSARY TO GIVE EFFECT TO THE GOSPEL.

The doctrine of Christ's coming, the next year, to judge the world, is not *needed* to give power and efficacy to the Gospel. It may well be doubted, (even if this doctrine could be made sure to us,) whether it would add any thing to the motives which are already before our minds. Though we may not be called so speedily, as some anticipate, to see the Lord Jesus Christ in the clouds of heaven, gathering the nations before him to judgment, still, *solemn, trying, awful scenes are before us*. They are very near to us. The world may not soon pass away from us, but we must pass away from the world. We are liable to be summoned, the *present* year — the *present* month — *this* day — *this* hour, to meet our final Judge, and to enter on the awards of eternity. May it be matter of solemn inquiry with every individual, 'Am I ready? Is the great work, for which I was sent into the world, done? Is my interest in Christ secured? Is my peace with God accomplished? Have I my loins girt about me, and my lamp burning, in readiness to meet my Lord at his coming?' Assuredly, those who are able to answer these questions in the affirmative, have nothing to fear. Though Christ *should* come in the clouds of heaven, he would come as their

friend. Though the elements *should* melt, and the world be consumed, their treasure, their home, their joy, their crown, would remain unscathed and secure forever.

CHAPTER V.

MILLER'S MILLENIUM UNSCRIPTURAL.

WHEN THE MILLENIUM IS TO TAKE PLACE.

THIS discussion might here be brought to a close, were it not that it seems necessary to consider, more fully than we have yet been able to do, without too much interrupting the general strain of remark, the following question: *Is the Millennium to precede, or succeed, the coming of Christ and the day of judgment?* Not only Mr. M. and his followers, but many others, both in this country and in Europe, are confident in the belief, that the thousand years of rest and peace to the Church, commonly known as the Millennium, is to *follow* the second appearing of the Savior. Our own opinion is the opposite of this; and most of the reasons on which this opinion is founded have been already stated.

On supposition that Christ is to come, and the holy dead are to be raised and judged, previous to the Millennium, then, (as before remarked,) there must be *two* resurrections, and *two* judgments, each a thousand years apart, which is entirely contrary to the scriptural view of these important subjects.

And not only so, it will be impossible, on this ground, as we have shown, to account for the scenes

which are to follow the Millenium;—the going forth of Satan to deceive the nations, and the gathering together of an army, in number as the sand of the sea, to make war upon the saints.

Also the Scriptures already quoted to prove the conversion of the Jews, and the general diffusion of the Gospel, in the *present world*, are so many arguments that the Millenium is to be in the present world. For what is the Millenium? What is to constitute the leading, characteristic feature of millennial times? What, but the universal prevalence of *the Gospel*—the same Gospel which is now preached—a message of mercy, adapted to the condition of fallen, sinful man, in the present life? When this Gospel shall be universally diffused, and men every where, Jews and Gentiles, shall come together under its purifying, sanctifying influence, and its blessed results shall be visible all over the world; this will constitute the Millenium,—all the Millenium which the Scriptures promise,—all for which any Christian is authorized to hope.

And if this view of the subject is correct, it follows, from the very nature of the Millenium itself, that it *must* be in the present world. The Gospel is not to be preached in the other life. The call to repentance is not to be issued, nor is the promise of pardon on condition of repentance to be promulged, there. The publication and reception of the Gospel message—the conversion of souls and their preparation for heaven, are all confined to this world. Consequently, that state of society, which is to result from the universal publication and reception of the

Gospel, and which is to constitute the Millenium, must necessarily be an earthly one.

Again, if this world is now to come to an end, and the Millenium is to succeed the resurrection and the judgment, it is obvious that the anticipated triumphs of the Gospel over the curse of sin and the powers of hell, must be *greatly diminished*. The reign of sin on this earth has been long and terrible. Satan has been vaunting himself as the god of this world, and has been drawing the great body of the world's inhabitants after him to destruction, for almost six thousand years. And if the grand drama of the world's history is to end here, — if no more are to be saved than have been already, — if the Gospel is to achieve no greater triumphs, — will it not be said, that the scheme of man's redemption has proved a comparative failure? Where are its predicted, anticipated triumphs? Where is the great multitudes which no man can number — the "ten thousand times ten thousand and thousands of thousands," redeemed out of every nation, and kindred, and tongue, and people, — the countless myriads of the finally saved, sufficient to satisfy the soul of the Savior — who are to constitute the trophies of his love forever? Certainly, those who believe that the mystery of God is about to be finished, and the process of redemption to be closed up, must have very low ideas of what redemption was adapted to accomplish, and of what, in the progress of things, it is *destined* to accomplish, for the happiness of men, and the glory of God.

But the grand argument in support of a Millenium on this side the Judgment, is drawn from the only

Scripture, in which direct mention is made of the Millenium,—we refer to the closing part of the Revelation. The order of events, as here detailed, is very obvious and distinct. Having spoken, at the close of the 19th Chapter, of the destruction of the beast, and the false prophet, and of all of them that had received the mark of the beast, and that worshipped his image, the Seer commences the 20th chapter with a glowing symbolical prediction of the Millenium itself. This is followed by a melancholy defection, at the close of the thousand years. Next comes the destruction of the hosts of the wicked from off the face of the earth. Next the great white throne, and the day of general, universal judgment. Next the final and endless destruction of the wicked in “the lake of fire.” And last of all, the new heavens and the new earth, with the heavenly city,—the blissful and eternal abode of the saints. In this account, which is strictly consecutive, and so closely linked together that it cannot be broken in upon or reversed, the Millenium clearly *precedes* the Judgment, and *precedes*, by a great way, the new heavens and the new earth.

OBJECTIONS CONSIDERED.

There are objections, however, to this view of the case, which demand a careful consideration.

It is said, in the first place, that in the prophetic description of the Millenium, express mention is made of a resurrection of the saints, and of their reigning with Christ a thousand years; which proves that the coming of Christ to raise his saints must pre-

cede the Millenium. "I saw thrones, and they sat upon them, and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their fore-hands, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection. On such the second death hath no power; but they shall be priests of God, and of Christ, and shall reign with him a thousand years."

The principal question in regard to this passage, relates to the manner in which it is to be understood. Shall it be interpreted *literally*, *figuratively*, or *symbolically*? We receive it in the latter sense; and for this reason: To do otherwise, would be to take it quite out of the connexion in which it stands, and to interpret it as no one would think of interpreting the phraseology around it. No one supposes, that the devil is a literal dragon; and that, at the opening of the Millenium, a literal angel, having a literal key and chain in his hand, is to come down from heaven, and literally seize the dragon, and literally bind him and shut him up a thousand years. Nor does any one suppose that, at the close of the Millenium, Satan is to be literally loosed from a literal prison; or that the army which is to invade the camp of the saints is to consist of the literal Gog and Magog of the ancients. But if the verses preceding and suc-

ceeding those which have been quoted are to be interpreted symbolically, why should not the passage in question be interpreted in the same way? How can it be reasonably interpreted in any other way? "I saw thrones, and they sat upon them, and judgment was given unto them." Throughout the Millenium, the religion of Christ is to *predominate* in the earth. The government of the world is to be in the hands of the saints. They are to occupy seats of influence, authority, and power. "I saw the souls of them that were beheaded for the witness of Jesus," &c., "and they lived and reigned with Christ a thousand years." This resurrection of the martyrs is to be, not a literal, but a *figurative, symbolical* resurrection. The martyrs are to be raised, not in body, but, as it were, in *spirit*. The spirit of the holy martyrs is to be revived in the earth. In other words, the Millenium is to be a time of *preeminent holiness*, when the religion of the world is to be universally Christian, and when Christians generally are to be as holy as the martyrs. The Lord Jesus Christ is to reign spiritually on the earth, and its holy inhabitants are to reign and rejoice with him. "But the rest of the dead lived not again, until the thousand years were finished." As the holy dead are now raised in spirit, the unholy dead are buried in spirit. There is little or nothing of their spirit remaining. "Blessed and holy are they that have part in the first resurrection." All those in whom the spirit of the holy martyrs lives and breathes on the earth, during the Millenium, are blessed and holy. "On such the second death hath no power; but they shall be

priests of God and of Christ, and shall reign with him a thousand years." Such, in brief, we have no doubt, is the proper meaning of this difficult passage of Scripture. And thus interpreted, it furnishes no support to the strange idea of a *literal* resurrection of the saints, previous to the Millenium, and of their literal, personal reign with Christ, during the whole of that period.

It is objected, again, that Daniel's fourth kingdom, and Paul's "man of sin," are both of them to remain until the coming of Christ to judgment, when they are to be destroyed. There is no space, between the destruction of either, and the coming of Christ, in which to locate a temporal Millenium. Consequently, the Millenium must, of necessity, *follow* the coming of Christ. The passage in Daniel here referred to, is in the 7th chapter, and is as follows: After having described the fourth beast, "dreadful and terrible," which he saw in vision, and its little horn having "eyes like a man, and a mouth speaking great things," the prophet proceeds: "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels like burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The judgment was set, and the books were opened. I beheld *then*, because of the voice of the great words which the horn spoke — I beheld even till the beast was slain, and his body destroyed and given to the

burning flame. And behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him."—Speaking again to his interpreter, respecting this vision, Daniel says, "I beheld, and the same horn made war with the saints, and prevailed against them, *until* the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom."—The interpreter, too, having explained the arrogant doings of the little horn, and the time of its continuance, says, "But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end. And the kingdom and dominion and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High."

The grand mistake in regard to this whole passage consists in supposing the judgment, which is set upon the little horn, to be the *general* judgment—the *last* judgment—when all nations are to be assembled before the throne of the Son of Man. We agree with the most respectable commentators in affirming that this cannot be the case; and that for two reasons. 1. In the final judgment, the Judge is to be the Lord Jesus Christ. But in the judgment here spoken of, the Judge is to be the Ancient of days. 2. In the final judgment, all mankind, saints and sinners, are to be judged. But the only subject of the judgment, in the passage before us, is the

power represented by the little horn. This power, whatever it may be, is to be "destroyed and given to the burning flame." Its dominion is to be "taken away, to consume and destroy it unto the end." And *then* "the kingdom and dominion and the greatness of the kingdom under the whole heaven are to be given to the people of the saints of the Most High." In this view, the passage in Daniel is parallel to that in Rev. xix. 11 — 21 ; where the final enemies of the Church are represented as destroyed, immediately previous to the Millenium. In neither of these passages, is any thing said about the second coming of Christ, or the day of final, general judgment.

The same remark may be made respecting the passage referred to in 2 Thess. ii. 8. Paul's "Man of Sin," or "Wicked One" is to be consumed by the Spirit of Christ's mouth, and destroyed by the brightness of his coming. But the coming of Christ here spoken of is not his final coming to judgment. The phrase *coming of Christ*, as used in the Scriptures, does not uniformly refer to this great event. Christ is said to have come, when he appeared in the flesh. "But who may abide the day of his *coming*," &c. Mal. iii. 2. He is said to have come, at the setting up of his kingdom, after his resurrection. "There be some standing here that shall not taste of death, till they see the Son of Man *coming* in his kingdom." Matth. xvi. 28. Christ is also said to have come at the destruction of Jerusalem. See Matth. xxiv. 3. Luke xxi. 27. In the passage from Paul; it is represented that Christ will in some sense come, when the "Man of Sin" is destroyed, previous to the Mil-

lenium. "Whom the Lord shall consume with the Spirit of his mouth, and destroy with the brightness of his coming." But this is not the coming of Christ to final judgment; nor does the passage prove at all that he will come to judgment previous to the Millenium.

It is further objected, that when Christ does come and set up his kingdom, he is to reign here *forever*, even *forever and ever*; which shows that his kingdom is not to be set up in the present world. But his kingdom *is* set up in the present world. "*In the days of these kings*" — not after their destruction — "shall the God of heaven set up a kingdom." Dan. ii. 44. John Baptist proclaimed, almost two thousand years ago, that Christ's kingdom was *at hand*, and exhorted the people to prepare for it by repentance and baptism. And our Savior said expressly, "There be some standing here that shall not taste of death, till they see the Son of Man coming *in his kingdom*." Matth. xvi. 28. And this kingdom of Christ is to endure forever. It is to survive all other kingdoms. It is never to be destroyed. But is Christ to reign forever on *the earth* — either before the general conflagration, or after it? This is what the objection supposes; and this the Scriptures nowhere assert.

Against the notion of a Millenium in the present world some of the *parables* of our Savior have been alleged — particularly those of the ten virgins, and of the tares and the wheat. But we see not how any argument can be drawn from these passages. Because there are to be hypocrites in the Church at the final coming of Christ — persons holding the

lamp of a profession without the oil of grace, and indulging hopes that have no good foundation — it does not follow that the Church may not previously have had a long season of rest and peace — a Millenium of external and internal prosperity. Nor does it follow from the parable of the tares and wheat, that there can be no such season of prosperity for the Church, in the present world. This parable seems designed to set forth the *general* state of the world in respect to religion, rather than its state at any particular period or place. There have been places and times, when there has been almost no wheat. There may be other places and times when there shall be almost no tares. But *in general*, the tares and the wheat grow together in this world, and will continue to grow together, with more or less of diversity as to the proportions of each, until the great harvest day.

It is objected to the idea of a Millenium in this world, that the period of Christ's coming is represented in the Scriptures as one of *great wickedness* — like the times of Noah, and of Lot. Luke xvii. 26—30. "When the Son of Man cometh, shall he find faith in the earth?" Luke xviii. 8. But these representations are strictly in accordance with that view of the Millenium which we advocate, and which, as it seems to us, the Scriptures set forth. The millennial state of the world is not to continue till the coming of Christ. Previous to his coming, Satan is to be let loose from his prison, and is to go forth to deceive the nations, and there is to be a great and general defection from the faith; so that when the Son of Man cometh, he will find comparatively but little

faith on the earth ; and the time of his coming will be one of abounding wickedness.

It is objected, finally, to the idea of a temporal Millenium, that the Gospel, in the ordinary administration of it, has not power sufficient to convert the world. The experiment, it is said, has been tried long enough, and has signally failed. The religion of Christ—except by some new presentation its power shall be increased—can never be diffused among all nations, and fill the habitable earth.

In order fully to meet this objection, it is necessary to understand it. If it be meant, that the Gospel has not the requisite *inherent* efficiency to overcome the native blindness and opposition of men, and bring them universally to the obedience of faith, we admit it. And neither would it have, if administered by angels, or preached by the Son of God himself. It has not power, in itself, to convert one soul ; much less to secure the conversion of the world. But if it be meant that the Gospel, when faithfully administered and *accompanied by the promised aids of the Holy Spirit*, has not power to subdue the heart—to subdue *all* hearts—the assertion is contradicted both by Scripture and facts. In the Scriptures, the word of God is represented as “quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” It is “like the fire and the hammer, which break the rock in pieces.” It is “mighty, through God, to the pulling down of strong holds ; casting down imaginations, and every high

thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

And these representations of the Divine word have been abundantly verified by facts. What power did the Gospel display on the season of Pentecost, and during the whole of the Apostolic age? Only a brief period elapsed, before it could be said of these primitive evangelists, "Their sound is gone forth into all the earth, and their words to the end of the world." Nor does that age stand alone, in testifying to the Gospel's power. With what rapidity did it spread, and what mighty obstacles did it overcome, in the days of the Reformers? In the course of twenty or thirty years, the light of evangelical truth had pervaded Germany, Switzerland, France, the Netherlands, Denmark, Sweden, and the British Isles. It had penetrated into Spain and Portugal, Austria, Poland, and even Italy. Had the work gone on for another half century, without embarrassment, as it did during these few years, all nations might have been brought to the feet of the Savior, and the promised Millenium had been realized.

An instance may be given of more recent date, in which the power of the Gospel was not less signally manifested. We refer to the Moravians, or United Brethren. When they commenced their Missionary operations, their number did not exceed that of an ordinary congregation; and they were more limited in point of pecuniary resources, than of men. And yet, in the course of thirty years, their establishments were found in every quarter of the globe.

They seemed likely, for a time, to fill the world with their doctrine.

In view of facts such as these, we see what the Gospel—earnestly administered, and accompanied by the power of the Holy Spirit—is able to accomplish. We need not the ministry of angels, to give efficiency to the truth of God. We need not the gift of miracles, or the resurrection of the dead, or the personal presence of the Lord Jesus Christ. We only need warm hearts, and devoted hands, quickened and encouraged by his *spiritual* presence. When the Lord shall stir up his people to pray earnestly, and give liberally, and labor faithfully and perseveringly for the advancement of his kingdom—when he shall shed down his Spirit, not only to excite to effort, but to bless effort, so that his people may not labor in vain; then shall the Gospel's power be speedily and universally acknowledged. Then all the good and glorious things which have been promised respecting Zion in *the present world*, shall be faithfully accomplished. And then those brethren who, in the weakness of their faith, have distrusted the Gospel's power for the conversion of the nations, shall feel that they have done it a mighty wrong, and shall rejoice in that grace which has so far transcended, not only their efforts, but their anticipations.

CONCLUSION.

But it is time to draw this protracted discussion to a close. We are satisfied that the Church of Christ is not always to continue, what it hitherto has been, comparatively a feeble body—“persecuted,

but not forsaken ; cast down, but not destroyed." Zion shall yet arise from the dust, and put on her beautiful garments, and be acknowledged *the joy of the whole earth*. The Son of God shall take to himself his mighty power, and reign spiritually over all the nations. " The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." And all this shall be realized *in the present world*. It shall be brought about, not by signs and wonders, but by the faithful use of appointed means, and the accompanying grace and power of the Holy Ghost. For such a consummation, a thousand Divine promises encourage us to look. Against it, we are persuaded, no opposition or objections shall long be permitted to prevail.

Little Co #100