

THE  
GOSPEL OF THE KINGDOM

*By the Late Wiley Jones*  
Norfolk, Virginia



ADVOCATED IN A SERIES OF  
TEN DISCOURSES  
DIVIDED INTO FOUR VOLUMES

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## P R E F A C E

These discourses are not *verbatim* reports, but were written out principally from short notes used in speaking. The subjects, as will be seen, are of the utmost importance, embracing the leading points of "The faith of the gospel."

This volume is now sent on its travels with the humble and fervent prayer that, under the blessing of the Lord, it may assist many in obtaining a knowledge of that Gospel which "is the power of God unto salvation to every one that believeth."

Norfolk, March, 1879.

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## TENTH DISCOURSE.

### THE SECOND ADVENT, THE MILLENNIUM, AND THE STATE BEYOND.

"They lived and reigned with Christ a thousand years."—REV. xx, 4.

That the Lord Jesus will personally and visibly come to this earth again is a truth so generally admitted that but little argument is needed on the subject. I will, however, quote a few testimonies in proof of it. Predictions of His two comings run like two golden threads throughout the Old Testament—the first as an humble Sufferer, the next as a royal Conquerer. Hence Peter says the prophets "testified beforehand the sufferings of Christ, and the glories following these," *tas meta tauta doxas*.—1 Pet. i, 11. The first promise of redemption implies both comings—the first, at which the serpent was to bruise his heel; the second, at which He will bruise or crush the serpent's head.—Gen. iii, 15. Enoch, the seventh from Adam, prophesied, "Behold, the Lord cometh with ten thousand of His saints"; and Jude refers this prophecy to the future judgment. Jude 14. Job says, "He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God."—Job xix, 25-27. The margin says, "After I shall awake," i.e. by a resurrection, as the word is used elsewhere, "Many that sleep in the dust of the earth shall awake."—Dan. xii, 2. "I go that I may awake him." Jno. xi, 11. When can that standing upon the earth be except at the resurrection, when "the Lord himself shall descend from heaven and the dead in Christ shall rise"?—1 Thes. iv, 16, 17. "Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. . . Gather my saints together unto me."—Psa. L, 3, 4. Paul evidently refers to the same event as "the coming of our Lord Jesus Christ, in flaming fire, and our gathering together unto Him."—2 Thes. i, 7, 8; ii, 1. "And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east."—Zec. xiv, 4, 5. "The place of His throne, and the place of the soles of His feet" will be in the New Jerusalem on earth.—Eze. xliii, 7; Rev. xxii, 3. Two trees, when some distance off in front of you, if viewed nearly on a line with each other, will not seem so far apart as they really are. But on placing yourself between them you see the real distance. So we are now living between the advents, looking back on the one and forward to the other. But the prophets who lived before both advents often delineated them somewhat perspectivevly, and nearly in the same breath, without describing the long interval between; so that, to the careless reader, events belonging to the first advent seem almost to blend with events belonging to the second.—See Isa. ix, 6, 7; Zec. ix, 9, 10. Mic. v, 2.

Turning now to the New Testament, His advent as a sufferer becomes a matter of history, while His future advent as a royal Conquerer still remains a prediction, and is foretold in clear and glowing language. "They shall see the Son of Man coming in the clouds of heaven with power and great glory."—Mat. xxiv, 30.

"The bridegroom came, and they that were ready went in with Him to the marriage." "After a long time the Lord of these servants **cometh**, and reckoneth with them."—Mat. xxv, 10, 19. "When he was **returned**, having received the kingdom, he commanded those servants to be called."—Lu. xix, 15. In these three parables, if the going away was literal so must the return be. And this reminds us of the testimony given when He literally and visibly ascended from the **mount of Olives**—"This same Jesus which is taken up from you into heaven shall **so come in like manner** as ye have seen him go into heaven."—Ac. i, 11. Surely this ought to be an end of controversy on the subject. If He ascended visibly and personally, he must come visibly and personally. And with wonderful harmony this prophecy of the two white-robed messengers agrees with that in Zechariah xiv, 4, which declares that "His feet shall stand in that day upon the **mount of Olives**, which is before Jerusalem on the east." This is the identical mountain from which He ascended. I once heard that some preacher said, "It would be egregious nonsense to say that the Lord Jesus will ever come to this cursed earth again." I dislike to repeat such language, except to show how entirely opposed it is to the Bible; for, after the testimonies already produced, we see that it would be egregious nonsense to say that He will not come to this earth again. Would that the whole of the Episcopal creed were as true as the 4th article, which says, "Christ did truly rise again from death, and took again His body, with **flesh, bones**, and all things appertaining to the perfection of man's nature, wherewith He ascended into heaven, and there sitteth, until He **return** to judge all men at the last day." This is not mortal and corruptible but immortal and incorruptible "flesh and bones."—Lu. xxiv, 39. It does not read "flesh and blood," for Spirit becomes the vitalizing element in the bodies of the risen saints, which will be "fashioned like unto" that of their Lord.—Phil. iii, 21. Such a body will have "flesh and bones, and all things appertaining to the **perfection**," but nothing to the **imperfections** of man's nature.

The fact that the Lord's Supper is still an ordinance of the church is proof that the Lord has not yet come "a second time," for "as oft as ye eat this bread, and drink this cup, ye do show the Lord's death **till He come**."—1 Cor. xi, 26; Heb. ix, 28. Hence the constant attitude of the Christian is that of "looking for" and "waiting for" His return, nor can any but those who "love His appearing" have a well-grounded hope of obtaining the "crown of righteousness."—Heb. ix, 28; 1 Thes. i, 10; 2 Tim. iv, 8. Death is not the Lord's coming, for when the early Christians talked of one's tarrying "till He come," they meant that such an one should **not die**.—John xxi, 22, 23. And they were perfectly right in this, for Paul himself repeatedly taught it—"We shall not all sleep," but some will be "**alive and remain** unto the coming of the Lord," and these, together with the risen saints, will be caught away to meet the Lord.—1 Cor. xv, 51; 1 Thes. iv, 15, 16, 17. Thus believers who are then dead shall

live, and those who are then alive "shall never die."—John xi, 26. Death is near, but the Lord's coming may be nearer. Let one more quotation suffice to prove the Lord's literal and personal coming—"The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord."—1 Thes. iv, 16, 17<sup>a</sup>. Here is the personal descent of the Lord himself, and the righteous dead are personally and literally raised, and, together with those who are personally and literally alive and remain, they are caught away to meet the Lord. This is a personal meeting, a personal resurrection and a personal descent of the Lord; and it would be wickedly torturing Scripture to try to give it a mystified or figurative meaning. The mere expression "to meet," *eis anpantesin*, proves it personal, for that is its meaning in its three other occurrences in the New Testament.—Mat. xxvi, 1, 6; Ac. xxxviii, 15.

That the Millennium (the period of one thousand years mentioned six times in Rev. xx) does not commence until after the Lord Jesus comes, is evident from the following reasons:—

1st. During the entire absence of the Bridegroom the Church is represented as in a mourning and fasting state that does not accord with millennial prosperity and glory. "Jesus said unto them, Can the children of the bride-chamber mourn as long as the Bridegroom is with them? but the days will come when the Bridegroom shall be taken from them, and then shall they fast."—Mat. ix, 15. At the return of the Bridegroom, however, the great command goes forth, "Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and His wife hath made herself ready."—Rev. xix, 7. The parable of the ten virgins proves that return to be personal; hence the mourning and fasting period extends to the personal advent, instead of ending a thousand years before it.—Mat. xxv, 1-10. This argument alone is enough to prove that we can have no millennial glory so long as the Bridegroom is away; but the glorious Millennium will most appropriately follow His return.

2nd. And, most plainly, as the coming of the heavenly Bridegroom does not find the Church in a millennial but a mourning state, so neither does it find the world in a millennial state, but as it was in the days of Noah (i.e. "filled with violence" instead of "knowledge of the Lord."—Gen. vi, 13; Isa. xi, 9). It will be like Sodom and Gomorrha. The wheat and tares will be growing together, and scarcely any of "the faith on the earth."—Lu. xvii, 26-30; xviii, 8; Mat. xiii, 30. The Greek definite article here refers to the true faith. No doubt He will find much false or unscriptural faith, for that abounds.

\* "So far were the early Christians from regarding their departed brethren as anticipating them in entering glory, that they needed to be assured that those who remain in the coming of the Lord will not anticipate them that are asleep."—Commentary of Jamieson, Faussett & Brown.

After such plain declarations as this, how can any one doubt the premillennial advent?

3rd. The Scripture has **not** said that the gospel would convert all nations among whom it was preached, but the purpose of God in sending it to them was "to take out of them a people for His name." Hence we are not to expect the conversion of all nations under the gospel dispensation.—Ac. xv, 14.

4th. If the gospel of the kingdom, when carried into all the world by the apostles, did not millennialize even **one** nation, though aided by the **gift of tongues** and **working of miracles**, how can it hereafter be expected to millennialize all nations **without** those aids? It is when the **judgments** of the Lord are "made manifest" by the conquering power of the returned Messiah, that the remnant of the inhabitants of the world "will learn righteousness," after vast numbers of them have been destroyed.—Rev. xv, 4; Isa. xxvi, 9; Psa. lviii, 10, 11; Zec. xiv, 16. The kingdom to be established in the covenanted land, though like a mustard-seed or leaven at first, will quickly grow and spread by **miraculous conquest**, and "fill the whole earth."

5th. "The whole world lieth in wickedness," and "all that will live godly in Christ Jesus shall suffer persecution."—1 Jno. v, 19; 2 Tim. iii, 12. This is perfectly appropriate to a sinning world and a suffering church; and no doubt it will be appropriate until the Saviour comes. But would it be at all applicable to a millennial dispensation when Satan is bound, the world converted, and persecution has **ceased**?

6th. The blessed Saviour, in giving an outline of events from His first until His second coming, has described a long period of tribulations and wrath upon the Jews, and also the downtreading of Jerusalem "until the times of the Gentiles be fulfilled." Now it must be admitted that the joyful millennium will not commence until that tribulation ends. And yet it is "IMMEDIATELY," and not a thousand years, after the tribulation; the advent must therefore be pre-millennial. To obtain a clear view of the prophecy in a few words, read it in this order—"There shall be great distress in the land and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled (Lu. xxi, 23, 24). Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and **then** shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man **coming** in the clouds of heaven with power and great glory."—Matt. xxiv, 29, 30.\*

7th. And as the Saviour did not predict a Millennium of rest and triumph between the first and second advent, neither

\* "The important insertion of ver. 23, 24 in Luke shows us that the tribulation includes wrath on this people which is yet being inflicted, and the treading down of Jerusalem by the Gentiles still going on."—ALFORD.



did Paul predict such a season as obtaining before the advent, but rather a great apostasy from the faith, which would last until the Lord's coming.—2 Thes. ii, 1-8. The word coming in v. 8 is **parousia** the same word that in v. 1 is translated "coming;" which coming (in v. 1) the "Comprehensive Commentary" says, "All the best commentators, ancient and modern, understand of Christ's second advent." It must therefore mean the same in v. 8 where it is combined with another word which also signifies a personal appearing. That word is **epiphaneia**, here rendered "brightness," but in its five other occurrences it is translated "appearing."—1 Tim. vi, 4; 2 Tim. i, 10 and iv, i, 8; Titus ii, 13. **Parousia** also means a personal coming, as "the coming (**parousia**) of Stephanas, Fortunatus," &c., who brought substantial help to Paul.—1 Cor xvi, 17. Either of these words is held sufficient in other passages to prove a real and personal appearing and presence. And when both are united as in the case before us, how is it possible that they should mean anything less than the literal, real and personal arrival and presence of the Lord Jesus? Thus we find no room for a millennium between Paul's day and the personal advent, but the mystery of iniquity which did already work was to continue its desolating career until destroyed at the Lord's coming.—2 Thess. 2-7-8-9-10.

8th. So also in John's prophecy. The Bible does not speak of an eighth trumpet. Hence I conclude that the seventh trumpet of which John speaks is "the last trumpet" at which time Paul says, "the Lord himself shall descend from heaven," and the dead in Christ arise. — 1 Corinthians xv, 52, with 1 Thess. iv, 16. John places the resurrection, &c., under the seventh trumpet which, I think, sufficiently identifies it with the last trumpet of Paul.—Rev. xi, 15-18. Now the argument is this, that, up to the sounding of the seventh trumpet is a scene of wars, commotions, persecutions, and sufferings, with no room nor interspace for thrusting in edgewise a thousand years of peace and prosperity; and the seventh trumpet itself is "the third woe."—Rev. xi, 14. Hence that period of the millennium must come after the seventh trumpet, and therefore after the advent and the first resurrection. Now if it would be absurd to say that the seventh trumpet is not sounded until the end of the millennium, would it not be equally so to say that the advent does not occur till the end of the millennium? I think this argument alone concerning the seventh trumpet is enough to prove the advent pre-millennial. Here is how the "Comprehensive Commentary" describes the arrangement of the seals, trumpets and vials, (an arrangement followed very closely, I believe, by the best modern writers on the Apocalypse, from Vitringa of the 17th to Dr. Thomas of the 19th century)—"Fraser thus expresses the arrangement recommended by Vitringa, and now generally adopted. The series of events is carried on in the Apocalypse, by seven seals opened in their order, seven trumpets sounded in their order, and seven vials poured out in their order. The seven trumpets are the evolution of the seventh seal, the seven vials

are the evolution of the seventh trumpet. The seventh vial introduces the Millennium."—Vol. v.

Let me call your attention to this chart which I have drawn

THE SEVEN SEALS.		THE MILLENNIUM.
1, 2, 3, 4, 5, 6,	7.	
THE SEVEN TRUMPETS.		
		THE MILLENNIUM.
1, 2, 3, 4, 5, 6,	7.	
The Seven Vials		
		THE MILLENNIUM.
1, 2, 3, 4, 5, 6, 7.		

up to show the beautiful and systematic manner in which the seals, trumpets and vials are planned. You perceive that the seven trumpets fall under the seventh seal and the seven vials fall under the seventh trumpet as so many parts or subdivisions of that trumpet. The six seals, like so many chapters of history, are supposed to extend from about A.D. 98 to the overthrow of the Pagan Roman empire, about A.D. 324. Then the seventh seal, containing the seven trumpets, is said to begin, and to extend to the Millennium. The six trumpets, like so many chapters under the seal, are supposed to extend to the French revolution, about A.D. 1789. Then the seventh trumpet, containing the seven vials, is said to begin its course (called "the days of the voice of the seventh angel," Rev. x, 7.) and extend to the Millennium. The seven vials, like seven chapters of the world's history are thought to commence about A.D. 1789 and run on till the sixth, under which is made the startling announcement of the advent (and hence of the first resurrection also) in these words, "BEHOLD I COME AS A THIEF, BLESSED IS HE THAT WATCHETH AND KEEPETH HIS GARMENTS."—Rev. xvi, 12-15.

After the advent the saints, immortalized then, unite with Christ in executing the seventh vial upon the wicked inhabitants of the earth. Being then invested with the promised "power over the nations" (Rev. ii, 26, 27) they will attend the Messiah as His "called, and chosen, and faithful" ones when He marches forth to His miraculous conquest of the world.—Rev. xvii, 14; xix, 14. "To execute vengeance upon the heathen, and punishment upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all His saints."—Psa. cxlix, 7-9; Rev. 2-26. Kings must always conquer a hostile country before they can reign over it; and so that fearful period of conquest, rapid and miraculous, will precede the blessed and peaceful millennial reign. Thus we find no room in John's pro-

phesy for a thousand years of peace and triumph **before** the Lord's coming.

9th. Daniel describes four great empires closely succeeding one another, and rooted in the head of the fourth is a little horn, or persecuting power, that "makes war with the saints and prevails against them until the Ancient of days or Christ comes."—Dan. vii, 19-22. He does not say "until a thousand years **before** the Ancient of days comes." Of course the little horn will have to cease making war with the saints and prevailing against them before the Millennium can begin; but it does not cease before Christ comes, who, I suppose, is here called the Ancient of days because "His goings forth have been from of old," and He will come clothed "in the glory of His Father."—Mic. v, 2; Mat. xxv, 31. In the same manner Paul too has put the destruction of the persecuting power at the **coming** of the Lord.—2 Thes. ii, 8. Thus I find neither in the prophecy of Daniel nor Paul any space or room for the Millennium **before** the advent.

10th. If you will study the 14th chapter of Zechariah I think that you will find that chapter to be a very reliable fortress of proof that the Lord Jesus will come **before** the Millennium.\* Verses 4 and 5 plainly describe the second advent, in saying, "The Lord my God shall **COME**, and all the saints with **thee**." Notice too the marginal references on that sentence: in my Bible they are Mat. xvi, 27; xxiv, 30, 31; xxv, 31; Jude 14. All these references relate to the second coming. The first (Mat. xvi, 27) shows it to be the time of rewarding the righteous, and this identifies it with the seventh trumpet period, in Rev. xi, 15-18. Then, after describing several wonderful changes in the mount of Olives and adjacent country which have never **yet** occurred, and the mere naming of which proves that the prophet is not referring to any **past** coming, he proceeds in verses 12-15 to describe the great overthrow of wicked persons that will occur in the vicinity of Jerusalem at the advent. Neither does history record any such overthrow as this at any time in the past; it must be **future**. And then, **AFTER** the advent and **AFTER** that conquest of nations, the prophet goes on in verses 16-21 to describe the **glorious millennial age of peace and blessedness** when the "left" or spared remnant of the nations shall flock to Jerusalem "from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles." This implies the deliverance of Jerusalem and the establishment of the kingdom of God over the entire earth, two events which the prophet had merely glanced at in verses 9 and 11.

Absurdly enough some have imagined that the gathering of "all nations against Jerusalem, verse 2, was fulfilled at the Roman invasion. But not so. This is only a **partial** captivity, for "**HALF** of the city shall go forth into captivity, and the residue of the people shall **NOT** be cut off from the city." The Roman

\*The American Tract Society's Notes here say, "This chapter describes the last great conflict of God's church with her enemies." There will, however, be a later conflict—that which occurs at the end of the Millennium.—Rev. xx, 9.

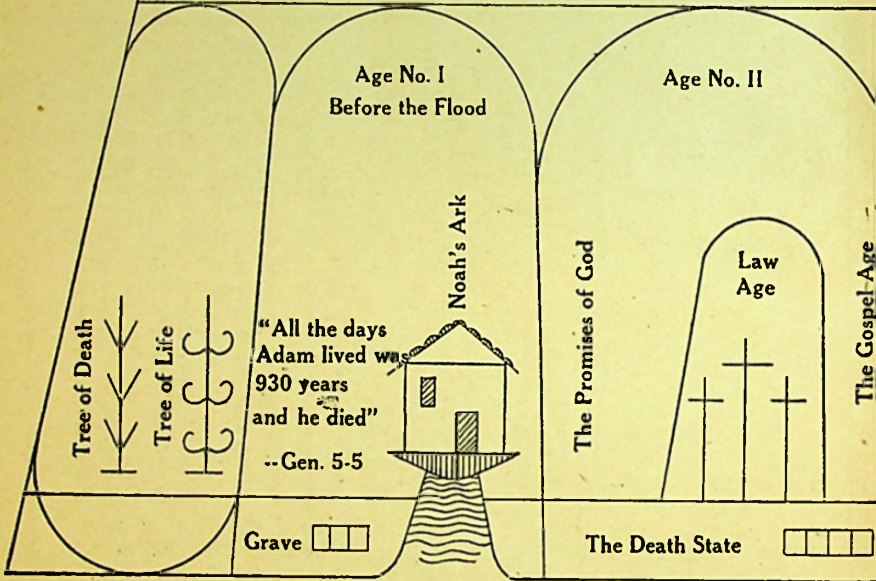
invasion does not at all agree with this, for then the whole city was destroyed, nor was the Roman nation all nations. Josephus says, "As soon as the army had no more people to slay, or to plunder, because there remained none to be the objects of their fury (for they would not have spared any had there remained any other such work to be done), Caesar gave orders that they should demolish the whole city and temple, except the western wall of the city, and the three highest towers, Phaselus, Hippicus, and Mariamne; but for all the rest of the wall, it was laid so completely even with the ground, by those who dug it up to the foundation, that there was nothing left to make those who came hither believe that it was ever inhabited." Scott says, "The Roman victors forbade any Jew to dwell in their ancient inheritance, or to come within sight of Jerusalem; the foundations of the old city were ploughed up."

If one will "rightly divide the word of truth" he can perceive that by the Roman invasion was fulfilled, not the prophecy of Zechariah, but of Micah—"Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."—Mic. iii, 12. I believe that the Saviour's feet will as literally and truly stand on the Mount of Olives at His return, verse 4, as they did when He was formerly here. Certainly He literally ascended from that mountain, and will so come in like manner.—Ac. i, 11. To say that verse 4 was fulfilled at the Roman invasion by the standing of the feet of Titus on the Mount of Olives would be a monstrous torture and perversion of this prophecy. And besides, the great earthquake, rending the mountain and forming a "very great valley" between, did not occur when Titus invaded Jerusalem; it is an undivided mountain to this day, and will remain so till the Lord comes. Notice, too, that no such perennial streams are now flowing out east and west from Jerusalem as verse 8 describes; and this also shows the prophecy remains to be accomplished. It proves, too, that the earth will not be blotted out of existence when He comes, for "summer and winter" will still go on, during which those two rivers will run, the one to the Mediterranean and the other to the Dead Sea. The going of "all nations" to Jerusalem once a year (verse 16) was not fulfilled under the Mosaic dispensation, for that required the Jews alone to go thither for worship, and they had to go twice a year.—Deut. xvi, 16. Nor does the compelling of all nations to go to Jerusalem to worship, and the withholding of rain from the wicked, apply to the present dispensation, for the Lord now "sendeth rain on the just and on the unjust" (Mat. v, 45), and no nation is required to go to Jerusalem to worship. These predictions, therefore, must belong to a dispensation yet to come, the Millennium, after the advent.

11th. How can the resurrected saints reign during the Millennium (Rev. xx, 4), unless those two inseparable events—the advent and the first resurrection—take place before it? One of the classes to be raised will be "them that were behead-

ed." Now if the beheading be literal, why not the raising also? If there were any doubt about the literalness of the raising from the dead, that doubt ought to be set aside by the explanation which the Spirit here gives of the vision—"This is the first resurrection." I conclude that the word resurrection (*anastasis*) is twice used here in its most literal sense; for, if there be any enigma in language that is itself enigmatical, or to explain one figurative expression by another equally figurative. That the first resurrection includes all the righteous dead, we learn from other and supplementary portions of Scripture.—1 Cor. xv, 23; 1 Thes. iv, 16. "The resurrection of the just" is a "resurrection (*ek nekron*) from among the dead," as the Greek implies, and hence it is a first resurrection, for it leaves other dead remaining in the grave til the end of the Millennium.—Lu. xiv 14; xx, 35. Those who shall rise first are *firstborns*, *protokoi*.—Heb. xii, 23. How could the first resurrection be only the reviving of a martyr-like disposition, seeing that Satan will then be bound, and no one left to act the part of persecutor; martyrdom implies severe persecution. Those who talk of such reviving, basing their notion on the case of Elijah and John, ought to first be able to prove that any inspired writer has ever once declared the coming of John to be the resurrection of Elijah. As to the word "souls," the Commentary of Jamieson, Faussett and Brown very truly says, "Souls is often used in general for persons, and even for dead bodies." In Num. ix, 6, 7, where the English has "dead body of a man," the Greek has *psuche anthropou*, "soul of a man." Balaam said, "Let me (Greek, *hee psuche mou*, 'the soul of me,' margin, 'my soul') die the death of the righteous."—Num. xxiii, 10. If then "the soul of me" means "me" in that place, why should not "the souls of them" mean "them" in this place? When we read that "eight souls" were saved in the ark, does anybody imagine that their bodies were not saved? Here let me quote what one or two modern writers have to say as to the manner of interpreting these verses (Rev. xx, 4-6). Bishop Newton, an Episcopalian, born 1704, says, "This prophecy remains to be fulfilled, even though the resurrection be taken only for an allegory, which yet the text cannot admit without the greatest torture and violence." Dean Alford, probably the greatest scholar which the Episcopal Church has had in its communion for a long time, says, "Those who lived next to the apostles, and the **W H O L E** church for **THREE HUNDRED YEARS** understood these verses in the **PLAIN** and **LITERAL** sense. As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion. If the first resurrection is spiritual then so is the second, which I suppose none will be hardy enough to maintain; but if the second is literal, then so is the first, which in common with the **W H O L E** **PRIMITIVE CHURCH** and many of the **best modern** expositors, I do maintain and receive as an article of faith and hope."

## FROM EDEN LOST TO EDEN RESTORED



Adam and Even, Sin and Death by Sin (Rom. 5:12, 13; Gen. 2:16-19). Caused by the Devil's Lie (Gen. 1-4). Adam back to dust (Gen. 3:17-23). A redeemer in promise of a baby King (Gen. 3:15). The seed of woman; life eternal only in Christ (John 3:16; 1st John 5:11, 12).

All people destroyed by flood but eight souls (Gen. 6:1-7; Gen. 7:21 to 23). The flood B. C. 2448. This was a special judgment on man for his evil ways (Gen. 6:5, 6).

The promises given unto Abraham B. C. 2247 and 195 years after the flood (Gen. 12:1, 2, 3; Gen. 13:14). The earth promised to Abram and Christ (Gal. 3:16-19; Gen. 15:18).

The baby King promised 740 years B.C. (Isa. 9:6, 7). Place of birth foretold 740 B.C. (Mich. 5:2; Matt. 2:2 to 6).

Christ's death foretold 712 B. C. (Isa. 53:6 to 11). Jesus' death and resurrection (John 19; Rev. 1:18; Luke 24). The first resurrection (Acts 25:23; Col. 1:18).

The thousand years reign. "I saw thrones" (Rev. 20:4, 5; Rev. 5:10; Rev. 3:21; Rev. 20:6). They will rule nations with rod of iron (Rev. 5:26, 27). In this reign the child will die an hundred years old. (Isa. 65:18 to 25).

Satan will deceive nations and fire from God will destroy them (Rev. 20:8, 9). The devil will be destroyed (Rev. 20:10; Heb. 2:14).

The final judgment under the great white throne (Rev. 20:11). The rest of dead raised, with one fair chance offered to all; the wicked will be destroyed (Rev. 21:8; Isa. 25:13, 14).

The kingdom is delivered up to God the Father (1st Cor. 15:23, 24; Dan. 7:13, 14). That God may be all in all (Rev. 22:1-5). The endless day of the new heaven of joy.

## AGE No. III WILL HAVE NO END

The  
Thousand Years Reign  
--Rev. 20-6

Trees  
of Life



Grave



The Kingdom of God and  
Christ Over All the

Earth Under the  
Whole Heavens--  
Zach. 14-8, 9; Dan.  
7-26, 27; Execute  
Judgment in  
Earth Jer.  
23, 5  
and 6

The books opened--  
another book opened:  
the Book of Life,  
after this  
the Second Death

We pass out of times of the restoring  
of all things into the time of all new  
things, Acts 3-19; Rev. 21, 1 to 7;  
Rev. 22, 1 to 5 tells of this New Heaven  
and Earth, 2 Peter 3-13 tells of the New  
Heavens and New Earth. God grant us  
a part in this Endless Age of Endless  
Life and Joy without end.

12th. To affirm that Christ will not come till the end of the Millennium is daring to affirm that He will not come for a thousand years yet, inasmuch as we know the Millennium has not begun. This putting off the advent a thousand years is contrary to the watching, waiting and expectant attitude which Christians are required to maintain. "Watch ye, therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly He find you sleeping. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may be open unto him immediately. Blessed are those servants whom the lord when he cometh shall find watching."—Mark xiii, 35, 56; Lu. xii, 35, 36, 37.

These twelve overwhelming reasons are but a fragment of the evidence which might be brought in proof that the personal coming of the Lord Jesus will occur before the Millennium. Having proved from Scripture that the advent will take place before the Millennium, allow me, before closing this part of the subject, to glance briefly at the history of this doctrine. Eusebius, born in Palestine about A.D. 270, and who is called "the father of ecclesiastical history," tells us that Papias said, "That there will be a Millennium after the resurrection from the dead, when the personal reign of Christ will be established on this earth."—(Hist. Eccles. iii, 39. Irenaeus informs us that Papias was "the hearer of John and a companion of Polycarp."—Against Heresies, B. v, ch. xxxiii, Clark's edition. Those advocating this in modern times are called Premillennarians, and those who think the advent will not occur til after the Millennium are called Postmillennarians. On the doctrine of Premillennarians the "Dictionary of Religious Knowledge," by Abbott and Conant, says, "These views may be traced to the earliest history of the church, and were advocated by the fathers up to the 4th century. They then declined, till the Reformation gave them a new impulse, since which time they have prevailed through the entire church to a large extent." Macauley, the historian, in his essay on the Jews, remarks, "The Christian believes, as well as the Jew, that at some future period the present order of things will come to an end. Nay, many Christians believe that the Messiah will shortly establish a kingdom on the earth, and reign visibly over all its inhabitants. The number of people who hold it is very much greater than the number of Jews residing in England. Many of those who hold it are distinguished by rank, wealth and ability. It is preached from the pulpits both of the Scottish and English churches. Noblemen and members of Parliament have written in defense of it. They expect that before this generation shall pass away, all the kingdoms of the earth will be swallowed up in one divine empire." On the 30th and 31st of October and 1st of November,



1878, a great "Prophetic Conference" assembled in New York and agreed on the following among other resolutions:—

"II. The prophetic words of the Old Testament Scriptures, concerning the first coming of Lord Jesus Christ, was literally fulfilled in His birth, life, death, resurrection and ascension; and so the prophetic words of both the Old and New Testaments concerning His second coming will be literally fulfilled in His visible bodily return to this earth in like manner as He went up into heaven; and this glorious Epiphany of the great God, and our Saviour Jesus Christ, is the blessed hope of the believer and of the Church during this entire dispensation."

"III. This second coming of the Lord Jesus is everywhere in the Scriptures represented as **imminent**, and may occur (while the last World War is raging) yet the precise day and hour thereof is unknown to man, and known only to God."

"IV. The Scriptures nowhere teach that the whole world will be converted to God, and that there will be a reign of universal righteousness and peace before the return of our blessed Lord."

The conference was composed of prominent members of the following denominations:—Baptist, Congregational, Methodist, Presbyterian and Episcopal.

It is very important to remember that although there will be a very great destruction of the ungodly at the advent, yet mortal nations in a probationary state will exist on earth during the Millennium, and subject to the laws of that dispensation. Thus during the first thousand years after the Lord Jesus takes possession of the earth there will be a glorious fulfillment of the promise made to Abraham—"Thy Seed shall possess the gate of His enemies; and in thy Seed shall all the nations of the earth be blessed."—Gen. xxii, 17, 18. As in the promise, so in its fulfillment, the blessing comes after the taking possession of the gate of His enemies i. e. after His conquest of the world. In His sending the Gospel to the Gentiles and taking out of them a people for His name the Seed of Abraham gives an individual foretaste of the national blessedness which the world will enjoy during the Millennium, which will be the grand fulfillment of that promise. As to the present condition of the nations, it has been estimated that about 800,000,000 of people are now bowing down to stocks and stones. There is "a veil that is spread over all nations," both Jews and Gentiles.—Isa. xxv, 7. Darkness covers the earth, and gross darkness the people.—Isa. lx, 2. "The whole world lieth in wickedness."—1 Jno. v, 19. "All nations" are "deceived" by Satan and by the sorceries of Babylon.—Rev. xviii, 23. But in the Millennial age, after the tearful judgments of the second advent are over, and Christ has entered upon His peaceful personal reign, this promised blessedness will be realized in its **fullness**; for then Satan shall be bound so "that he shall deceive the nations **no more** till the thousand years shall be fulfilled." Then "the Gentiles shall come unto the Lord from the **ends of the earth**, and shall say "Surely our fathers have inherit-

ed lies vanity, and things wherein there is no profit.”—Jer. xvi, 19. Also the Beast and the False Prophet will have been destroyed in the lake of fire.—Rev. xix, 20; xx, 3. And “at that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart.”—Jer. iii, 17. Yea “All nations shall flow unto it. . . . Nation shall not lift up sword against nation; neither shall they learn war any more.”—Isa. ii, 2-4. “Every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.”—Zec. xiv, 16. “All people, nations and languages shall serve Him.”—Dan. vii, 14. “All nations shall come and worship before” Him.—Rev. xv, 4. Remember, these testimonies are the voice of Scripture; they must be fulfilled. And you must confess that when they are fulfilled in the future millennial state of the world “all nations” will indeed be blessed religiously, politically, socially, and even physically, as they have never been blessed before.

The millennial subjugation of all nations implies that of the Jews also, and the bringing of them under the sceptre of Messiah after their conversion. The title “King of the Jews” is one of the gems treasured up in “the unsearchable riches of Christ,” and is destined yet to be worn upon His divine brow, and thence to scintillate its holy light over a subdued and peaceful world. The Jews have now been abiding “many days without a king” (Hos. iii, 4, 5), but the Father has declared the Son to be a “Governor that SHALL rule my people Israel.”—Mat. ii, 2, 6; John i, 49. Their rejection of Him at His first is no proof that they will do the same at His second coming. They rejected Moses at the first, but submitted to him at the second time, he being then clothed with power to destroy their enemies. “Thy people shall be willing in the day of thy power.”—Psa. cx, 3. There seems to be a typical meaning in the remarkable fact that “at the second time Joseph was made known to his brethren.”—Ac. vii, 13. Moses and Joseph were typical of Christ in some things, especially, I think, in this. When they accept the returning Messiah as their King they will indeed have a Governor “from the midst of them,” and a King “whom the Lord hath chosen.”—Jer. xxx, 21; Deut. xvii, 15. Prophecy affords abundant testimony to the future conversion and restoration of Israel. “He that scattered Israel will gather him and keep him, as a shepherd doth his flock.”—Jer. xxxi, 10. If this means the literal Israel scattered from the literal land, must it not also mean the literal Israel gathered to the literal land? Their national conversion and restoration of course does not mean the eternal salvation of every individual Jew that ever lived. Their national deliverance from Egypt was not a deliverance of every individual Jew who had ever died and been purged in Egypt. Concerning the restoration, Micah is very plain and unmistakable. In describing a state of things, which all who are even slightly acquainted

with history must admit has never yet obtained, and which belongs only to the glorious days of Messiah's reign, Micah says,—  
“And he shall judge many people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn of war any more. But they shall sit every man under his vine and under his fig tree, and none shall make them afraid, for the mouth of the Lord of hosts hath spoken it. . . . In that day, saith the Lord, will I assemble her that is driven out, and her that I have afflicted. And I will make her that halted a remnant, and her that was cast far off a strong nation, and the Lord shall reign over them in mount Zion from henceforth even forever.”—iv, 3, 4, 6, 7.

Remember that this is the same Micah who a few verses after predicted that our Lord would be born in Bethlehem; and as his Bethlehem is a vast literal Bethlehem in the land of Judea, so we must conclude that his Zion will be a literal Zion in the same land.

By “her that halted” and “her that is driven out” is meant the Jewish nation, driven out of the land, and “led away captive into all nations” for their many sins. But that since their last dispersion they have never been thus assembled and gathered and made a strong nation is evident from their present dispersed and weak condition; and also from the intensely warlike condition of the other nations. For **contemporaneously** or “in that day” of Israel's gathering, the rest of mankind, even including “strong nations afar off,” shall be rebuked into peace, so that they shall beat their swords into plow-shares and their spears into pruning-hooks, neither will they learn war any more. All the military schools, arsenals, conscription, militia, and volunteer companies found among the “strong nations” of the earth, declared as with loud-mouthed artillery tones that such a state of things has **not yet obtained**. Moreover we are bound to conclude that when the nations are thus at peace, and Israel thus restored, the Lord will reign over them in mount Zion just as literally as he was born in Bethlehem.

Whatever partial restoration of Jews to Palestine may have taken place it cannot be the one here spoken of by Micah who is foretelling a **final restoration and settlement**, inasmuch as it is to be “**forever**.” That word “forever” puts a stop to their wanderings, and shuts out the idea of any subsequent dispersion, such as that by the Romans in A.D. 70. And since Micah's testimony that “the Lord shall reign over them in mount Zion from henceforth even forever” is in almost the exact words of Gabriel's, “He shall reign over the house of Jacob forever,” the great truth is made to flash upon our minds that both are alluding to the same grand epoch, and describing a state of things **future even at the birth of Christ**.

“Therefore behold the days come, saith the Lord, that they shall no more say the Lord liveth which brought up the children of Israel out of the land of Egypt; but the Lord liveth which

brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." Jer. xxiii, 7, 8; Isa. xi, 11, 12; xliii, 1, 7; xlix, 22, 26; Jer. xxx, 8, 9; 31; Hos. iii, 4, 5. This great national restoration under Christ as their King will, as a necessary consequence, be attended with their national conversion to Christ. Thus Paul in speaking beyond a doubt of this event, says, "Blindness in part has happened to Israel, until the fullness 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."—Rom. xi, 25, 26. "And it shall come to pass in that day that the Lord shall set His hand again the second time to recover the remnant of His people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."—Isaiah xi, 11. On this verse the Commentary of Jamieson, Faussett and Brown very truly says, "Therefore the coming restoration of the Jews is to be distinct from that after the Babylonish captivity, and yet to resemble it. The first restoration was literal, therefore so shall the second be; the latter, however, it is implied here, shall be much more universal than the former." They will then no longer "abide in unbelief," for the Lord "will give them a heart to know Him;" will "take away the stony heart" of unbelief, "put His Spirit within them," and "turn away ungodliness from them." This, plainly enough, accounts for their great national conversion.—Jer. xxiv, 7; Eze. xxxvi, 26, 27; Rom. xi, 26. "Without faith it is impossible to please God" (Heb. xi, 6), but their faith will be largely the result of sight, somewhat after the manner of Thomas who would not believe otherwise. Paul too was converted by seeing the Lord Jesus; and that event seems to foreshadow and illustrate the future conversion of his brethren.

Perhaps it may not be a waste of time to glance briefly at what several uninspired writers have said on the subject. Dr. William Jenks, Editor of the "Comprehensive Commentary," says on Rom. xi, 26:—"The Editor is at a loss to conceive how any attentive reader of the prophecies can come to any other conclusion than that there is yet to be a glorious restoration of the Jews; probably to their own land, certainly to the Church and Gospel privileges; and this has been, as Whitby shows, the constant doctrine of the Church." On Isa. lii, 1, Scott says, "Nothing can be supposed more interesting than the future restoration of Israel to the church and to their own land; no event is more evidently predicted in Scripture." C. H. Spurgeon, the London Baptist preacher, says, "I think we do not attach sufficient importance to the restoration of the Jews. But certainly if there is anything promised in the Bible, it is this. I imagine that you cannot read the Bible without seeing clearly that there is to be an actual restoration of the children of Israel. May that happy day soon come! For when the Jews are restored, then the full-

ness of the Gentiles shall be gathered in; and as soon as they return, then shall Jesus come upon mount Zion to reign with His ancients gloriously, and the halcyon days of the Millennium shall then dawn.”—Sermon vii, A.D. 1856. Tertullian, about A.D. 200, says, —“At His last coming He will favor with His acceptance and blessing the circumcision also, even the race of Abraham, which by-and-by is to acknowledge Him.”—Against Marcion, B. v, c. ix.

If, as some “Adventists” have thought, there is to be no mortality during the thousand years, but only an immortal and perfected population on the earth, wherein would that thousand years differ in one single respect from the great and infinite eternity beyond? The fact that it is called “THE thousand years” proves it will be a special thousand years, differing from all that ever went before it, or that shall ever come after it. (The “light” of that millennial day will not be “clear” like the perfect glory of the great eternity beyond nor “dark” like the present state, but it shall be peculiarly “one day which shall be known to the Lord.” The common day is succeeded by darkness, but that millennial day will be succeeded by the greater splendor of endless glory, for “at evening time it shall be light.) Why should there be mediatorship “after the order of Melchisedec” during the thousand years if no one shall then be living in the mortal state to need mediation? And why should leaves be provided “for the healing of the nations” if there shall be no nations to need healing?—Rev. xxii, 2. And why bind Satan lest he should “deceive the nations” if there shall then be no one in the mortal state liable to be deceived? How can there be a rebellion of mortal nations at the end of the Millennium if they shall all be blotted out of existence a thousand years before?—Rev. xx, 3, 8. Indeed why should the millennial subjects of Christ and the saints be called “the nations” at all, if they are not still in the mortal state? Surely immortals could not be punishable by plague and drought as the “left” of the nations will be if they come not up to Jerusalem to worship.—Zec. xiv, 16-19. Also the memorial sacrifices to be offered in that age, indicate the presence of mortality still pleading for pardon and reconciliation through the blood of Christ. (Those emblematic sacrifices will commemorate and point to the “one sacrifice” on the cross; as the Lord’s supper does in the present dispensation.—Zec. xiv, 21; Eze. xlv, 15-25.) Believers, gathered out of the present dispensation are “a kind of first-fruits;” does not this imply a harvest from the millennial dispensation that is to follow? and, of course, that harvest will have to be gathered from a mortal race.— Jas. i, 18. Probation, with its consequent liability to transgression and death, existed in Eden in the days when the Lord condescended to walk and talk with Adam and Eve. Then why not believe it will exist in the Millennium while Christ and His redeemed are reigning personally on earth? If the Edenic state closes with the rebellion and expulsion of Adam and Eve who had beheld its wonders, and if thousands of Israelites rebelled and were destroyed after what

they had seen in the wilderness, is it unreasonable to believe that some of the mortal population will rebel and be destroyed after beholding the wonders of the Millennium?

If the burning of which Peter speaks occurs at the close of the thousand years, would it not still be an event pertaining to "the day of the Lord," to the evening of that day, inasmuch as "one day is with the Lord as a thousand years, and a thousand years as one day"? We must not suppose that all things predicted of "the last day" or the "day of the Lord" will take place in twenty-four hours after He comes. One meaning of "day," according to Webster, is, "any period of time as distinguished from other time." The Greek word for "day" (*hemera*) has also that meaning in some places, as "At that time (*hemera*) there was a great persecution."—Ac. viii, 1. "Man's Judgment," margin, "day" (Greek, *hemera*).—1 Cor. iv, 3. The American Bible Union's edition (1866) has the following note on this verse:—"Man's day: namely, the present, in contrast with the coming day of the Lord." Man's day, you know, has been a very long one; but I trust it is now "far spent," and that we shall soon behold with joy the glorious day of the Lord. Peter tells us to heed the prophets, and some of the similar expressions in their writings are evidently figurative, as, "The Lord maketh the earth empty, and maketh it waste, and turneth it upside down. . . The land shall be utterly emptied and utterly spoiled. . . The earth mourneth and fadeth away. . . The curse devoured the earth. . . The inhabitants of the earth are burned and FEW MEN LEFT."—Isa. xxiv, 1, 3, 4, 6. But for those three last words, one might have thought the prophet meant the literal destruction of the earth and its population; but those words prove that the material globe and some of its inhabitants were to survive those judgments. Verses 13-16 prove the same, for "when thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive, and as the gleaming grapes when the vintage is done." Heavens and earth often denote those in and those under authority. Thus Moses when speaking "in the ears of all the congregation—both princes and people—said, "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth."—Deut. xxxi, 30; xxxii, 1. Hence also persons differing in degree of authority are called sun, moon and stars.—Gen. xxxvii, 5-10. If Peter's words be taken figuratively they denote the passing away of all human governments "with a great noise" of out-outpoured wrath on the wicked; after which a new and heavenly order of things will be introduced. But if they be taken literally they denote rather the regeneration or renewal than the annihilation of the material globe, for after the conflagration it is still called "earth" (2 Pet. iii, 13), and the covenants of promise plainly enough indicate that, in its glorified state, it is to be the perpetual inheritance of the righteous.\* As "a new (*kaine*) creature" does not mean another creature but only the same, changed for the better; so "a new (*kaine*) earth" does not mean another earth but the same, renewed.

At the close of the Millennium, the kingdom will be delivered up to the Father.—1 Cor. xv, 24. Sin and death having ceased, **Mediatorship** will be a vacant office because the work of reconciliation will be **perfected and completed**; and the breach between man and his Creator thoroughly repaired. Hence the **delivering up** denotes that "subjection" or subordination to the Father implied in the cessation of Mediatorship. The Father will then come into a more direct connection with the earth than He had done while the Mediatorial office was existing. Transgressors will have been "rooted out" of the earth, and "**the perfect**" alone left remaining on it.—Prov. ii, 21, 22. Thus will be fully realized the Saviour's prayer, not that His people should be taken out of the world, but kept from the evil.—Jno. xvii, 15. Then earth and heaven will, as it were, be turned into one; for the will of God shall henceforth be done in earth "as it is in heaven" i. e. perfectly, absolutely, and throughout its whole extent by a glorified population of sinless and immortal beings made in bodily constitution "equal to the angels" and "partakers of the divine nature." Such will be the endless and blissful state beyond the Millennium. The delivering up of the kingdom is therefore merely a change in the **manner** of its administration, but not an end of the kingdom itself, for it shall have "no end."—Lu. i, 32, 33; Dan. vii, 14; Psa. lxxxix, 29, 36, 37. If allowed to conjecture we might suppose that perhaps the vast harvest of immortalized ones gathered out of the millennial dispensation and the final judgment.—Rev. xiv, 16; Rev. xx, 12-15, will be placed under the eternal sovereignty of the Lord Jesus and His pre-millennial saints. (There seem to be degrees of authority among the angels, as indicated by the title archangel i. e. chief angel). Be this as it may, all who are accounted worthy to inherit the kingdom, in whatever capacity, will enjoy an endless life of unspeakable glory and happiness. Will you come to the Saviour that you may inherit that kingdom and that life? He says, "Him that cometh to me, I will in no wise cast out."—Jno. vi, 37. See an instance in one of His miracles. The great quietude of the ancient Sabbath day had come over the populace town of Capernaum. In the synagogue that day the Lord Jesus had wrought a miracle, and the fame of it had spread from house to house till the city was thrilled with excitement. The other afflicted, hearing with joy that the great Prophet of Israel was in the city, wanted to go or be carried to Him that they too might be healed. But the Pharisees had persuaded them that it was not lawful even to be healed on the Sabbath. So they waited till sun-set, when the Sabbath closed, having begun at sun-set of the previous day. How anxiously those afflicted ones, tossing on beds of pain, must have looked out of the windows to see if the sun was nearly down! In one house perhaps it was a beloved son or daughter almost delirious with a burning fever, in another, an aged mother or father paralytic for years—all beseeching their friends to help them to see the Saviour before His departure from the city. And when, in the beautiful twilight, they came and gathered about the door, "Hé

laid his hands on every one of them, and healed them;" none were slighted. What a joyful night was that. Some, perhaps, eating the first mouthful that they had relished for weeks; others, cured of lameness, walking and praising God; others, restored to their right mind, conversing with circles of wondering and delighted friends. It is the same Jesus who offers to cure you of sin and give you eternal life at last. Then why not, without waiting for another sun-set, apply at once to so great a Physician? Naaman was told to "wash and be clean." Will you too, poor sinner, wash and be clean from the leprosy of sin. "Be baptized and wash away thy sins, calling on the name of the Lord." Hear the poor Greek woman crying to the Saviour for the mere "crumbs" of mercy; that her daughter may be healed. With humility and faith she falls down at His feet, saying, "Lord help me;" and at once He speaks the healing word. Then how gladly she rises up and hurries home, where, if she had other children, I can imagine they must have come running to meet her, throwing up their little white hands and shouting "O mother! mother! sister is well! sister is well" On a special occasion the Saviour was teaching the people, "and the power of the Lord was present to heal them;" and His power is here to-day—THE GOSPEL is "the POWER OF GOD unto salvation to every one that believeth."—Rom. i, 16. It has a regenerative power, for "of His own will begat He us by the WORD OF TRUTH . . . and this is the word which by THE GOSPEL is preached unto you."—Jas. i, 18; 1 Pet. i, 23, 25. Hence it is called in another place "the word of truth, the gospel of your salvation."—Ephes. i, 13. The regenerative process is threefold—mental, moral, and physical: "first the blade, then the ear, after that the full corn in the ear."—Mark iv, 28. The mental and moral parts of the process consist in believing and obeying THE GOSPEL OF THE KINGDOM; the physical part, in being born of the Spirit at the resurrection. Unless you submit to the two first, you can never hope to experience the third and completing part of this process. Then why not, at once, believe and obey the gospel of the kingdom? "The time is short;" if the Lord come not very soon, death will; for the longest human life is brief, compared to eternity. When the dread summons of death arrives, the plow, axe, hammer, yardstick, needle, pen, and all such implements must be laid aside; and then, may be, when too late, you will want to talk of the great hereafter. Ah! I can imagine a house of mourning from which the family physician has turned away in despair, for none but Jesus and the resurrection can help the sufferer now. Enter the sick room. Some persons are leaning against the wall, weeping; others are walking about with hushed voices and softened tread, and eyes filled with tears that will not be suppressed. Draw near the bedside! Do you know the sufferer? Yes, for though much changed by illness, yet some of the features remain—it is one of you that are listening to the gospel-invitation to-day! And shall it be well with you in that hour; no remorse and terror, but all calm and



peaceful resignation? It depends on the life that you live. O then, I beseech you to begin this day, to live a Christian life.

\* "The general tenor of prophecy and the analogy of the divine healing point unmistakably to this earth, purified and renewed, as the eternal habitation of the blessed."—Alford on Mat. v, 12. "Many of the old theologians thought that the whole existing physical universe was to be destroyed. This view is now universally discarded."—"Systematic Theology," by Prof. Hodge, Princeton. "The Bible begins with the generations of the heavens and earth; but the Christian revelation ends with the regenerations, or new creation of the heavens and earth. . . The present earth is not to be annihilated."—A. Campbell, in "Ch. System," p. 304, A.D. 1839. "It is more reasonable and philosophical to conclude that the earth shall be refined and restored, than finally destroyed."—Adam Clarke. Arguing from the upward progression of creative acts in the past, Hugh Miller, the celebrated geologist, says, "We must regard the expectation of 'new heavens and a new earth wherein dwelleth righteousness,' as not unphilosophic, but as, on the contrary, altogether rational and according to experience."—Testimony of the Rocks.—Lec. v.





