

THE

BIBLE DOCTRINE,

OR

TRUE GOSPEL FAITH,

CONCERNING

THE SACRIFICE OF ISRAEL—THE MILLENNIUM—PERSONAL COMING OF
CHRIST—RESURRECTION—RENOVATION OF THE EARTH—
KINGDOM OF GOD, AND TIME OF THE SE-
COND ADVENT OF CHRIST.

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“This is the true grace of God.”—1 Pet. 5: 12.

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P R E F A C E .



The following pages are respectfully submitted to the prayerful examination of every sincere seeker after truth. We fondly hope the work will be carefully read, and the important doctrines it teaches, faithfully compared with the infallible truths of the precious Bible ; and so far as they correspond with its divine teachings, be gladly received and cheerfully obeyed.

Should any one desire to be further instructed into the nature of the "precious faith," and "blessed hope" of those who are believers in the near personal coming of the Lord of Glory ; we can furnish them with various publications on the subject ; besides the ADVENT HARBINGER AND BIBLE ADVOCATE, which we publish weekly, at seventy-five cents per volume, of 26 numbers. Address Joseph Marsh, Rochester, N. Y.

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TRUE GOSPEL FAITH.



“This is the true grace of God wherein ye stand.” 1 Peter v. 12.

The meaning of this text we understand to be this: The saints to whom it was addressed were a scattered, tried and persecuted people.—Every possible effort was made by the Judaizers of those times, to convince the disciples of Christ that they were deceived, had embraced damnable errors, and would be lost unless they abandoned them. Peter, however, with the word of truth, met these wicked influences, warned his brethern of their danger, exhorted them to be steadfast in the faith, and assured them that it was the true grace, or favor of God, in which they stood. That is, they were not mistaken, had not followed cunningly devised fables, but the truth.

Our condition, as a people, is similar to that of the early Christians: for we are scattered, tempted, tried, persecuted, despised, and every possible means are used to turn us away from our faith. But, like the primitive saints, are we in the truth, or true grace of God? or, are we in error? These are important questions, and should not be hastily, but carefully and correctly decided. For if we are fun-

damentally in error, it is a sad, if not a fatal one, if persisted in, and should, therefore, be seen, acknowledged and forsaken. But if we are in the truth, our profession is a high and sacred one, our position a most important and responsible one, and consequently every lawful means should be used to strengthen the faith, especially of the weak and tempted, and doubting and halting ones, at this hour of sore trial, and prevailing unbelief. At such a time as this, every one should not guess, nor think, nor simply feel, but *believe* and *know* that he is on that rock, against which the gates of hell cannot prevail.

Well, *how* are these momentous questions to be justly decided? Or is it beyond our power to know whether we are in the truth or not? We believe we may know something about this important matter. Then, we repeat, *how* may we know—or by *what* rule shall the case be decided? We unhesitatingly answer, not by the doctrines, commandments or creeds of men—not by the dreams, impulses, and visions of the fanatical spiritualizers—not by the law of inferences, nor the philosophy or metaphysical reasoning of the schools,—for all of these ways are deceptive, and liable to lead into the grossest errors and to the most fatal consequences. Therefore, as matters of *evidence* to decide these important questions, we reject the whole, with all their kindred errors. How, then, shall the matter be determined? We answer by the *Bible*; not *opinions* or *inferences* draw from the Bible; but the *plain word* of the Bible. If that justifies our faith, then we are in the true grace of God, and should not be shaken or troubled; but if it condemns our faith, then we are in error, and the sooner we

know and abandon the same, the better it will be for us, and the cause of truth.

Having decided to test the correctness of our faith by the plain testimony of the Bible, we will at once enter upon the work before us. And the first point that will claim our attention, pertains to the gathering of the Jews.

GATHERING OF THE JEWS.

We believe that "all Israel will be saved," or gathered to the promised land of rest, after the first resurrection, and personal advent of Christ: if in this we are correct, consequently the doctrine of the gathering of the carnal Jews to Palestine, before or after the advent, is a fable; for there is but one more gathering to that land promised in the Bible. We shall offer no proof on this last declaration, because no one, we presume, will dispute its correctness. But on the first we present the following direct testimony:

"And so shall all Israel be saved." Rom. xi. 26. That Paul speaks of *literal* Israel, the descendants of Abraham, is evident from the preceding verse, in which they are distinguished from the *Gentiles* thus, "Blindness in part is happened to *Israel*, until the times of the *Gentiles* be come in." If he meant literal Gentiles, he must also have meant literal Israel. We believe he meant what the terms literally signify. Then the testimony of Paul is, that all *Israel*, not a part, but *all*, will be saved.

The next point in order, to settle, is, Who are

Israel ? All the children of God, of every nation, is the ready answer of many. But where is your proof of this position ? We know not of any in the Bible, or do not now recollect of the existence of such evidence in that book. But, we do remember certain texts, which are considered by many, as conclusive evidence in this case. We will give the strongest one. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for we are all one in Christ Jesus." Gal. iii. 28. Does this text destroy all national distinction between Jew and Greek ? Many think it does. But does it destroy all organic or physical distinction between the "male" and "female ?" It does, in the same sense in which it destroys the distinction between "Jews" and "Greeks." In what sense then is the distinction destroyed ? or, according to the text, how are they all one in Christ Jesus ? They are one in *heirship*, in their right to the inheritance promised to Christ, the true Seed, and Heir of all things : for, "If ye be Christ's, then are ye Abraham's seed, and heirs, according to the promise." verse 29. Then all who are Christ's are one, in heirship : the Jew has no better right than the Greek ; the freeman no better claim than the bondman ; and the right of the male is no better than the right of the female : all who are in Christ, are his, are heirs of God, and *joint* heirs with Christ. This is the doctrine of the glorious oneness, or of equal rights, which this and other similar texts teach. But they no where, to our recollection, destroy the national distinction between Jews and Greeks, or the natural distinction between males and females.

Another class hold that all, good and bad, of the

natural descendants of Abraham constitute the Israel of whom Paul speaks. But this cannot be admitted, from the fact that Paul plainly says, "They are *not all* Israel which are of Israel. Neither, because they are the seed [the natural descendants] of Abraham, are they all children, but in Isaac shall thy seed be called." Rom. ix. 6, 7. Isaac and Ishmael were both children of Abraham, yet Ishmael, in the purpose, or economy of grace, is not counted a child of Abraham, "but in Isaac shall thy seed be called." So, in reference to all the descendants of Abraham through Isaac, though they *nominally* are Israel, or Jews, yet in God's gracious designs or promises, they are not recognized as such any more than all who are nominally Christians will be acknowledged such by Christ at his coming. They are not all Christians, that are of, or belong to, Christendom, neither are all Israel who are of, or belong to, the Jewish nation.

Then who are Israel? Let Paul answer. "For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter: whose praise is not of men but of God." Rom. iii. 28, 29. This testimony shows conclusively who are Jews, or the true Israel. Outward forms and distinctions, exclusively, did not constitute the descendants of Abraham Jews, Israel, or children of Abraham, according to the gracious promises made to him. To become such, they must not only fulfil the *letter*, but "*the righteousness of the law.*" verse 26. So Paul reasoned, and so *all* the promises and threatenings run, through the Old and New Testaments. We will name a few.

“Say ye to the *righteous*, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.” Isa. iii. 10, 11. This is spoken of the Jewish nation, and by consulting the 65th chapter, it will be seen that the same distinction between the “righteous” and the “wicked” is observed to the close of the book.

Amos ix. 8-10. “Behold the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.”

“*All the sinners* of my people shall die by the sword.” Such fearful threatenings as these, forever cut off from the promises of God, the sinners of Israel. Well might Paul say, “They are not all Israel, that are of Israel.”

Paul settles this question beyond successful contradiction. “But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish, upon EVERY SOUL OF MAN, that doeth EVIL, of the JEW first, and also of the GENTILE. But glory, honor and peace to EVERY MAN that worketh GOOD, to the JEW first, and also to the GENTILE: for there is no respect of persons with God. For as many as have sinned without law, shall also perish without law; and as many as have

sinned *in the law*, shall be judged by the law : for *not the hearers of the law are just before God, but the DOERS of the law shall be justified.*" Rom. iii. 8-13. And then, in verse 28th, Paul adds—*"He is not a Jew which is one outwardly."*

By comparing the testimony of Paul and Isaiah, this question may be put to rest ; for they tell us that "all Israel" are those who "*turn from transgression in Jacob.*" Paul says (Rom. xi. 26,) "*So all Israel shall be saved : as it is written.*" It is "*written*" in Isaiah lix. 20, which says, "*And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.*"

Further testimony on this point, we deem unnecessary ; what we have given, most conclusively proves that none are recognized, in the gracious promises of God, as belonging to Israel, but those who are "righteous," that "worketh good," "are doers of the law," and "that keep the righteousness of the law." This is the "all Israel," that "shall be saved," or gathered to their own land, in the resurrection morn, at the coming of Christ. In proof of this declaration, we give the following testimony :

"Then he said unto me, Son of man, these bones are the whole house of Israel : behold, they say, Our bones are dried, our hope is lost ; we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live ; and I shall place you in your own land: then shall ye know that

I the LORD have spoken it, and performed it, saith the LORD."—Ezek. xxxvii. 11-14.

This scripture is an *exposition* of the vision of dry bones, found in the same chapter, and therefore must be literally understood; for it would be absurd to talk of an *exposition* of an *exposition*. Then "all Israel," those who are Jews inwardly, or really, not nominally, "the whole house of Israel," will be saved, or gathered "into the land of Israel," after they are brought out of their *graves*, which will not be until the "Redeemer comes to Zion," or the appearing of Christ. This is the only gathering to the land of Israel, that is now promised to Israel, or the Jews. Hence the doctrine which teaches any other gathering in the future, is a fable; consequently, our faith, in this specification, is according to "the true grace of God," or the truth. Therefore we should not doubt, but be strong in the position we occupy in this respect.

THE MILLENNIUM.

Here we are fairly at issue with the popular church. Her wisdom, wealth, numbers, and mammoth plans for the conversion of the world, are against us. She holds that the world is to be evangelized, or converted to the truth, and submit with joy to the peaceful reign of Christ, at least one thousand years before the judgment of the great day. That reign they think will be spiritual; that is, Christ will only reign by his Spirit. This is the favorite doctrine of these times of peace and safety.

It is preached in the sermons, prayed in the prayers, sung in the songs, and published in the books, tracts, and papers of every opposing sect in the land. Though they differ on many other points, they all unite in harmony in the fabled notion of the world's conversion.

Well, if this vast host, this mighty machinery, and this worldly wealth, wisdom and show, are all on the side of truth, in this respect, it is worse than folly for us, few, despised "Millerites," so called, to oppose them. We should know the truth of this matter, that we may abandon our error, if in one, or be strengthened in our faith, if we are in the truth. We believe without a wavering doubt, that we are on the side of the truth here. Our faith, in a word, is this; The world will continue to increase in unbelief, error, and crime, until the actual appearing of the Son of Man; who will then raise the righteous dead to immortality, and change the living saints to the same glorious state; destroy all the ungodly, cleanse and make new the earth, and set up his everlasting kingdom on the same, and under the whole heavens. At the commencement of this kingdom, will the millennial reign of the saints begin.

This faith is not founded in the doctrines and fables of men, but in the truth of revelation, as will be seen from the following plain and unequivocal testimony:

"Thou shalt *break* them with a *rod of iron*; thou shalt *dash* them in pieces like a potter's vessel." Psa. ii. 9. These fearful threatenings are against the *heathen*, and are to be executed by the King of Zion, when they are given to him for his inheritance, and the uttermost parts of the earth for his possession, as the previous verses show. Surely,

this testimony does not teach the conversion of the world, as the millennial glory before the advent of Christ; but it does clearly show that the heathen, or wicked, will be destroyed at that time.

Dan. vii. 21, 22. "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." Observe, the little horn wars and prevails against the saints,—(How long? Until the conversion of the world, according to the faith of the popular church: but the inspired and greatly beloved Daniel says that this wicked war shall continue)—*Until the Ancient of days shall come; until judgment shall be given to the saints of the Most High; and until the time shall come for the saints to possess the Kingdom.*

From this testimony we learn, that the power that will prevail against the saints until the coming of the Ancient of days, will be a wicked, warring power. The saints then are not the people that will prevail before the coming of the Ancient of days. Therefore their millennium of rest, of triumph, and reign, cannot be before his coming.

Matt. xiii. 39-43. "The enemy that sowed them is the devil: the harvest is the end of the world: and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth

as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.”

We give but part of the exposition of the parable of the sower. Read the whole, and also the parable. But what we have given, plainly shows that, as the wheat and tares grow together until the harvest, so will the righteous and wicked continue until the coming of the Son of man at the end of the world ; then the wicked will be gathered out of the kingdom or destroyed from off the earth, but the righteous will be made to shine as the sun forever in the kingdom of God. Then their millennial reign with Christ will commence, and not before.

Matt. xxiv. 37. “But as the days of Noe were so shall also the coming of the Son of man be.” How was it then ? Had the world enjoyed a thousand years of universal holiness and peace before the flood ? No, verily ; for the earth was “full of violence,” and because of the wickedness of men, the flood was sent. “So shall also the coming of the Son of man be.” According to this evidence, it will be an age of deep wickedness, instead of universal holiness, just previous to the coming of the Lord. Luke (xvii. 28) speaks directly to the same point. “Likewise also as it was in the days of Lot ; they did eat, they drank, they bought, they sold, they planted, they builded : but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and devoured them all. Even thus shall it be in the day when the Son of man is revealed.” With such testimony as this before him, how can any one talk about the world’s conversion before the advent of Christ ! He might with equal propriety contend that the flood, and the fire of Sodom, came at times of universal holiness.

2 Tim. iii. 1. "This know, that in the *last days* perilous times shall come." Strange millennial peace and glory; to be mixed with *perils*. But strange as it would be, such will be its character, if it takes place in the "last days." Again, (verse 13,) "But evil men and seducers shall wax worse and worse." When? From the time Paul uttered the prediction, until the appearing of Christ and his kingdom, when he will judge the quick, or living, and the dead. (iv. 1.) But the popular teaching of the day flatly contradicts this testimony, by saying that men shall grow better and better, until the world is converted! Oh, what blindness! But further, "The time will come when they will not endure sound doctrine; but after their own lust shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (verse 3, 4.) But, says the church, the time will come when they will turn from error unto the truth, and not only love and endure sound doctrine, but all will be converted to God, and the millennium, or spiritual reign of Christ will begin. Strange delusion!

2 Pet. iii. 3. "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" Not so, says the church, for in the last days all will be children of God, the world will be full of righteousness, and of course there will be no scoffers then!

Once more, "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 forever and ever. And the four and twenty elders,

which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." Rev. xi. 15-18. Here we learn that at the judgment instead of the nations being found in a converted, peaceful state, they are *angry*, and fitted for destruction. Much more testimony, equally conclusive, might be presented, but enough has already been given to prove beyond all successful contradiction, that we are in the true grace of God, or the truth, on this point. Therefore, we should not be shaken nor troubled, but hold fast the profession of our faith, unto the end.

THE PERSONAL COMING OF CHRIST.

Will Christ come personally? is the question now under consideration. We do not enquire, whether he will come again in *some* sense, for this is readily admitted by all the sects and expositors of the day. They believe, talk, and write about the coming of the Lord, but when they, or very many of them, are interrogated about what *kind* of a coming it will be, they express doubts about it, or

are confident it will not be a *personal*, but a spiritual coming. Hence, Dr. Beecher, in a discourse delivered in London, at the time the Christian Alliance, or World's Convention, met there, said, "Under Pagan Rome, three fourths of the people were without education; the consequence was, the empire fell: but now universal education will prevail; the people are rising in their strength to promote this cause—it will go on. The knowledge of the Lord will fill the earth. *In this will be manifest the coming of the Son of Man.*" This is the belief of nearly all who hold to the theory of the temporal millennium. They do not believe in the personal coming of the Lord, but admit that he will come spiritually, or, as Dr. Beecher says, by filling the earth with the knowledge of the Lord.

Our faith is, that the second appearing of Christ will be as literal, real, and personal, as was his first. That this faith rests not on the opinions of men, but the immutable word of God, will appear evident from the following testimony.

Matt. xxiii. 39. "For I say unto you, Ye shall not *see me* henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Observe the expression, "*see me*," clearly shows, that Christ meant, himself. Keep this fact before the mind, and follow the Savior to Mount Olivet, where he renews this same conversation about his coming, and hear what he says. "And they shall *see the Son of Man* coming in the clouds of heaven, with power and great glory." Matt. xxiv. 30. Similar words are used in answer to the High Priest, at the time of Christ's trial, "I say unto you, hereafter shall ye *see the Son of Man* sitting on the right hand of power, and coming in the clouds of heaven."

Matt. xxvi. 64. Now, just so certain as Jesus of Nazareth, the Son of Man, uttered these words, just so sure will *He* be *seen* coming in the clouds of heaven, with power and great glory. Is Christ only spiritually seated on the right hand of power? If so, then he will come spiritually; for the same one who is seated there will come; but if he is, in fact, seated at the right hand of God, or power, then he will, really, come again. The most infallible evidence can be given, that he is really seated there; hence it is absolutely certain that Christ himself will come again.

1 Cor. xi. 26. "For as often as ye do eat this bread, and drink this cup, ye do show the Lord's death, till he come." This testimony clearly proves, that the same person who *died* will *come* again. Well, did the body, the corporeal, the physical part, the *whole* Man Christ Jesus, die? It did. Then the conclusion is unavoidable, that the same identical Jesus who died will come again.

1 Thess. i. 10. "And to wait for his Son from heaven, whom he raised from the dead, even Jesus." Here we are clearly taught, that the very same personage who was "*raised from the dead*" is in heaven, and will come again. If, as Dr. Beecher says, filling the world with the knowledge of the Lord, is his coming, then, according to Paul, *knowledge* was raised from the dead, ascended to heaven, and will come again; and the same absurdity belongs to every theory of a spiritual coming of the Lord.

Acts i. 11. "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." "This *same* Jesus,"—not another, or a spiritual or moral

influence, but *this same* Jesus who was born in Bethlehem, was baptized in the Jordan, who preached and wrought miracles in the cities of Israel, was crucified on Calvary, was interred in Joseph's new tomb, who rose from the dead the third day, who appeared to his disciples, and ate and talked with them, who led them to Bethany, and while in the act of blessing them, was taken up into heaven,— *this same* Jesus will come again ; and those who deny it contradict the testimony of the angels, whom God sent from heaven to bear witness to this fact. See Acts i. 9–11.

1 Thess. iv. 16. "For the Lord himself shall descend from heaven." All that constitutes him "the Lord," is embraced in the term "*himself*." And this word "*himself*," most incontrovertibly proves that all that constitutes Jesus the Son of Man, or Lord, whether physical or spiritual, will descend from heaven, or be revealed in that event which the Scriptures call, the second appearing, coming, or revelation of the Son of Man, or Lord Jesus Christ.

From this testimony, and a very great amount more of a similar character that might be given, it is certain, that the *personal* coming of Christ is a clearly revealed doctrine of the Bible. No truth is more fully and clearly taught in that Book, than this. Hence those who believe it, should not waver in their faith, but should hold fast their confidence firm unto the end, knowing that in this respect they are standing in the true grace of God, or the truth.

THE RESURRECTION.

All who acknowledge the authenticity of the Bible, hold, in some sense, to the doctrine of the Resurrection. This they are constrained to do; for no doctrine is more plainly taught in that book. But not withstanding this general admission, a variety of views are entertained relative to its real character.

One class hold that all the resurrection the Bible teaches, is, a moral or spiritual change of heart, from sin to holiness, in which the affections of the creature are raised from things earthly and sinful, to things heavenly and divine. That this glorious change is compared to a resurrection, or is, metaphorically, spoken of as such, we readily admit; but that it is the prime signification the Bible gives of the term, we deny, and shall endeavor to disprove before closing this article.

Another class hold, that the resurrection taught in the Bible, consists in the separation of the soul from the body at death, and its ascension to heaven. Admitting that this hypothesis of separation and ascension is correct, it is not a resurrection, but a *deliverance* from the body, and an *ascension*. But as the Scriptures, instead of proving the separation of the soul from the body at death, and its ascension to heaven, teach, that the whole man, soul and body, dies and sleeps in death, until the resurrection; consequently, this hypothesis of the resurrection is absurd in the extreme.

Another theory of the resurrection is, the descent of the soul from heaven, or its return from hades, to be joined with its resurrected body, in the morn of the resurrection day. Those entertaining this view hold that the soul is the 'man proper,' or the real man; hence this union of which they speak, at the resurrection, is not a resurrection of the real man, but only a resurrection of an unimportant appendage (not a part) of the man proper, and a simple reunion of this appendage (the body) of the man proper, with the real man. But the theory of the soul going to heaven or *hades* at death being false, the doctrine of the resurrection which is based upon it, as a matter of course, is also incorrect.

Another class, and we think they are a large majority over all the others, entertain vague ideas of the resurrection. They will tell you that they believe in the resurrection, but question them relative to its real nature, and they will express their doubts. They cannot think it possible or probable, that the real body that dies and is buried, the identical person, will be raised; but they think it possible that *something* will come out of the earth; it may be a spiritual character, having the form of the body which died: this they think will constitute what the Bible calls the resurrection. But press them on the matter, and they will frankly confess, that they know but little if anything correctly about the resurrection; consequently they have no faith in this glorious doctrine. This we say is the deplorable ignorance and unbelief of the great mass of professed Christians, on this fundamental Bible doctrine: and the lamentable evil, in a great measure, may be justly charged to the erroneous dog-

mas of the immortality of the soul, its departure from the body and ascension to heaven, at death. Remove these errors, and teach the bewildered people the truth relative to the soul, &c., and they would as a matter of course, soon become intelligent and consistent in their faith in the resurrection.

The true Bible doctrine of the resurrection, however much it may be opposed to the vain philosophy and confused doctrines of men, consists in *raising from death to life, the entire man*, or all that constitutes him such. To sustain this position, we offer the following Bible evidence. And

1. *The resurrection of Christ.* Did Christ die? All readily admit, that his *body* did, and the Scriptures expressly say, that his "*soul*" was made an "*offering for sin*"—that "he poured out his *soul* unto *death*"—that his "*soul* was exceeding sorrowful, even unto *death*"—and, that "his *soul* was not left in hell," or, correctly, the *grave*. That the very same Jesus that died, was raised from death to life, is evident from his own words. After his resurrection, he said to his disciples, "Behold my hands and my feet, that it is I, MYSELF." (Luke xxiv. 39.) This word, 'myself,' is full of meaning and interest. It clearly and incontrovertibly identifies Jesus *after* the resurrection, with Jesus *before* the crucifixion: they are one and the same person, '*I, myself,*' with no other difference than, he was mortal before death, but immortal after death: "he dieth no more," "but ever liveth." Other equally conclusive evidence might be adduced in confirmation of this important point, but as it has been presented in our article on the Personal Coming of Christ, we will not repeat it here. Please see that article.

Well, what has the resurrection of Christ to do with the resurrection of the saints? Much every way. In the case under consideration, it most conclusively proves the identity of the person that will be raised, with *himself* before death: and what is true of one is true of all the saints. But how is this proved by the resurrection of Christ? By his being the "first fruits of them that slept." "Now is Christ risen from the dead, and become the *first-fruits* of them that slept." (1 Cor. xv. 20.) What were the first-fruits, in the type? "When ye shall reap the harvest, then ye shall bring a *sheaf* (or, *handful*, margin,) of the *first-fruits* of your harvest unto the priest." (Lev. xxiii. 10.) The first-fruits then, in the type, were a *choice specimen* of the harvest, or whole crop: as was the handful, or specimen, so would be the whole harvest. Hence, Christ, the anti-type, in his resurrected state, is a true specimen and pledge of the real character of what his saints will be, when raised from the dead. And as Christ *himself* rose, so every saint, *him* or *herself*, who sleeps in Jesus, will be raised from death to life, in the first resurrection. That the whole, entire person will be raised, is as certain as that Christ was raised, or that the real wheat, of which the sheaf or handful was the first-fruits, was gathered in the general harvest.

That the resurrected body of Christ is a sure pledge that the saints will be like him, is evident from the following and like scriptures: "Who shall change our vile body, that it may be fashioned *like his glorious body*." (Phil. iii. 21.) "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be *like him*." (1 Jno. iii. 2.)

2. *The declarations of Paul in 1 Cor. xv.* The resurrection of the saints, forms the subject of discourse of the greater portion of the chapter. That the whole man, and not the body exclusively, will be raised, is evident from the following expressions: "But every *man* [not *body*, exclusively, but the whole man] in his own order: Christ the first fruits; afterwards *they* [not simply their bodies, but *they*] that are Christ's at his coming." (v. 23.) "What advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die." (v. 32.)

We will paraphrase this last verse according to its true meaning: If the dead rise not, it is folly for me to suffer for Christ, for he is an impostor, and is yet dead; therefore we may as well eat and drink, take our fill of this world's pleasures and gratifications, and when we die, that will be our everlasting end. This is the true light of the text, if the *whole* man, and not simply his body, is the subject of conversation. But the following is the manner the text should read, if nothing but the body is meant:

What advantage will it be to my *body* to suffer, if *it* will have no resurrection. It is true, my soul will live forever, whether my body is raised or not. But if my body is never to be raised, *it* may as well eat and drink, and go to destruction at once (while my soul goes to glory,) as to suffer for Christ, with the vain hope of a resurrection.

Thus it will be seen, that to make good sense of the apostle's language in this case, we must understand him to teach the resurrection from death to life of the whole man.

Again, (v. 35.) "But some man will say, How are the dead raised up? and with what body do

they come?" In order to make good sense of this text, we must understand it to teach the resurrection of the whole man. If not, it should read, How are the *bodies* of the dead raised up? and with what *bodies* do the *bodies* of the dead come? which would be absurd in the extreme.

These questions, "How are the dead raised up? and with what body do they come?" Paul, in part, answers thus: "Thou fool! that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but *bare* (i. e. the *naked*) grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body." (vs. 36-38.)

The meaning of the figure seems to be this: As no crop of any kind of grain can reasonably be expected until the seed is put into the earth, so the saints (with the exception of those who will be alive at the coming of Christ) need not expect eternal life, or to be gathered in the glorious harvest of the great day, without following their Lord, Christ the first-fruits, through death.

Again, As the seed that is sown, is the *old* grain or body, and not the *new* grain or body that springs from the old; so the *old*, infirm, weak and mortal bodies of the saints, are not the *new, powerful, honorable, spiritual, immortal and glorious BODIES* that will be raised.

Further, As the *bare* (which means *naked*,) or real grain,—not the *chaff*, nor *straw*, but all that constitutes it *grain*,—is sown; so man,—all that constitutes him such,—falls under the power of death.

Further, As the real grain,—not simply the chaff,

straw, or husks, but all that belongs to the grain,—springs from the original seed sown in the earth : so the whole man,—not simply the body, an appendage of the “man proper,” but all that constitutes the man,—springs to life, from the power of death and the grave, in the resurrection morn. It would be no more absurd to suppose that the real wheat comes from the old stock reserved in the granary, and is united with the new straw that springs from the earth, than to say that the soul comes from heaven, *hades*, or any other place, and is united with the body, when it rises from death. If the whole man dies and rises from the dead, then the figure is appropriate, and full of beauty and meaning, but otherwise, the reverse is the case.

Finally, As every seed produces “*its own body*,” i. e., wheat will not produce rye, nor rye wheat, nor corn oats, nor barley wheat, &c., but every seed its own body, or the real grain in appearance, name and nature ; so the identical person,—not another being, or a shadow, a ghost, a shell, or an unintelligent and unimportant appendage of the ‘man proper,’ but the *same* person that fell under the power of death,—will be raised to life ; with the glorious change in the saints from mortality to immortality. Did *Abraham, Isaac, Jacob*, the holy *patriarchs, prophets* and *apostles*, die ?—*They* will be raised, and identified in the resurrection, as distinctly *after* as *before*, in the future world as in the present. And what is true of these worthies is true of all the saints. In a word, we may as well dispense with the resurrection, as to deny the identity of those who will be raised.

But this identity is made absolutely certain, by further declarations of Paul, found in the chapter

under consideration. He says, "So is the resurrection of the dead. *It* is sown in corruption ; *it* is raised in incorruption. *It* is sown in weakness ; *it* is raised in power. *It* is sown a natural body ; *it* is raised a spiritual body." (vs. 42-44.) Here the pronoun "*It*," as used in these three cases, places the *identity* of the person *before* and *after* the resurrection, beyond dispute. The "*it*" that died is the same "*it*" that rises,—with the exception of the glorious change named, from corruption to incorruption, from weakness to power, and from a natural to a spiritual body. And, whatever ideas may be entertained about the "spiritual body," it should be remembered, that it will be like Christ's glorious body, and that, he said, had "*flesh and bones* ;" hence, the spirituality of the resurrected body or person will not destroy its reality or identity with the body or person in the mortal state.

Further proof we deem unnecessary at this time, though a very great amount more might be given : it is found on many pages of the Sacred Volume. Read it with care ; and believe and rejoice in the blessed assurance that the time is not far distant, when the Lord himself shall descend from heaven in all his glory, and the dead in Christ will be raised first, or awake to everlasting life and glory, and with the living who will be changed in a moment, be caught up to meet their descending Lord. Believe that it will be a *reality*, not a phantom, but what it says it will be, and live according to your faith, and when the glad day shall come, with the victorious and immortal throng you will sing the song of triumph—

" O Death ! where is thy sting ?
O Grave ! where is thy victory ?"

CHANGE OF THE LIVING SAINTS.

The living righteous will be changed from mortal to immortal beings.

“Behold I show you a mystery : We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” 1 Cor. xv. 51, 52.

“*Shall not all sleep.*” Though, at the time when Christ will come, the great mass of the church will be turned away from the truth unto fables, and notwithstanding there will be comparatively no genuine faith on the earth, nevertheless there will be some true children of God living at the time; for “we shall not *all*” die. But

“*We shall all be changed.*” The few who will be favored with the privilege of living until the coming of Christ, though they will not die, yet they will undergo a change tantamount to *death* and *resurrection*. All pertaining to them that is mortal, corruptible, weak, dishonorable or imperfect, will be changed for glory, honor and immortality. This exchange will be necessary, to fit them for the society of immortal beings, in the everlasting kingdom of God; for “flesh and blood,” i. e., men and women in their *natural* state, cannot inherit the Kingdom of God.” They must be changed before they can be admitted into the Kingdom. This change will take place

“In a moment, in the twinkling of an eye.” There will be no time for the timid, doubting, yet pure and humble Christian to fear and tremble, before the glorious change begins, or is accomplished. But, as quick as the electric flash, the work is done! This moment, the waiting child of God is found toiling, perhaps, in the field, or the mill, or wherever duty may call, for an honest subsistence; the next, he finds himself forever freed from his toils, an immortal being, and on his way, with angels and glorified saints, through the air, to meet his descending Lord. Some, with aching head and weary limbs, this moment lose the consciousness of their suffering in the sweet repose of sleep; the next,—their pains are gone, their infirmities healed; they are renewed and invigorated with health, and eternal life! This moment, the oppressed, yet pious, slave is groaning under all the cruelties of slavery; the next, he is freed eternally from every species of bondage, and made possessor of the Kingdom of God. Some are prostrated in humble prayer; and while the oft-repeated petition, ‘Thy Kingdom come,’ is yet unfinished on their lips, their prayer is answered; they are made immortal, and their supplications are changed to songs of highest praise.

O how sudden, but how glorious, will be this change—

“At the sounding of the last trump.” When the dispensation of grace, of salvation, is closed, and the mystery of God, in the redemption of fallen man, is finished, and when this last crowning work of salvation is completed; when the saints who sleep in Jesus are raised to a state of immortality, and the living righteous are changed to the same glorious state, then all will be “caught up together—in the

clouds, to meet the Lord in the air," and ever be with him. (1 Thess. iv. 17.)

Paul does not teach here, that the soul, or the "man proper," first comes down from heaven, or from hades, and is united with the body, and then is caught up to meet the Lord, but that "*them*" [the whole man, or being] that sleep in Jesus will God bring [from death, or the grave] with him," Christ. It will be all that constituted the man before death, that will come out of the grave and constitute him a man after the resurrection (with the exception of the change from mortal to immortal,) and as such all will be caught up to meet their descending Lord.

Let not faith stagger at the thought, that millions, yea, all the redeemed, the innumerable host of the righteous, possessing real bodies, will, at once, ascend. Remember, that He who took up Enoch and Elijah, and Jesus after his resurrection, is able to perform his promise, relative to the same work, to all his children.

But, O, what a day will the day of *ascension* be, to the countless throng of glorified saints! Till then, they will have been poor, despised and trodden down of the world, and under the power of death; but then, in the twinkling of an eye, *all* will spring to life, and with attending angels will rise triumphant over death, and all their foes. It will be the day of their triumph, of their victory and eternal redemption, and glorious reward. But a day of deep despair, wailing, and destruction to their foes, or them who know not God.

DESTRUCTION OF THE LIVING WICKED.

The destruction of the living wicked will be another important event that will take place in immediate connection with the advent of Christ.

After the saints are all caught away, above the atmosphere, and are safely standing on "the sea of glass," or hid in the secret of the Lord's tabernacle, then will his indignation fall upon the ungodly.

Oh, what a wretched world this will then be! Not a saint in it! More abandoned than the antediluvian world, or the cities of the plain, before their destruction! Then, Noah, and Lot, were there; But now, none but the wicked, wholly given over to wickedness. And, sad to contemplate, not a few of this abandoned throng are composed of professed ministers and members of the church of God! They have cried Peace and safety, until the day of their destruction has come upon them; when they, with the kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman, and every freeman, on this quaking earth, and under these burning heavens, are filled with hopeless lamentation and bitter wailing! Oh God! will this be the doom of all who know thee not, and obey not the Gospel? Thy word tells us it will, only more dreadful: for it threatens destruction to all such!

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of Man shall send forth his angels, and

they shall gather out of his kingdom (this world) all things that offend, and them that do iniquity ; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the Kingdom of their Father." (Matt. xiii. 40-43.)

This "furnace of fire," into which "all them which do iniquity" will be cast, when the Son of man shall come. Malachi (iv. 1. 3) describes.

"For, behold, the day cometh, that shall burn as an oven ; and all the proud, yea, all that do wickedly, shall be stubble ; and the day that cometh shall burn them up, saith the Lord of host, that it shall leave them neither root nor branch. **** And ye shall tread down the wicked ; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

That this day "that shall burn as an oven," is the day of the Lord's coming, is clear from the following testimony :

"And to you who are troubled, rest with us ; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ : who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power ; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." (2 Thess. i. 7-10.)

"But the heavens and earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. *** But the day of the Lord will come as a thief in the night; in the which the heavens shall

pass away with a great noise, and the elements shall melt with fervent heat: the earth also, and the works that are therein, shall be burnt up. * * * Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat." (2 Pet. iii. 7, 10, 12.)

"Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth (that he may judge his people.) Gather my saints together unto me." (Psa. 3-5.)

Testimony like this might be multiplied to a much greater extent, but this is sufficient to show that a fearful doom awaits all the wicked, at the appearing of the Son of man, when the saints are gathered unto the Lord, or caught up to meet him in the clouds. Not one will escape the devouring fire of that day—all must fall beneath its consuming power.

Oh, sinner; unbelieving, opposing, scoffing minister; cold-hearted professor; deceive not yourself with the vain hope of escaping the fearful terrors of that day, nor flatter yourself that probation will continue, after the Lord shall come in judgment, and the saints are gone up to meet and be with him. But remember, that *now*, under the dispensation of grace, is the only time the Bible offers you to prepare to escape these judgments. Oh, improve the precious moments as they fly, in securing an interest in the saving power of Christ, that you may be his in the day of his coming.

PURIFICATION OF THE EARTH.

This earth was pronounced *good*, by Him who created it. It was *good* in its *soil*, its *waters*, its *atmosphere*, and in all its operations and productions. But not so, since it was cursed for "man's sake." Now, instead of being the happy and safe abode of man, for which it was originally designed, it has become a vast engine, moved by the mighty power of the earthquake, the volcano, the tempest, and the disordered elements, to afflict and destroy its inhabitants. Its soil, instead of imparting soundness and health to vegetation, causes the "seed to rot" within its poisonous bosom. Its once pure, delicious, and healing waters, have become impure, and the source of numerous and fatal diseases. And its atmosphere, on whose salubrious breezes were once borne life and health, now loads its cold and damp vapors with fatal epidemics, blasting mildews, and the chills of death. In a word, the curse, in its ripened perfection, is seen in every thing that springs from the soil, that lives in the waters, and moves in the atmosphere.

Truly, the earth has "waxed old as a garment," and must according to the nature of the case, soon be destroyed, or undergo a physical change. We feel fully justified by the promise of God, in saying, that it will not be annihilated, but it will be changed from its present, to its original state of perfection, when there will be "no more curse." This change, this removing of the curse, we understand will be

effected by the action of *fire*, in immediate connection with the coming of Christ. It appears that the dissolving fire that will accomplish this stupendous work, will precede the descent of the Lord: for a "fiery stream" will go before him, and he will come in "flaming fire." The gasses of which our atmosphere is composed, we think, will be separated, ignite and explode, so that "the heavens will pass away with a great noise." This burning of the atmosphere will cause the elements to "melt with fervent heat," and the "*works*" of this world to be "*burnt up*." The granite rocks, and cloud-capped mountains, covered with the snows of thousands of winters, will dissolve, and flow like melted lava. The springs, the streams, the rivers, the lakes, and the mighty deep, will "boil like a pot of ointment," and burn like the most inflammable combustibles! And all the works of this world will be "*burnt up*." "The monuments of man, that long have stood the shocks of ages, will then moulder down to dust. The works of art, the 'proud cap towers and gorgeous palaces,' and all the modern pageantry of pride and show, by this flame will be to ashes turned. The cities, villages, and towns, which fill the world with human beings; and all the seats of science, where men are taught the vain philosophy of former generations, and also learn the more modern customs and fashions of the day, to lord it over others who have not thus been blessed, as they suppose, with this great ray of light, this mortal-cast, man made wisdom; these all will melt away, and not an eye shall see or finger point where once they stood. The battlements of war—the pride of kings, defence of nations, and the boast of warriors—which longer yet have stood

the ravages of time, and now for ages back have claimed the title which mortals give, 'impregnable'—who, from their gaping sides, have poured at times such showers of missiles upon the approaching foe, that many a gallant ship, with all her crew have found a berth beneath a watery grave, or been scattered in fragments into the middle air—and many a brave and fearless hostile band have left the r bones to whiten on the plain; these, too, will sink beneath this powerful flame, and not a fragment be left to tell where once they stood. The cloisters of the Roman monks, and the dark cells of the nuns, which long have kept from view the secret crimes and midnight revels of their murderous, cruel, lustful inmates: the dark-walled chamber of the inquisition, filled with its means of torture, that had in ages past drenched all its walls in blood, and hung, in solemn mockery, with images of Christ, with likenesses of angels, and pictures of the Virgin Mary, blasphemously called the 'mother of God;' all will be consumed by this pervading flame."

In view of such a scene as this, *a world on fire!* we might the prophet exclaim, "Behold, the day, cometh that shall *burn as an oven!*" And Paul, "The Lord Jesus shall be revealed from heaven, with his mighty angels, in *flaming fire*. And Peter, "The heavens shall pass away with a *great noise*, and the *elements shall melt with fervent heat*; the earth also, and the *works* that are therein, shall be burnt up."

This all-pervading, penetrating, dissolving fire, seems necessary to cleanse this deeply polluted world, that it may be made new, and suited in its nature and condition, for the abode of the *sinless*

and immortal saints, and the territory of the everlasting kingdom of Christ. It is no more unreasonable to suppose that, after it is once cleansed, and the curse removed, it will be made new and glorious, than to admit that it was at first made so out of chaotic confusion, or that it was made what we now behold it, after being destroyed by the flood. The same almighty hand that first created it, destroyed it by the flood and formed it again, and has upheld it in perfect order until now; can dissolve and cleanse it by fire, and again form it anew, according to his own pleasure. This, his word assures us he will do.

“For, behold, I create new heavens, and a new earth.”*** “For as the new heavens, and the new earth, which I will make, shall remain, before me, saith the Lord, so shall your seed and your name remain.” Isa. l. xv. 17; lxvi. 22. To this promise Peter refers, when he says, “Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” 2 Pet. iii. 13. And beholding in vision the glorious fulfilment of this “exceeding great and precious promise,” John says, “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea.”*** And he that sat on the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.” Rev. xxi. 1-5. “And there shall be no more curse.” Rev. xxii. 33.

While this work, the destruction of the wicked, cleansing and making new the earth, is being performed, we think the righteous will be with the Lord, where Paul leaves them, when he says they will be “caught up to meet the Lord in the air”—

or where John in vision saw them, "standing on the sea of glass," probably above the present atmosphere, in the New Jerusalem before its descent to the new earth.

This view of these things is not a fanciful sketch, but a true, though faint and imperfect, description of what will soon be a glorious reality. And those who fully believe in them should not waver in their faith, but feel the fullest assurance that it is the true grace of God, in this respect, in which they stand.

Having noticed the renovation and new creation of the earth, we are prepared to speak of the kingdom of God.

KINGDOM OF GOD.

When the work of making "all things new" shall be accomplished, there will be "no more curse." The soil will be restored to its original strength, sweetness and fertility; nothing will spring from it that is not for the happiness of its immortal inhabitants. The waters will be "healed," and so confined within the bowels of the earth, that there will be "no more sea." But the most healthful and delicious streams will break from the bosom of the earth, to water its verdant and flowery surface. Its atmosphere will be pure, invigorating and healthful; and on its breezes will be borne the most exhilarating and delicious odors from the sweet Paradise of God, and the ever blooming plains of the new earth. In a word, the earth will then be *restored*, probably to more than its original perfection,

beauty and glory. But it is enough to know, as the Word assures us, that "the earth shall be filled with the glory of God;" shall be "full of the knowledge of the Lord, as the waters cover the sea;" shall be "beautified" and made glorious."

And why is this earth to undergo such a change as this? We answer, That it may become a place fit for the everlasting kingdom of God, which he has promised to set up under the whole heavens; that it may be a suitable place for the abode of the immortal saints, who are promised that they shall "inherit the earth," and reign on it forever; and that it may be a suitable place for the location of the New Jerusalem, the City of God. These are some of the reasons why the earth is to be made new and glorious. And when the work is fully accomplished, then the

NEW JERUSALEM

will "come down from God out of heaven," and become the Capital of the New Earth, the glorious city of the King of kings and Lord of lords. Think it not unreasonable that God will accomplish such a mighty work as this. Certainly he has wisdom and power adequate to do it. If he created, by the word of his power, the sun, moon, stars, and the earth and all things upon it, and imparted the spirit of life, order and stability, to all, in the short period of *six days*; certainly he can build such a city as he showed in vision to his servant John, and cause it to descend from the heavens and rest upon the site prepared for it on the New Earth. The City is none too great, none too rich and magnificent to be worthy of Him who is its builder; none too good for the new earth, the place where it will be loca-

ted; none too good for the immortal beings, who will bow, praise, adore and worship in it; and none too good for the CAPITAL, the place of the throne of the King of kings and Lord of lords, whose reign will be there. If short-lived and wicked earthly kings, whose oppressive reign has been over this fallen corrupt earth, have builded cities, the greatness and glory of which have astonished the beholder; it is not unreasonable to suppose that the King of glory, whose kingdom and reign will be under the whole heavens,—should have a city, a place for his throne, far more great and glorious.

But, reason is not the main or substantial proof on which our faith rests, in this important matter: but the plain word of the Lord. He has promised, and he will perform. Commencing with the 21st chapter of Rev., to the close of the book, the whole is made plain. First, the New Earth is formed. Then, John saw “that GREAT CITY, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal: and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the City had twelve foundations, and in them the names of the twelve apostles of the Lamb.

“And he that talked with me had a golden reed to measure the City, and the gates thereof, and the wall thereof. And the City lieth four-square, and the length is as large as the breadth: and he

measured the City with the reed, twelve thousand furlongs. The length and the breadth, and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

“And the building of the wall of it was of jasper; and the City pure gold, like unto clear glass. And the foundations of the wall of the City were garished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a crysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the City was pure gold, as it were transparent glass.

“And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the City had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them that are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life.

“And he showed me a pure river of water of

life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month : and the leaves of the tree were for the healing of the nations. And there shall be no more curse : but the throne of God and of the Lamb shall be in it ; and his servants shall serve him. And they shall see his face ; and his name shall be in their foreheads. And there shall be no night there ; and they need no candle, neither light of the sun for the Lord God giveth them light : and they shall reign forever and ever.

“ And he said unto me, these sayings are faithful and true ;”

“ *These sayings are faithful and true.*” Then they are not symbolically, spiritually or figuratively but *literally*, to be understood : what John saw in vision, in this case, was an exact representation of what will soon be a divine and glorious reality. And who that is a child of God can contemplate the same without deep emotions of joy, and true feeling of adoration and praise, to him who will accomplish this wonderful work ?

The saints who were caught up to meet the Lord in the air, at his coming, we understand, will descend with him in the New Jerusalem, to the New Earth. Doubtless, they are the “ Bride, the Lamb’s wife,” named by John in his description of the descent of the “ Great City.” And how changed will be the scene that will surround them on their return to the earth, from what they beheld on leaving it. Then, it was a world in ruins, dissolving beneath the devouring fire of the Almighty : but

now, it is the earth restored, in all the beauty and loveliness of the Eden of God. Then, the wailings of despairing sinners were heard on every hand; but now, as "the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings," is heard from the innumerable host who have come to "reign on the earth," high Alleluias to the "Lord God Omnipotent!" And then they saw the eternal end of the long and cruel oppression of the Devil; but now, they witness with joy the coronation of King Jesus, upon the throne of his father David, and the commencement of his everlasting, triumphant, and righteous reign over the Kingdom restored—the new earth.

When this state of things is witnessed, then will have come that Kingdom for which Christ taught his disciples to pray. (Matt. vi. 10.) The Kingdom will then "fill the whole earth," and be "under the whole heavens." (Dan. ii. 35; vii. 27.) Then the saints will possess the kingdom." (vii. 18.) "Inherit the Kingdom prepared for them from the foundation of the world." (Matt. xxv. 34.) "Inherit the earth." (Matt. v. 5.) And then commence their everlasting "reign on the earth."—(Rev. v. 10.)

Thus it is clear, that the Kingdom of God, the abode and place of the glorious reward of the saints, will be, not in some undefined region far away from this earth, called heaven, but, on the *Earth restored*, with the New Jerusalem for its Capital, Christ for its King, and all the Redeemed for its Subjects. Hence we should not suffer our faith in these blessed truths to waver, but, like the ancient worthies, should continue to seek for that heavenly country, and look for that glorious city that hath foundations,

whose builder and maker is God; and for that Kingdom that shall be full of righteousness, under the whole heavens, and stand forever.

Having shown that the second personal advent of Christ; the resurrection of the just; the renovation of the earth, by fire; creation of new heavens and earth; the setting up of the Kingdom of God, under the whole heavens, &c, are doctrines clearly taught in the Bible, we will now endeavor to show from the same infallible Book,—

THE TIME,

near when these glorious events will be witnessed. The day and hour, or the definite time, of the appearing of Christ, we cannot tell; for he has plainly said: "Of that day and hour knoweth no man,"—and, "Ye know not when the time is." But, in the same discourse in which these words were uttered, speaking of the signs of his coming, he as plainly says: "When ye shall see all these things, know that he is NEAR, EVEN AT THE DOORS." (Matt. xxiv. 33.) This, then, is the position the Savior justifies us in taking, on the time of his coming. Have we any evidence, that we are *now* near that time? We have an overwhelming amount; a condensed summary of which, however is all we shall now give. And

1. *The signs in the natural world.* Darkening of the sun and the moon, and falling of the stars, are these signs; and they were to be seen "*immediately after the tribulation*" of God's people, which ended with the close of the Papal persecutions: soon after which, in May, 1750, the sun and moon were supernaturally darkened, and in 1833 the stars, or luminous bodies fell from heaven, in a manner

which literally fulfilled the Savior's prediction.— Hence, from this evidence, we know that his coming is nigh, even at the door.

2. *Signs in the political world.* The "Four Winds" of national strife of war, were to be held from a certain time, as the account says, "—till we have sealed the servants of God—." (Rev. vii. 1-3.) Since the prediction was uttered, those "Winds" had not been generally held until the formation of the "Holy Alliance, in 1815. From that time till now, they have been held; no general war has been suffered to disturb the peace of the world. During this time of universal peace, the servants of God have been sealed: it has been a time, with the exception of the apostolic age, unprecedented in the extension of the Gospel, and conversion of sinners to Jesus. But how is it now? A deathlike coldness reigns over the church, and but few sinners, for several years past, have turned unto God: the sealing time seems to be drawing to a close: and it appears from the unsettled, convulsed and warlike attitude of the nations of the world, its peace cannot much longer be preserved: at any moment, the "Winds" may be loosed, and the general and bloody strife commence; and bring on that time of trouble, in which the Lord will come and deliver his people. (Dan. xii. 1.) Hence, from these startling facts, we learn that the coming of the Lord is very nigh.

3. *Signs in the Papal world.* The angel in speaking to John of the judgment of the Great Whore, says:

"And there came one of the seven angels, which had the seven vials, and talked with me, saying unto me Come hither: I will show thee the judgment of the Great Whore that sitteth upon many waters."—Rev. xvii 1.

In verse 2, it is said of this whore, that she had

“committed fornication” with the kings of the earth; in verses 3–5, she is called a woman seated upon a scarlet-colored beast, arrayed in purple and scarlet color, and decked, or gilded, with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And in verse 18, this woman is said to be “that Great City which reigneth over the kings of the earth.”

No one need be at a loss to determine what power is pointed out by these striking symbols. It is the Roman Catholic Hierarchy; for it fully answers this description; the type and the anti-type perfectly agree. This can be said with propriety of no other power. Papal Rome has literally reigned over the ten kings of the Roman earth; and during her despotic rule, has filled up her cup of unparalleled cruelties and deep abominations; so that “her sins have reached to heaven,” and justly merit from the hand of God, the severe judgments threatened in this prophecy and elsewhere in his word.

But in order to understand the *nature* of these judgments, the *position* of the “Great Whore” relative to the kings of the earth, *before* her punishment, should be understood. During this time, she was not subject to the ten kings, but *reigned* over them (verse 18,) or, according to the symbol in verse 3, she was seated “upon a scarlet-colored beast,” and as a matter of course, by her cunning hand, guided it at her will. In this exalted position, her fall is predicted, and her judgments threatened.

But by what *agency* is this "Great Whore" to receive these judgments? Let the explaining angel answer. "And the Ten Horns which thou sawest ('which are Ten Kings,' verse 12) upon the Beast, THESE shall hate the Whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For, [as A. Campbell renders it,] God has given it into their hearts to execute his sentence, even to perform one purpose; and to give their kingdoms to the *Beast* [not to the Woman], till the words of God be fulfilled." The meaning we understand to be this: The ten kingdoms of Western Rome, for a time, would tamely submit to be governed by the Roman Catholic Hierarchy; but ultimately they would hate that power, and free themselves from it; and be agreed in sustaining the civil authority, according to the laws of their respective kingdoms. This will be their position at the time of the coming of the Lord: for they "shall make war with the Lamb." Verse 14.

But what was to be the *nature* of that judgment, which the Ten Kings were to inflict on the Great Whore, or Papal Rome? We will let the explaining angel answer. "The Ten Horns shall hate the Whore, and shall make her *desolate and naked*, and shall eat her flesh, and burn her with fire." Verse 16. These are the judgments threatened, and we understand them thus: The ten kingdoms of Western Rome, which once paid homage to and loved the Papal Hierarchy, would ultimately lose their regard and reverence for that power: would free themselves from the Papal yoke; strip from the Roman Pontiff all civil power; and become so incensed against him as to completely destroy and forever annihilate everything that pertains to his

temporal or civil authority. This conclusion we think the threatening of this prophecy fully justifies.

Well, have these judgments been inflicted on the Catholic Hierarchy? We will let the *London Tablet*, a leading Roman Catholic paper, for Dec. 9th, answer :

“ The truth is, that what has just happened is but one phase of what has been happening in various countries of the world ever since the beginning of the sixteenth century, and we are not to think it strange as if some new thing happened to us. Four centuries ago the Church throughout Christendom ruled everywhere ; occupied the high places of a worldly respectability ; and saw the princes of the earth its willing or reluctant subjects. But a change then began, which has since visited every country, but not in all countries at the same time, nor after the same outward fashion.

“ It began in Germany ; it spread through the North ; it overran England—assuming the forms of heresy and schism. Through half of Christendom it broke down the worship of God, and reduced the Catholics to the condition of a small and despised remnant. There—most widely—the temporal power passed into the hands of the enemies of the Church, and left her children to be the victims of that which had formerly been her protector. Many efforts, in England more especially, were made to restore, through the temporal power, the fallen fortunes of the Church. They all failed, and every effort was but the signal for a deadlier ruin.

“ Then came the French Revolution. Not now heresy and schism, but avowed irreligion, a passionate fanaticism against God, overthrew altars, destroyed temples, and dragged out priests and bish-

ops to savage butchery. Thus again the temporal power which had upheld and defiled a great portion of the Church, was broken to pieces, and the faithful thrust out of worldly authority as enemies or aliens. All through Europe the same spirit has run its course in almost every country in succession. Spain and Portugal have had a like experience, though neither so deep nor so wide-spread. Nor has Catholic Germany been wholly untouched. In the new world the same phenomena are visible.—French Canada has fallen under Protestant domination. A small but rapidly increasing minority, in the United States, the Catholics have constituted themselves not as wielding any great temporal power, but as in great part the poorest of the poor, as hewers of wood and drawers of water. Mexico begins to sink under heretical domination, and her fanes and altars already tempt the cupidity of the woodman of the West. * * * * *

“* * *—behold, the time comes in which the **HEAD** suffers its part in the affliction, and the temporal power even in Italy is passing into the hands of the enemies of the Church.”

According to this acknowledgement, the temporal power of the Pope is gone : the ten kings have hated the Whore, made her desolate and naked, eat her flesh, and burnt her with fire—utterly annihilated the temporal power of the Pope.

The judgments which the kings of the earth were to inflict upon the Papal kingdom, have all or nearly all been executed : the ten kings have done, or nearly done their work in this respect. And the next part they will act will be in “making war with the Lamb,” (verse 14) which we think will be the **Battle of the Great Day of God Almighty!** at the

actual coming of the Lord of glory! The fearful crisis is drawing near! "are we ready to meet it?"

4. *Signs in the religious world.* At the coming of the Lord, there will be but little, or, comparatively, no genuine, living, active, gospel faith in the Church: for, "When the Son of Man cometh, shall he find faith on the earth?" (Luke xviii. 8,) implying that he will not. This is true of the church now. Instead of believing in the coming of Christ to save his people and destroy his enemies, the Church now is crying, "My Lord delayeth his coming," "Peace and safety," "The world is to be converted." They will not endure sound doctrine, but have "turned away from the truth unto fables." It is just as Paul predicted it would be in the "last days," viz: that "perilous times" would come, in consequence of the unbelief and wicked practices of the Church, who would have a "form of godliness." (2 Tim. iii. 1-5.) Is not this the fearful state of things now? All know and feel that it is. Then we are in the perils of the last days, and the coming of the Lord must be near.

5. *Signs in the moral world.* The world will be very immoral, at the coming of Christ. It will be a money-loving, pleasure-seeking, flesh-gratifying, proud, dissipated and licentious age. These, with their kindred sins will be the prominent characteristics of the times. Hence the Savior says: "But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not, until the flood came, and took them all away; so shall also the coming of the Son of Man be." (Matt.

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xxiv. 37-39) "Likewise also as it was in the days of Lot; they eat, they drank, they bought, they sold, they planted, they builded: but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." (Luke xvii. 28-30.) That this is the present character of the world, no one will understandingly deny. Like the antediluvians, and the cities of the plain, the world is evidently nearly ripe, in moral corruption, for destruction, which will take place at the coming of the Lord; consequently, the time of his coming must be at the door.

6. *Signs in the scientific and mechanical world.*
 At "the time of the end," just before the standing up of Michael, and the resurrection of the just, when Daniel will "stand in his lot, at the end of the days," (Dan. xii.) it is said: "Many shall run to and fro, and knowledge shall be increased."—(vs. 4.) Never was a prediction more literally fulfilled, in every sense, than this is, at the present time. In reference to the Scriptures, especially the prophecies, until quite recently, they have been looked upon as inexplicable; but now they are understood. Such has been the unprecedented increase of knowledge, in the arts and sciences, for a few years past, that electricity is made the medium of conversation between persons thousands of miles apart; their thoughts and words can be conveyed at the rate of *two-hundred thousand miles in one second!* Railroad cars are made to run over a mile in a minute! It is estimated that in England alone, in one half year, 26,330,492 persons traveled on the railroads! According to this ratio; there must be annually,

some hundreds of millions, on railroads and steamboats, "running to and fro" through the world. Indeed, the world seems to be on the move, as though in a hurry to do up its work for the great day of the Lord. Hence, these wonderful improvements in the arts and sciences, instead of being favorable omens of the near approach of the world's conversion, as the Church vainly suppose, are sure signs of that fearful time being at the door, when the world will be destroyed, by the brightness of the coming of the Lord of Glory.

7. *Historic prophecy.* There are in the Bible several chains of historic prophecy, commencing at certain points, and extending down the stream of time to the coming of Christ. From the exact fulfilment of all these prophecies, down to the last event named, we know that the time of the Advent is near. In proof of the correctness of this declaration, we refer to the second chapter of Daniel's prophecy. There the history of the four universal kingdoms of men, is given, the division of the last, the destruction of the whole, and the setting up of the everlasting Kingdom of God. Medo-Persia was to succeed Babylon; Grecia, Medo-Persia; Rome united, Grecia; Rome divided, Rome united; and the Kingdom of God, Rome divided. Nothing is plainer than this. Well, Babylon has been succeeded by Medo-Persia, it by Grecia, it by Imperial Rome, it by Rome divided. The divided state has existed more than thirteen-hundred and thirty-five years. And what next. The Kingdom of God; for "in the days of these kings, shall the God of heaven set up his Kingdom." And from their convulsed, shaking and crumbling condition, and the exact fulfilment of the preceding portions of the

prophecy, we have the strongest assurance that we are very near the coming of the Lord, when he will dash these kings to pieces, as a potter's vessel, and set up his kingdom under the whole heavens. There can be no mistake in this matter.

8. *Prophetic numbers.* The prophetic numbers constitute a part of the Bible, and are designed to instruct us relative to the *time* of the occurrence of those events to which they reach. The word of the Lord, the most exact fulfilment of prophecy, and the united opinion of the best expositors of the Bible of every age and sect, justify the conclusion that in symbolic prophecy a day stands for a year. Hence the 2300 days in Dan. viii. 14 mean so many years. The 1290 and the 1335 days in Dan. xii. are to be understood, the one to mean 1290 and the other 1335 years. Also the prophetic numbers in the 7th of Daniel, and in the Apocalypse, are to be interpreted, a day for a year.

These numbers measure the time from certain events to certain other events, the last of which will be the appearing of Christ, the resurrection of the just, cleansing the sanctuary, and setting up the Kingdom of God under the whole heavens. The 2300, and the 1335 days, or years, reach to these glorious events.

Admitting (which cannot, we think, be disputed) that the 70 weeks (Dan. ix. 24) are a part of the 2300 days, of the previous chapter, and that the *first* 483 of them reached to the commencement of Christ's public ministry, when he "began to be about *thirty* years of age" (Luke iii. 23), then it is positively proved, that the sanctuary will be cleansed at the expiration of 1847 years from the birth of Christ, as the following figures demonstrate :

From the going forth of the commandment, to the
Messiah, the Prince (Dan. ix. 25), or, his
anointing, at his baptism, 483

From the birth of Christ to the same time,
when he was "about 30 years old," 30

Leaving, for the date of the going forth of the—
commandment, B. C. 453

Now, from the 2300
take the 453

and the remainder is 1847, the number of years
from the birth of Christ, for the termination of
2300 days, when the sanctuary will be cleansed.

The 1335 days (Dan. xii.) reach to the end, and, as
a matter of course, terminate with the 2300,
1847 years from the birth of Christ. To find
the number of years from his birth to when
the 1335 commenced, we must from 1847
take 1835

and we have, for the date of the commence-
ment of the 1335 years, 512

To which add 1385

and we have 1847
the number of years from the birth of Christ
to when Daniel will stand in his "lot, at the
end of the days." (Dan. xii. 13.)

This testimony appears to bring us to a very de-
finite conclusion, relative to the time of the Advent :
and indeed this would be the case, if we could deter-
mine with certainty the true date of the *commence-
ment* of the prophetic numbers ; but this cannot, or
rather, has not yet been done. As with the time of
the commencement of every one of the prophetic
numbers, so it is with the birth of Christ : a few

years of uncertainty exists around each. But there is no more uncertainty about the *meaning* of the prophetic numbers, the number of years they represent and the important events at which they end, than there is about the fact that Christ was actually born in a stable, in Bethlehem, and that he is the Son of God. Faith, positively takes hold of the evidences which prove that the Son of God was born *about* 1847 years ago. But, because we cannot *positively* determine the month nor year of his birth, we do not therefore reject the Son of God; nor do we charge others with having no faith in him, because they cannot tell the precise year. It is so with the prophetic numbers: because we cannot tell, positively, the precise year of their termination, we do not necessarily conclude that they should be passed by as useless, or as being above our comprehension. No, they aid in proving to us, beyond all contradiction, that the Lord will come *again*; that his coming will be witnessed at or near the end of 1847 years from the birth of Christ; and that those years terminate *about* this time. This conclusion is in perfect harmony with the nature of the whole divine testimony in the case, as every informed mind knows; and of course most admirably sustains the Bible position, "When ye shall see all these things, know that he is nigh, even at the door."

All who understand this subject know very well that there is a dispute of several years, among the best chronologists, relative to the commencement of every one of the prophetic numbers; consequently, there must be the same chance for dispute about the time of their termination. But some think that this difficulty is all obviated, when once it is correctly ascertained when the Savior was born, or

when our A. D. commenced. This knowledge, they take it for granted, those possessed who first settled the time of the Savior's birth. But would they be informed on this matter, they would see that the same uncertainty is thrown around the birth of Christ as there is about the commencement of all the prophetic numbers.

Relative to the *month* and *day* of Christ's birth, there is no positive certainty, as the following testimony will show :

“Clemens Alexandrinus reckons from the birth of Christ to the death of Commodus, exactly one hundred and ninety-four years, one month, and thirteen days. These years, being taken according to the Egyptian account, and reduced to the Julian style, make the birth of Christ to fall on the 25th or 26th of the month of December. Yet, notwithstanding this, the same father tells us, in the same place, that there were some who, more curiously searching after the year and day of Christ's nativity, affix the latter to the 25th of the month *Pachon*. Now, in that year in which Christ was born, the month Pachon commenced the 20th of April: so that, according to this computation, Christ was born on the 16th of May. Hence we see how little certainty there is in this matter, since, so soon after the event, the learned were divided in opinion concerning it.—*Encyc. Rel. Knowl., art. Christmas.*

The learned Clemens, or Clement of Alexandria, “was born about A. D. 217,” and of course possessed all the means, which any one could afterwards have, of determining the month and day of the nativity of Christ—and if he could not do it accurately in that early day, certainly it could not be done hundreds of years after.

On the *year* of the nativity of Christ, the Christian Epoch, or commencement of the Christian Era, we give the following testimony, from an old "Dictionary of Arts and Sciences," published by a Society of Gentlemen in London, A. D. 1764. Under the head *Epocha*, it is said :

"**EPOCHA OF CHRIST.**—The Christian world generally reckoned from the epocha of the creation, the building of Rome, the consul's register, or the emperor's reign, till about 500 years after Christ, when the epocha of the nativity of our blessed Lord was introduced by Dionysius Exiguus. He began his account from the conception or incarnation properly called Lady-day. Most countries in Europe, however, at present reckon from the first of January next following, except the court of Rome, where the epocha of the incarnation still obtains for the date of their bulls and briefs. But here we are to observe, that there are different opinions touching the year of our Savior's birth. Capellus and Kepler fix it about the 748th year from the building of Rome. Deckar and Petavius place the incarnation in the 749th of Rome. Scaliger and Vossius make it fall on the 751st of Rome. Dionysius Exiguus, Bede, &c., fix the birth of our Savior to the year 751 of Rome; the diversity of these opinions proceeding from the difficulty of fixing Herod the Great's death, who, as is evident from the evangelists, was living at our Savior's birth, the taxation of Cyrenius, and the time of our Savior's beginning his ministry. But let this be as it will, it is generally agreed, that as to computation and use, the common epocha is to be followed, which places the birth of Christ in the 4713th of the Julian period, although the true birth rather corresponds with the 4711th of the same period."

From this and other testimony we learn that the Christian Era was not brought into use, until the commencement of the sixth century, and that when it was first introduced, a difference of three or four years existed among chronologists, relative to the year of its commencement. That difference has never been harmonized. Hence it is impossible to determine with positive certainty on what year of the *vulgar* era the true A. D. 1847 will fall.

Finally, after a careful and impartial review of this very important question, we are immovably, we think, confirmed in the conviction that, with other testimony, the prophetic numbers infallibly prove that the coming of the Son of Man in the clouds of heaven, with power and great glory, is **NIGH, EVEN AT THE DOOR.** Such is the nature of the evidence in the case, that we felt and actually were justified in looking for this glorious event in 1843; we had stronger reason to look for it in '44; and stronger in '45; stronger still in '46; yet stronger in '47 and '48 and now in '49 should we hourly look for it, stronger than ever before; and should it be delayed till '50 or later, we doubtless will have stronger reasons to momentarily look for it than at any former time, and so on until our Lord shall come. But our faith, our unwavering faith, does not suffer us to put off this stupendous event. The next moment, our long absent Lord and King may come. O then, let us all see that we are ready to meet him at a time most unexpected: for, in such an hour as ye think not, the Son of Man cometh.

AGE OF THE WORLD.

That the people of God before and after the christian era believed that the present state of the world would end at the close of *six thousand years* from the creation, is abundantly evident from the following testimony :

“ As for my opinion, saith R. Menasse, “ I think that after six thousand years, the world shall be destroyed; upon one certain day, or in one hour ; that the arches of heaven shall make a stand, as immovable ; that there will be no more generation or corruption ; and all things by the resurrection shall be renovated and return to a better condition.” Menasse also assures us that “ this out of doubt is the opinion of the most learned Aben Ezra,” who looked for it in the New Earth of Isaiah 65 : 17.

IRENÆUS flourished A. D. 178. He was Bishop of Lyons, and says—“ In as many days as this world was made, in so many thousand years it is perfected ; for if the day of the Lord be as it were a thousand years, and in six days those things that are made were finished, it is manifest, that the perfecting of those things in the six thousandth year, when Anti-Christ reigning 1260 years, shall have wasted all things in the world, &c., then shall the Lord come from Heaven in the clouds, with the glory of his Father.”

BARNABAS says—“ God made in six days the works of his hands, and he finished them on the seventh day, and he rested on the seventh day, and sanctified it. Consider my children, what that sig-

nifies:—‘*He finished* them in six days.’ The meaning is this: that in six thousand years, the Lord will bring all things to an end. For with him one day is a thousand years, as Himself testifieth saying: ‘Behold this day shall be as a thousand years,’ therefore, children, in six days (i. e. in 6000 years) shall all things be accomplished. And what is that he saith,—‘*He resteth the seventh day?*’ He meaneth that when his Son shall come, and abolish the Wicked One, and judge the ungodly, and change the sun and moon and stars, then he shall gloriously rest in the seventh day.” See sec. xiv. xv. Epist. Barnabas.

CYPRIAN, Bishop of Carthage, flourished A. D. 222. His writings are held in great esteem by all the godly. He speaks of the six thousand years’ completion and perfection fulfilled. The testimony of all the fathers is so general and concurrent on the universality of this belief, that this point cannot be denied without impeaching their veracity.

LACTANTIUS, who lived about A. D. 310, says in his ‘Book of Divine Institutions,’—“Let philosophers know, who number thousands of years, ages since the beginning of the world, that the six thousandth year is not yet concluded or ended. But that number being fulfilled, of necessity there must be an end, and the state of human things must be transformed into that which is better.” This he proves from God’s making the world in six days.

The learned JOSEPH MEDE, called the “illustrious Mede,” says—“The divine institution of a Sabbathical, or seventh year’s solemnity among the Jews, has a plain typical reference to the seventh chiliad, or millenary of the world, according to the well known tradition among the Jewish Doctors, adopt-

ed by many in every age of the Christian church, that this world will attain to its limit at the end of six thousand years."

RICHARD CLARK, in his essay on the number *seven* takes a similar view. He also says in his treatise on the prophetic numbers of Daniel and John, that "The six thousand years preceding the Sabbath of rest" "will be cut short in righteousness."

THOMAS BURNET, in his "Theory of the Earth," printed in London A. D. 1697, states that it was the *received opinion* of the primitive church *from the days of the Apostles to the council of Nice*, that this earth would continue six thousand years, when the resurrection of the just and conflagration of the earth would usher in the millennium and reign of Christ on earth.

Gibbon, in his "Decline and Fall of the Roman Empire," speaking of the faith and character of primitive Christians, says:—"The ancient and popular doctrine of the Millennium was *intimately connected* with the second coming of Christ. As the works of creation had been finished in six days, their duration in the present state, according to a tradition which was attributed to the prophet Elijah, was fixed at six thousand years. By the same analogy, it was inferred that this long period of labor and contention, which was now almost elapsed, [the early Christians supposed the world was about 6000 years old in their day] would be succeeded by a joyful Sabbath of a thousand years—and that Christ, with the triumphal band of saints, and the elect who had escaped death, or who had been miraculously revived, would reign upon the earth till the time appeared for the last resurrection."

John Bunyan, the pious author of the *Pilgrim's Progress*, says :—" God's blessing the Sabbath Day, and resting on it from all his works, was a type of that glorious rest the Saints shall have when the six days of this world are fully ended. This the apostle asserted in the 4th chapter to the Hebrews, ' there remaineth a *rest* (or the keeping of a Sabbath) to the people of God,' which Sabbath, as I conceive, will be the seventh thousand of years, which are to follow immediately after the earth has stood six thousand years first. For as God was six days in the works of Creation and rested on the seventh, so in six thousand years he will perfect his works and providence that concern this world. As also he will finish the toil and travail of his Saints, with the burden of the beasts and the curse of the ground, and bring all into rest for a thousand years. A day with the Lord is a thousand years: wherefore this blessed and desirable time is also called a day, a great day, that great and notable day of the Lord, which shall end in the eternal judgment of the world. God hath held this forth by several other shadows, as the Sabbath of weeks, the Sabbath of years, and the Great Jubilee."—Works vol. 6, p. 301.

Again he says :—" None even saw this world as it was in its first creation but Adam and his wife, neither will any see it until the Manifestation of the children of God : that is, until the redemption or resurrection of the saints. But then it shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Ib. p. 329.

We may add to this testimony, the universal belief of the church, before the advent question was agitated by Bro. Wm. Miller and others. Mr. Dow-

ling objected to Bro. Miller's theory because, as he supposed, the six thousand years from the creation had not expired. Such was our faith on this subject, that the first thing we did towards testing the truth of Bro. Miller's views was, to ascertain whether the world was six thousand years old or not. In short, such was the general belief of the church on this subject, that it was only necessary, in many cases, in order to produce at least strong conviction that the advent was near, to prove that the world was actually about six thousand years old,

That the seventh thousand years of our world's existence will be a Sabbath of rest, appears evident from Paul's reasoning in the third and fourth chapters of Hebrews. He says in chapter iv. 9, 10— There remaineth therefore a rest (or *keeping of a Sabbath*, marg.) to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. The argument seems to be this : As God rested on the seventh day, so will his people rest or keep a Sabbath on the seventh day of this world, or the seventh day of the Lord ; which is as a thousand years (2 Pet. iii. 8): that is, that portion of time which we count a thousand years, constitutes but one day with the Lord, in the *anti-type* of the type, viz : the *first seven* days of the history of our world. As it was in the type so it will be in the anti-type, the seventh day will be a day of rest, or the long looked-for glorious Millennium.

Is the world now about six thousand years old ? We say it is : and offer the following evidence in proof of the correctness of the assertion. Arch-bishop Usher, our standard chronologist, makes the age of the world at the commencement of the Christian

era, 4004 years. Add to this 1840, and we have 5858, the supposed present age of the world; leaving it 147 years short of six thousand years old.— Now, that Usher has made a mistake of about this number of years, we think can be clearly demonstrated. He has probably followed the doubtful or incorrect text in 1 Kings vi. 1, which makes the time from the exode of the children of Israel from Egypt to the fourth year of Soloman's reign to be only 480 years. That this number is too small will be seen by the following testimony :

The sojourning of the children of Israel in the wilderness, according to Joshua v. 6, was	[yrs. 40
Joshua's reign and the time of the elders and anarchy, according to Josephus, was	43
Reign of the Judges to Samuel the prophet, Acts xiii. 20, was about	450
Time the ark abode at Kirjeth-jearam, Judges vii. 2,	20
Saul reigned, Acts xiii. 21,	40
David " 2 Sam. v. 4, 5.	40
To Solomon's 4th year, 1 Kings vi. 1,	4
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	637

By this computation, we make 637 years, where Archbishop Usher counts only 480, making a difference of 157 years. Add 157 to the age of the world according to Usher 5858

and we have for the present age of the world, 6010

Dr. Jarvis gives to the elders and the anarchy only 41 years. There is also some doubt as to the exact correctness of the 20 years assigned to the ark while at Kirjath-jearam, and Samuel's reign. Also to Solomon's fourth year may have included

only *three* full years. But as the object of this investigation is not to show that the world is precisely 6000 years old (which we think cannot be accurately proved,) but that it is *about* that age, we will therefore dispense with further remarks; only we will say that we are not far from the close of the 6000 years of the age of this world. If the testimony proves any thing it proves this.

The conclusion is, that we have all the testimony which can be drawn from the universal belief of the church in all ages, that 6000 years will close the present order of our world, and bring in the Millennium—we also have the testimony of the Bible on this point decidedly in our favor, and the startling fact, according to the best evidence in the case, that the world *now* is about 6000 years old—we say that we have all this testimony to aid in proving that the coming of the Lord is emphatically at the door.

In view of these things we most seriously ask *all, all*, why has this almost overwhelming amount of the most infallible testimony been given? Reason and the inspired word unite in the answer—“*that ye might believe; and that, believing, ye might have life.*” O then, let faith, unwavering faith, take hold on the divine testimony, that the appearing of Christ and his kingdom will most surely soon be witnessed. There can be no mistake in this matter, therefore let no man deceive you, or cause you to become unbelieving, or to put far off that great and terrible day of the Lord. See that you are constantly ready; for soon and sudden as the lightning's flash will be the coming of the Son of Man.