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LECTURES

ON THE

MILLENNIUM.

==
BY JOSEPH EMERSON,

Lately Pastor of a Church in Beverly.

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BOSTON:
PUBLISHED BY SAMUEL T. ARMSTRONG,
No. 50, Cornhill.
1818.

DISTRICT OF MASSACHUSETTS—To wit:
District Clerk's Office.

BE IT REMEMBERED, that on the sixteenth day of March, A. D. 1818, and in the forty-second year of the independence of the United States of America, **JOSEPH EMERSON**, of the said District, has deposited in this office the title of a book, the right whereof he claims as Author in the words following, *to wit:*

“Lectures on the Millennium; by Joseph Emerson, lately Pastor of a Church in Beverly.”

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JNO. W. DAVIS,
Clerk of the District of Massachusetts.

PREFACE.

THERE is scarcely any subject, which is better suited to comfort and encourage, to strengthen and animate, the children of Zion, than the Millennium. It is wonderfully calculated to feed and feast and delight their souls. And yet, how great a proportion of Christians, are there, who have scarcely tasted the milk and honey, the marrow and fatness, which the great Master of the feast has prepared, and freely offers them in this rich and glorious subject. What can be the cause? Perhaps there may be more causes than one. In many it may be a want of consideration. They have scarcely heard of the Millennium, or thought seriously upon the subject; tho' two petitions of the Lord's

prayer teach them to pray for it every day. Some may think the subject too great and deep and abstruse for their understanding. Some may think there have been so many opinions upon the Millennium, that nothing can be known, and that it is very doubtful whether there will be a Millennium; or whether the state of the world will ever be very much better than it now is.

Christians, who are possessed of any of these notions, do exceedingly err, and I trust will see and renounce their error, if they will take the trouble to give the following pages a candid perusal. While Christians cherish any of the above notions, they must suffer loss, tho' their souls may be finally saved. If we neglect every subject, about which there have been different and various opinions, or every subject, which is embarrassed with some difficulties, we must neglect almost every subject mentioned in the bible; we must neglect the great salvation; we must neglect every truth relating to the being and perfections of God.

It is thought there is scarcely any subject of a religious nature, of which so many parts are plain and easy, and comparatively so

few abstruse and difficult, as the Millennium; and certainly very few subjects are of greater practical importance. Surely no other subject is better suited to rouse benevolent souls to action, and to urge them on to make the greatest possible exertions for the advancement of the Redeemer's kingdom; none better suited to inspire meekness, patience, charity and every Christian grace; and none better suited to kindle the flame of devotion, and inspire the spirit of fervent, unfainting, unceasing and effectual prayer.

It is the design of these Lectures to present this subject in a point of light, as plain and easy as possible; and to show the reader (if not already convinced) that it is not a speculation designed for mere amusement; but that he has something to do—that he has a very important part to act, in relation to the Millennium; that he must exert himself to the utmost, to bring on the blessed period.

The writer has often felt deeply and painfully sensible, that he has by no means treated this great, this stupendous subject, as its dignity and importance seem to demand. Feeling however that something upon this plan is exceedingly needed, he presumes

with trembling heart to offer these Lectures to those, who may be disposed to honor them with a perusal. If this little work should prove instrumental of edifying a single Christian, or of rousing a single sinner to a more solemn consideration of the reality and importance of Christ's kingdom, it will not be in vain.

Beverly, March, 1818.

LECTURE I.

The prevalence of true Religion.—The destruction of Idolatry.—The Conversion of the Jews.

REV. 20. 2.—A THOUSAND YEARS.

THIS period of a thousand years has long been called the *Millennium*. It is sometimes called the *latter-day-glory*. And it is manifest, that it will be a most glorious day. Even if we knew nothing of it, but what is mentioned in connexion with the text, we might feel assured, that it would be a most glorious day. Ever since Satan broke into Paradise, and seduced the parents of our race from their allegiance to God, that old serpent has been the god of this world, the prince of the power of the air, working all manner of wickedness in the children of disobedience; leading the nations captive at his will; the father of lies; the accuser of the brethren, setting on fire the tongue of slander, that sets on fire the course of nature: he has been the instigator of adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelling, covetousness, maliciousness, deceit, malignity, pride, disobedience to parents, and

every abomination, that has blackened and disgraced the world. Now in the Millennium the malignant and horrid influence of the old serpent will be restrained; he will cease to lie in wait to deceive; nay he will be bound and confined to his own place, his den of darkness, where he will remain imprisoned, till the 1000 years be fulfilled.

Even if this were *all*, that God had told us concerning the Millennial state, might we not be encouraged to hope for better times? and to believe that the period of the Millennium would be exceedingly different from every other? But instead of being *all*, this is but a part, and comparatively a small part, of what God has revealed concerning that blessed day. Millennial glory is the burden of prophetic song; it is one of the grand and leading subjects of prediction, from Genesis to Revelation. Let us then diligently and devoutly search the Scriptures, and see what they declare concerning that illustrious day.

To bring to view and enforce some of the most important instructions, which God has given us relating to the Millennium, is the object of these *Lectures*.

The subject may be embraced under four inquiries;

I. What will be the state of the world during the Millennium? or in what respects will that period differ from all preceding?

II. When will the Millennium commence?

III. How long will be its duration?

IV. What duties are inculcated by this subject?

I. What will be the state of the world during the Millennium?

The Scriptures lead us to conclude, that this period will differ so greatly, and in so many respects from all others, that this head will require a much more extended discussion, than either of the rest. I shall arrange what I have to say upon this head, under several *propositions*.

PROPOSITION I.

True religion will prevail much more in the Millennium, than before.

This proposition may be considered as a kind of introduction to the rest.

“Broad is the road that leads to death,
And thousands walk together there;
But wisdom shows a narrow path,
With here and there a traveller.”

This was the case before the flood; it was the case in the days of the patriarchs, prophets and apostles; and it has been the case ever since. The world lieth in wickedness; and it has lain in wickedness for nearly six thousand years. But this dreadful state of irreligion will have an end. When the Savior declared concerning the gate of destruction, “Many there be, that go in thereat” and also, that “few there be, that find the gate of life,” he could not mean to describe the state of the world to the end of time. Hun-

dreds of other passages forbid us to understand this in so broad a sense. Two or three may be sufficient to establish the proposition we are now considering.

Gen. 3:15. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Thus the serpent's head was to be bruised. Tho this expression is figurative, it has a meaning. To understand the figure, we must consider the circumstances, under which this curse was pronounced against the arch deceiver. The real agent, that beguiled the mother of mankind, was Satan; who chose to conceal himself in the serpent, the better to effect his murderous purpose. He is therefore repeatedly called *the serpent* and *the old serpent*. The figure therefore, relates to the animal, that Satan employed. In order to destroy a serpent, we bruise or crush his head. We are not however to suppose, that Satan is to be destroyed, as a serpent is destroyed by crushing his head. This would be to annihilate him. But doubtless it is something relating to the serpent, that is to be destroyed, or brought to nothing, by the Seed of the woman. Now Satan entered the serpent, for a particular purpose. It is the conjecture of Milton, a conjecture by no means improbable, that one great end, for which man was created, was to replenish the celestial ranks, that had been thinned by the re-

bellion of Satan and his followers. If this were the case, it was doubtless the design of Satan to frustrate the purpose of God by destroying the human race. Whether it were to frustrate such a divine purpose or not, we may be assured, that it was the design of Satan to bring the greatest possible dishonor upon God by destroying mankind. And surely bruising the serpent's head can mean nothing short of completely frustrating this purpose of Satan. No doubt this purpose was a great and fundamental part of the works of the devil, that the Son of God was manifested to destroy.

Now the question arises, Has the serpent's head been bruised in any degree answerable to the manifest import of the passage under consideration? A great part of mankind have gone to destruction. Does this look like bruising the serpent's head? If the greater part of the human race are to be lost by the cunning craftiness of Satan, will that look like bruising his head? To me it would seem far otherwise. Should Satan continue the god of this world from the beginning to the end of time, leading whole nations captive at his will, surely he will seem to have cause to triumph.

But the head of Satan must be bruised; his plots must be crushed. Are all mankind then to be saved? Certainly not. That would be giving the lye to numerous declarations of eternal Truth; it would be throw-

ing away the bible at once. And if the bible be thrown away, it would be impossible to prove the salvation of any. But there is no doubt that by far the greater part of mankind will be saved. This appears necessary, in order that the serpent's head may be bruised. I am strongly inclined to the opinion of Dr. Hopkins, that of the whole human race thousands will be saved, to one that is lost. If this is to be the case, or if the case is not to be vastly different from this, the religious state of the world must hereafter greatly change; and true religion must prevail vastly more than ever it has done.

That noted passage in the 49th of Genesis may imply the same. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

By *Shiloh* here we are doubtless to understand *Christ*. To him the people were to be gathered. We can hardly suppose that this means merely the gathering of the people, who attended Christ's ministry on earth. For the great multitudes followed him from various regions; yet it is probable, that in this sense, there has been a greater gathering to John the Baptist, to Luther, to Whitfield and to Wesley, than to Christ. But people may be said to be gathered to Christ, when they are brought into his fold, and become of his flock. In this sense indeed multitudes have been gathered to Christ; but I think by no

means a number sufficient to answer the prophecy. For tho the number be positively great, it must be considered as comparatively small. But a small part of the human race have heard the gospel; and of these but a small part have given evidence of sincerely receiving it. So that since the promulgation of the gospel, we have reason to fear, that a vastly greater number have been gathered to Satan, than to Christ. Does not the prediction imply that Christ shall have the majority? and vastly more than a mere majority?

But possibly the term *people* in the passage should be restricted to the Jews. In that case it is very far from having been fulfilled; nor can we expect its fulfilment till they shall be grafted into the olive, from which for unbelief they have been broken off—until the earth be made to bring forth in a day, and a nation be born at once—until multitudes shall fly to Christ, as a cloud, and as doves to their windows.

By the mouth of Zechariah, the Lord calls upon his people to rejoice, “Sing, O daughter of Zion: for lo I come, and I will dwell in the midst of thee, saith the Lord of hosts: and many nations shall be joined unto the Lord in that day, and shall be my people.”

Hundreds of other passages might be adduced to establish the point under consider-

ation; but they may be considered elsewhere with more propriety.

PROPOSITION II.

During the Millennium, idolatry will cease through the world.

The delineation of idolatry would constitute a principal feature in the picture of all nations and all ages, since the flood. The conjectures of some, that it existed before, appear to be groundless. But since that most tremendous catastrophe, idolatry has prevailed in Egypt, in Assyria, in Babylon, in Persia, in Greece, &c. &c. All the learning and arts of the Greeks, with all their refinement and elegance, were not sufficient to cure them of this abomination. When Paul was at Athens, then the emporium of Greece, and in some respects the glory of the world, his spirit was stirred within him, when he saw the city wholly given to idolatry. He was more affected with this, than with all the wonders of art, that had excited the admiration of the world. It has been said, that the idols of the ancients amounted to the amazing number of thirty thousand.

Even God's ancient people, to whom he had manifested himself in so many ways, and in a manner so glorious, were infected with idolatry. Having in Egypt caught this worst of Egyptian plagues, it seems they were never entirely cured of the dreadful disease, till after the Babylonish captivity.

There is perhaps no other sin, against which they were so abundantly warned, and so awfully threatened, as idolatry. The very first of the ten commandments, that were given from the top of Sinai in a manner the most tremendous and affecting—the very first of these was pointed against idolatry; and the second with still greater particularity, was pointed against the same evil. And for no other sin were they so sharply and frequently reproved, and so severely punished. It was for this sin, more than for any other, that they were finally carried captive, and scattered among the nations.

Multitudes of idols have been worshipped from ancient times, to the present day. Heathen lands are still full of idols. The destruction of idolatry, therefore, will produce an amazing change in the world.

And now let us repair to the law and to the testimony, and see what reason we have to expect, that idolatry will cease. Is. 2: 17—21. “And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day, a man shall cast his idols of silver, and his idols of gold, which they have made each one for himself

to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for the fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth."

Here it may be proper to remark, that we have reason to conclude from this passage and several others, that there will be tremendous judgments, that the earth will be most terribly shaken, just before the Millennium.

The following passages also may be adduced to prove the cessation of idolatry. Is. 31:7. "In that day every man shall cast away his idols of silver and his idols of gold, which your own hands have made unto you for a sin." Jer. 3:17. "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart." Jer. 10:11. "The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." Jer. 16:19—21. "O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. Shall a man make gods unto himself, and they are no gods? Therefore, behold, I will this once cause them to know, I will cause them to

know mine hand and my might; and they shall know that my name is the Lord." Mal. 1:11. "For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts."

Do not these passages clearly prove, that the day is coming, when idolatry shall be extirpated from the earth? The strange opinion, which some have entertained, that whole nations will continue in idolatry through the Millennium, will be considered, and, I trust refuted, in another place.

PROPOSITION III.

During the Millennium the Jews will be converted to Christ.

In the first chapter of John, we read concerning the eternal Word, that was made flesh and dwelt among us, "He came to his own, and his own received him not." By *his own* we may understand the *Jews*. They are peculiarly his own; they are his for more reasons than one. In one sense indeed all nations are his; as "all things were made by him, and without him was not any thing made, that was made;—and by him all things consist." But the Jews were peculiarly his; because he was a Jew, and because they had been God's covenant people for nearly two

thousand years. But when Christ came to this distinguished and highly favored people, that had so long been his own, they received him not. Tho' great multitudes followed him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan, yet very few appear to have sincerely received him. Tho' thousands after thousands were miraculously fed by him: and tho' even his enemies were constrained to acknowledge, that never man spake like him, yet comparatively very few sincerely received him into their hearts. There were his eleven disciples, his seventy others, a number of devout women, and a few more. But of the many thousands of Israel, who at one time and another attended his preaching and miracles, there is no reason to believe, that more than one thousand sincerely received him, while he remained on earth. By reading the ninth chapter of John, you will find, that the Jews were so exceedingly incensed against Jesus, as to agree, that if any man did confess that he was the Christ, he should be put out of the synagogue. And from the same chapter you will find, that they were by no means backward in executing their engagement; but that they actually did cast out of their synagogue one, whom Jesus had restored to sight. And finally they became so exceedingly mad against the Savior, that with

wicked hands they took him, and condemned him, and crucified and slew him.

After Christ rose from the dead, and ascended into heaven, his gospel was indeed preached with more success among the Jews. In a short time the church of Jerusalem amounted to four or five thousands. But still a very small part of the Jewish nation were converted to Christ; still Christians were despised, opposed and persecuted, by those, who gloried in acknowledging Abraham as their father. Indeed Christ had forewarned his disciples, that this should be the case. "They shall put you out of their synagogues; yea the time cometh that whosoever killeth you will think that he doeth God service." Read the Acts of the Apostles, and you will find, that comparatively very few of the Jews were converted to Christ. But it is probable, that there were more Jewish converts in the days of the apostles, than at any time after. It is supposed that there are now upon earth seven or eight million Jews; and probably there are not so many as five hundred Christians among them all; not one among a thousand.

But blessed be the God of Abraham, Isaac and Jacob, the house of Israel shall not always remain in such woful unbelief. For thus saith the eternal Jehovah, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." They had committed sins enough, and ten thousand times more than enough, to merit destruction.

But God had determined to bestow upon that stiffnecked and rebellious people, exceeding great and precious blessings; he had made to them exceeding great and precious promises, which his infinite holiness was pledged to accomplish.

But what are the blessings, which God has determined to grant to his ancient people? and what are the promises, that he has most solemnly sworn to fulfil? My dear Brethren, search the scriptures, and see. It is only a small part of the precious and animating passages relating to this subject, that we can now consider. Deut. 30: 1—10. “And it shall come to pass when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return, and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee. And the Lord thy God will bring thee into the land which thy fathers pos-

essed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return, and obey the voice of the Lord, and do all his commandments, which I command thee this day. And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for thy good. For the Lord thy God will rejoice over thee for good, as he rejoiced over thy fathers; if thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes, which are written in the book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul."

Tho some of these promises are conditional, yet there can be no reasonable doubt that they will all be accomplished according to the faithfulness of him, that has promised. For the Lord their God has engaged to circumcise their hearts, and the hearts of their children; and this will ensure the performance of every condition on their part, upon which any of the promises are suspended.

In the eleventh of Isaiah, we have one of

the most striking and delightful accounts of the peaceful and blessed state of the Millennium, to be found in the bible. The succeeding verses contain a most unequivocal prediction of the conversion of the Jews. "And in that day there shall be a Root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time, to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

In the latter part of Jer. 3. we have another promise of Israel's conversion. "Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you, one of a city, and two of a family, and I will bring you to Zion. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. At that time they shall call Jerusalem the throne of the Lord, and all nations shall be

gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers. But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the host of nations? And I said, Thou shalt call me My Father, and shalt not turn away from me."

Jer. 23:3—8. "And I will gather the remnant of my flock out of all countries, whither I have driven them, and I will bring them again to their folds, and they shall be fruitful, and increase. And I will set up shepherds over them, which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold the days come, saith the Lord, that I will raise unto David a righteous Branch; and a King shall reign, and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.** Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but the Lord liveth, which brought up, and

which led the seed of the house of Israel out of the north country, and from all the countries, whither I had driven them; and they shall dwell in their own land.”

Jer. 30:7—10. “Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him. But they shall serve the Lord their God and David their king, whom I will raise up unto them. Therefore, fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel; for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.” This king that the Lord promised to raise up unto his people, whom they were to serve, could be no other than the spiritual David, the Lord Jesus Christ, of whom the son of Jesse was an eminent type.

Jer. 31:31—34. “Behold the days come, saith the Lord, that I will make a new covenant with house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt, which my covenant they brake, though I was an hus-

band unto them, saith the Lord. But this is the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.”

Still more is said upon this subject by Eze-kiel. If you begin at the 34th chapter and read six chapters in course, you will find much, very much, to confirm the proposition we are now considering.

In the New Testament also we have the most clear and striking confirmation of the same. Rom. 11:15, 23—26. “For if the casting away of them be the reconciling of the world, what will the receiving of them be, but life from the dead? And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graff them in again. For if thou wert cut out of the olive tree, which is wild by nature, and wert grafted, contrary to nature, into a good olive tree, how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this

mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins." This Deliverer, who is to turn away ungodliness from Jacob, can be none else than Christ the Redeemer; and the time is coming, when all Israel shall be saved by the blood of the Lamb, so long rejected, despised and abhorred—when Jew and Gentile shall be one sheepfold under Jesus Christ, the great Shepherd and Bishop of souls.

LECTURE II.

The deliverance of the Church.—The cessation of War.

PROPOSITION IV:

DURING the Millennium, the church will be delivered from her external enemies.

Numerous, bitter and dreadful have been the enemies of the church, from the beginning of her existence. The persecution of the good—the persecution of the good, on account of their goodness, has been almost coeval with the world. Almost from the beginning of time, they that have been born after the spirit have been persecuted by them, who have been born after the flesh. Among the first-born of mankind, behold the hands of a brother are bathed in a brother's blood! And wherefore slew he him? why did Cain slay his brother, his only brother, Abel? Because his own works were evil, and his brother's righteous. Enoch too was probably persecuted. His prophecy, as well as his holy walk with God, condemned a wicked world. "Behold the Lord cometh," said he, "with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed; and of all their hard speeches,

which ungodly sinners have spoken against him." Such conduct and declarations no doubt kindled the wrath and rage of those, by whom he was reprov'd. And when it is said that he was *not found*, it probably means, that he was not found by his persecutors. We know that Lot was persecuted, and that his righteous soul was vexed by the Sodomites from day to day. If Abraham, Isaac and Jacob were not persecuted, it was because God miraculously restrained their enemies. With particular reference to these patriarchs it is said, "When they went from one nation to another, from one kingdom to another people; he suffered no man to do them wrong; yea he reprov'd kings for their sakes; saying, Touch not mine anointed and do my prophets no harm."* Joseph was cruelly persecuted, first by his own brethren, and then by one who attempted to lead him into sin; and all this for righteousness' sake. How cruel, how inhuman, how execrable was the treatment, which the children of Israel received from the Egyptians. That ungrateful people rendered slavery and slaughter for the distinguished favors, the wonderful deliverance, which they had received by the hand of Joseph. After the Israelites were delivered from Egypt, and planted and greatly multiplied in the promised land, a great part of the nation forgot

* Ps. 105:13-15.

that God was their Maker, and the most high God their Redeemer. Becoming exceedingly wicked, they persecuted the little remnant of those who were Israelites indeed. How grievously did Elijah make supplication against Israel, when he said, "Lord they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life." And God declared to them with awful plainness and emphasis, "Your own sword hath devoured your prophets like a destroying lion." Accordingly we find the Savior expostulating with them, and weeping over them in a manner, the most tender and affecting. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them, which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

The people of God were also sometimes greatly molested by heathen nations, who united to crush Israel, and destroy the church. Ps. 83: "Keep not thou silence, O God; hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult; and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted to-

gether with one consent; they are confederate against thee; the tabernacles of Edom, and the Ishmaelites; of Moab and the Hagarines; Gebal and Ammon and Amalek; the Philistines with the inhabitants of Tyre; Assur also is joined with them; they have holpen the children of Lot.” How greatly were the children of Zion molested in rebuilding their temple and the walls of their holy city. They were obliged to hold a weapon in one hand, while they built with the other. In the 11th of Heb. we have a most affecting picture of the persecutions, inflicted upon ancient saints. They were tortured, not accepting deliverance—and others had trial of cruel mockings and scourgings, yea moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins, being destitute, afflicted, tormented; of whom the world was not worthy; they wandered in deserts, and in mountains, and in dens, and caves of the earth.”

When the Prince of peace came into the world, he did not find it a place of peace for him. Scarcely was the Savior born, when the sword of persecution was unsheathed, to drink his blood. Behold Rachel, weeping for her children, and refusing to be comforted, because they are not. Ah, hapless moth-

ers in Bethlehem, suddenly bereaved of your sweet smiling innocents, by the relentless sword of the cruel. By flight into Egypt, the holy Infant is preserved. There he remains, till it is safe for him to return. Having at length entered upon his public ministry, the Savior's life was almost one continued scene of persecution. He was persecuted by rulers and people, by Scribes and Pharisees, by Sadducees and Herodians. Enemies could become friends, and combine their efforts in opposition to the Savior.* After treating him with all manner of abuse, and making repeated attempts to take away his life, they at length succeeded; and with bold and wicked hands they took, and crucified, and slew, the Lord of glory.

But the persecution of the righteous did not end here. Jesus had forewarned his disciples what to expect from a wicked world. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you.— And the brother shall deliver the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake.—

* Luke 23:12.

The disciple is not above his master, nor the servant above his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." A short time before his death he told his disciples, "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another and shall hate one another.—If the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you, for my name's sake because they know not him that sent me.—They shall put you out of the synagogues; yea the time cometh that whosoever killeth you will think that he doth God service."

These solemn premonitions, the followers of Jesus found most awfully verified. The book of the Acts of the Apostles is in a great measure a history of persecutions, inflicted

upon the disciples of Jesus. We find in the epistles, some direct accounts of persecution for righteousness' sake; and besides these there are many allusions to the cruel and murderous treatment which Christians received or might expect from their enemies. John the Revelator had in vision a prospect of similar scenes of bloodshed and horror. "After this," says he "I beheld, and lo, a great multitude, which no man could number of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb.—These are they which come out of GREAT TRIBULATION,"* The most astonishing object, presented to the apostle's view, was a symbol of a persecuting power. Rev. 17: "So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet-color, and decked 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 was a name written, MYSTERY, BABYLON THE GREAT,

*Rev. 7·9—14.

THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration." This woman no doubt represented Papal Rome; and well might the apostle wonder with great admiration, to see the symbol of a hierarchy, professing to be the only true church, but in reality the most tremendous persecutor of the true church, that has ever been known.

Much more might be adduced from this mystical book, predicting the persecutions of the saints. But I forbear. Perhaps enough has been quoted from the Bible upon this awful subject.

History bears witness, that these predictions and symbolic representations, were from Him, who sees things that are not, as tho they were, and is able to declare the end from the beginning. The sword of persecution has been bathed in the blood of martyrs for a considerable part of the time, ever since there were Christians to be persecuted. Rivers and rivers of Christian blood, have been shed by the enemies of the cross, in France, in Spain, in Italy, in Germany, in Holland, in Britain, in Ireland, &c. It seems almost enough to make us weep blood, to read the accounts of the cruelties and enormities, that have been perpetrated up-

on those, who have loved their Savior more than brother or sister, father or mother, wife or child—who have loved their Savior even unto death.

But blessed be the Father of mercies, these days of blood and horror must have an end; and, I trust, if not already finished, they are drawing to a close; and all the various forms, in which persecution has been inflicted upon the people of God, will soon be terminated. “Sing O heavens, and be joyful, O earth, and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should have no compassion on the son of her womb? Yea, they may forget; yet will I not forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers and they that made thee waste, shall go forth of thee.” “Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned.” “For the arms of the wicked shall be broken.” “And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.” “Look upon Zion, the city of our solemnities; thine eyes shall

see Jerusalem a quiet habitation, a tabernacle, that shall not be taken down, not one of the stakes thereof shall ever be moved, neither shall any of the cords thereof be broken." God declares to Zion, "They that swallowed thee up, shall be far away." "In righteousness shalt thou be established, and thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee. No weapon that is formed against thee, shall prosper; and every tongue, that shall rise against thee in judgment, thou shalt condemn." "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**" "And Jacob shall return, and be in rest, and be quiet, and none shall make him afraid." "And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land, and they shall dwell safely in the wilderness, and sleep in the woods.—And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid."

Thus Christians shall be at peace, and dwell safely. They shall not even be molest-

ed by their great accuser. Their grand adversary, that has taken the lead in every persecution since the foundation of the world, shall be cast out; he shall be confined during the whole Millennial period.

If any objection should arise in the mind of any one, that most of the above mentioned passages refer to the Israelites, and therefore cannot imply, that the church generally will be at rest, to such objection there are two answers. In the first place, if we should grant that these passages do refer merely to the natural descendents of Abraham and Israel, still they must imply, that the whole church will be equally at rest. For we can hardly suppose, that the Jews, after being converted to Christianity, will be thus at rest, while Gentile Christians are persecuted. The same causes, that bring peace to the Jewish Christian, must bring it equally to the Gentile. But there is reason to believe, that these promises extend to the Gentile church, as well as to the Jewish; or rather to the church generally, the one sheepfold, composed of all nations, united under the great Shepherd and Bishop of souls. The Jews are represented as being broken off from the olive tree, and the Gentiles grafted into the same. When therefore the Gentiles are united to the church, or brought into the covenant, symbolized by the olive, all the promises that were made to the church, founded upon that covenant, do

equally extend to the Gentiles. It is in this way, and in this way only, that the Gentiles can become partakers with the Jews of the root and fatness of the ancient olive. It is in this way, that God accomplishes his promise to Abraham, to make him the father of many nations. All therefore, who are grafted into the ancient olive, become Abraham's spiritual children, and heirs to the exceeding great and glorious promises made to Abraham, and his spiritual children. In confirmation of this the apostle expressly declares, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Thus the promises are confirmed in Christ, and in him are *Yea* and *Amen*; and thus they are made sure to all the seed; not to that only, which is of the law, but to that also, which is of the faith of Abraham, who is the father of us all. By becoming fellow citizens of Zion, the Gentiles become heirs to all the spiritual promises, made to ancient Zion.

There is no doubt that during the Millennium every Christian on earth will find enemies in the remaining corruptions of his own heart, yet from the passages of scripture, which have been quoted, it appears, that their warfare with external enemies, will entirely cease. The same may be made to appear with additional evidence under the next proposition.

PROPOSITION V.

During the Millennium war will be unknown.

The cessation of war will greatly distinguish the Millennial period from all others. From the beginning of the world to the present day, a great part of the business of mankind has been to injure, and to destroy, one another. A great part of the history of the world, is a history of wars and fightings. No art was ever more closely studied, or more vigorously practised, than the art of war. Both the study and the practice commenced before the flood. There were then mighty men, men of renown, giants in wickedness, and giants in war. Nay, the earth was filled with violence. And this is the grand reason, that God assigns, for bringing a flood of water upon the earth to drown the world. But the flood, tho it cleansed the earth from that horrid generation, did not wash from the human heart the lust of war. Very soon after that tremendous judgment, the flames of war were rekindled, and raged with perhaps as much fury and devastation, as ever. Nimrod is celebrated as a mighty hunter before the Lord; and doubtless he was no less distinguished, as a warrior. "And the beginning of his kingdom was Babel and Erech and Accad and Calneh, in the land of Shinar." In the days of Abraham, there was a war, in which nine kings were engaged, four kings against five. But there is not time to be particular. Many ponderous so-

lios might be filled, without exhausting the subject of war. It is probable, that scarcely a year has elapsed, since the days of Abraham, that has not been marked, and disgraced, by war. Tho' the slaughter and devastation, occasioned by persecution, have been so tremendous and horrible, yet we may regard it as inconsiderable, compared with what has been effected by war. If persecution has slain its thousands and its millions, war has slain its tens of millions and its hundreds of millions. If rivers of blood have been shed by the persecutor's sword, oceans of blood have been spilt by the weapons of war. It is probable, that more have been slain by war, multitudes more, than all the vast myriads of the human race, that now inhabit the world. By war the earth has been transformed into an *Aceldama*, a field of blood; into an amazing and horrid *Golgotha*, a filthy and loathsome place of skulls. Like *Ezekiel's* valley of vision, it has been full of dead men's bones; it has been drenched, and soaked, with human gore; it has been fattened, with the carcasses of men. O shame to men! of all ferocious beings, the most ferocious—of all furies, the most furious and dreadful. No other animals have ever been known thus to prey upon their own species. The tender heart is ready to exclaim in the language of *Cowper*,

“Oh for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumor of oppression and deceit,
Of unsuccessful and successful war,
Might never reach me more.”

And the Christian with melting heart, and streaming eyes, lifts a supplicating voice to Heaven, "How long, O thou God of peace, how long shall the sword devour? How long must our ears be tortured with the sound of wars and rumors of wars? How long shall man be suffered to discharge his wrath and vengeance, against his brother man? against his brother, who is of one flesh and blood with himself. O thou God of peace and mercy, scatter thou the people that delight in war."

Such cries have long been ascending, like fragrant incense, before the mercy-seat, and have entered the ears of him that heareth prayer. An answer of peace is granted, a sweet assurance, that these woes shall have an end. "The Lord will give strength to his people; the Lord will bless his people with peace." "He maketh wars to cease unto the end of the earth, he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot with fire." "The mountains shall bring peace to the people, and the little hills by righteousness. He shall judge the poor of the people; he shall save the needy, and shall break in pieces the oppressor.—In his days shall the righteous flourish; and abundance of peace, so long as the moon endureth." "He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall

they learn war any more.” “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw, like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice-den! They shall not hurt or destroy in all my holy mountain.” “And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow, and the sword, and the battle, out of the earth, and will make them to lie down safely.”

The above passages are from the Old Testament. There is one upon this subject in the New Testament, that appears more striking, than any in the old, tho it may not have been generally regarded, Rom. 16:20, “And the God of peace shall bruise Satan under your feet shortly. By making peace, and promoting peace on earth, the God of peace, or the Prince of peace, will bruise the serpent’s head. Tho this passage might have some reference to the triumphs of the gospel of peace in the days of the Apostles, yet no doubt its ultimate and more important reference was to the Millennial day, when “the meek shall inherit the earth and delight themselves in the abundance of peace.”

LECTURE III.

The saints will rule the earth;—will possess the earth.—The wicked will cease.

PROPOSITION VI.

DURING the Millennium, the saints will rule the earth; or in other words, all rulers will be saints.

This has never been the case, since men began to multiply upon the earth. There have indeed been some pious kings and rulers, as Melchizedeck, Joseph, Job, Moses, Joshua, some of the Judges, Eli, Samuel, David, Solomon, Asa, Jehoshaphat, Hezekiah, Josiah, Daniel, Shadrach, Meshach, Abednego, and Nehemiah. But these are only a few, a very precious few, of the ancient kings and rulers. And scarcely any, except these few, have left any evidence of their having been good men. It is doubtful whether one twentieth part of the kings and rulers, mentioned in the Bible, were truly virtuous. The rest were evil, enemies to God; and a great part of them have been tyrants, oppressors, murderers, enemies to their own people, enemies to mankind, proud, haughty, licentious, covenant-breakers, implacable, unmerciful, infernal monsters in the shape of men—of men, adorned with the ensigns of royalty, some of the greatest pests and most dreadful plagues, that ever the

wrath of God commissioned to scourge a wicked world.

Look at the kings of God's ancient people. "Surely," we may be ready to exclaim, "Surely these must have been all righteous. Favored and distinguished, as they were, by various privileges, and pressed, as they were, by obligations the most weighty, solemn and affecting, they must have been all good men, haters of covetousness, ruling their people in the fear of God." No, my brethren, they were *not* all good men. Most of them were far, very far indeed, from righteousness. There is no reason to think that a quarter of them were righteous. Of the twenty kings that ruled over Judah, not more than four or five were good men, Asa, Jehoshaphat, Hezekiah, and Josiah. It is doubtful, whether we ought to add Manasseh; for tho he repented, and died a saint, yet for the greater part of his reign, he was the most wicked of all the Jewish kings; and it was for his sins, more than for those of any other man, that such tremendous vials of wrath were poured out upon that nation. Tho as an individual, he could be pardoned, and saved, yet, as the head of a nation, he could not be forgiven; but the people must suffer for the sins of their king—sins, in which they were partakers. It is doubtful, therefore, whether Manasseh, sometimes styled by way of eminence, *wicked* Manasseh, should be ranked among the pious kings of Judah. Of the nineteen kings of

the Ten Tribes, not one of them has left the least evidence of having been a good man. Jeroboam, the son of Nebat, was the first; and he set an example of wickedness for his successors, which they were but too careful to follow. Every one of them, except Hoshea, walked in the ways of "Jeroboam, the son of Nebat, who made Israel to sin." And tho Hoshea seems to have granted free toleration in religion, without compelling his subjects to worship idols, like his predecessors, yet there is very little reason to doubt, that he was himself a wicked man, and an idolater. Now if we add David and Solomon to the four or five pious kings of Judah, we shall have six or seven pious kings of the stock of Israel; only six or seven, out of forty-two; only one seventh, or at most, one sixth part of the whole. And now I would ask the impartial historian, what nation, that has been ruled by as many as forty-two kings, or half that number, has ever been favored by so large a proportion of those that were pious? What a dark, and gloomy, and horrible picture does this present of the royal families of the earth. Surely none of their descendents can have much cause to boast his royal blood. But, if through the telescope of prophecy, we take a view of future ages, the prospect brightens; and a picture of royalty is presented, as lovely, as it is splendid.

Here I would just remark, that I use the word *royalty*, in accommodation to the lan-

guage of Scripture. I am very far from thinking, that all human governments, during the Millennium, will be monarchies. Indeed it is by no means clear, that there will then be a single king or emperor upon the face of the earth. It is very conceivable, that the word *kings*, as used in prophecy, may mean no more, than presidents, governors, and other officers, exalted from time to time from among the people.

But, tho we do not know what will be the form or forms of human governments during the Millennium; yet we do know, that there will be human governments, and we know what will be the character of the rulers. They will be all good men. "Because of thy temple at Jerusalem," says the inspired psalmist, "kings shall bring presents unto thee." And concerning Christ, it is said, "The kings of Tarshish and of the isles; the kings of Sheba and Seba shall offer gifts, yea all kings shall fall down before him; all nations shall serve him." In another place it is said, "So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory." Again, "All kings of the earth shall praise thee, O Lord, when they hear the word of thy mouth; yea they shall sing in the ways of the Lord; for great is the glory of the Lord." By the mouth of Isaiah, God has promised to his church, "And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to

thee with their face toward the earth.” “And the Gentiles shall come to thy light, and kings to the brightness of thy rising— And the sons of strangers shall build up thy walls, and their kings shall minister unto thee—Thou shalt also suck the milk of the Gentiles, thou shalt suck the breast of kings— I will also make thy officers peace and thine exactors righteousness.” In Daniel we read, “But the saints of the Most High shall take the kingdom, possess the kingdom forever, even forever and ever.—And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey him.” In the eleventh chapter of Rev. we read, “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.” In the twentieth chapter of the same book, immediately after the account of the confinement of Satan, the revelator observes, “And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands;

and they lived, and reigned with Christ a thousand years." The people will be so perfectly satisfied with the conduct of their rulers, that they are represented as taking part in the government; and all will be transacted so perfectly according to the will of Christ, that they are represented as reigning with him. This wonderful passage will be more particularly considered hereafter.

PROPOSITION VII.

During the Millennium, the righteous will possess the earth.

Hitherto the righteous have possessed but a very small proportion of the earth, or of earthly goods. They have indeed been but a small part of mankind; so that, if they had been as wealthy as the wicked, they would have possessed but a small part of the earth. But it does not appear, that the righteous have generally been as wealthy as the wicked. Very few Christians indeed have been rich; the great majority of them have been poor. There appears to be something in the possession of great worldly wealth, peculiarly unfavorable to embracing the religion of Jesus. It is natural for the poor to look up to the rich, and to pay them homage, as a kind of superior beings. It is no less natural—it is perhaps even more natural, for the rich to look down upon the poor. Now it is peculiarly hard for those who receive such homage and adulation, and thus look down upon others, to be-

come beggars, to bow the knee, to bow the soul to Jesus, to prostrate themselves before the meek and lowly Savior, the humble and despised Galilean, who was scourged, insulted, crowned with thorns, mocked, and spit upon. But beggars they must be, or they cannot be Christians. They must beg—they must beg for life, to this same despised, abhorred Galilean. For if they will not ask, they cannot receive. In order to find acceptance, the rich must prostrate himself as low as the meanest beggar. Under a sense of his own vileness and guilt, he must cry with the poor publican, that did not dare to lift up so much as his eyes to heaven, "God be merciful to me a sinner." It will not avail for him to say, "God be merciful to me, because I am rich, and increased in goods; because I am honorable; because I am highly distinguished, and highly esteemed among men." No, he must cry, "God, be merciful to me a sinner." And tho Christians often find it a great and delightful privilege thus to beg and plead; yet there is scarcely any thing, that is more contrary to the natural heart. Self-righteous, and self-sufficient, the natural man is ashamed to beg. And this pride, this self-righteousness, this self-sufficiency, is extremely apt to be increased by riches. The love of money, the inordinate love of money, is the usual concomitant of great riches; and this we know is the root of all evil. The parable of the

rich man, recorded in the 12th of Luke, is suited to teach us the danger of wealth. "The ground of a certain rich man brought forth plentifully. And he thought within himself, saying, What shall I do? because I have no room to bestow my fruits. And he said, This will I do; I will pull down my barns, and build greater, and there will I bestow all my fruits and my goods; and I will say to my soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry. But God said unto him, Thou fool! this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." Christ was poor; he had not where to lay his head. The apostles were poor; they knew what it was to suffer need. And we are expressly informed, that in the days of the apostles Christians were generally poor. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." And so it has been from that day to the present.

Do not misunderstand me, my brethren. I would by no means imply, that a rich man cannot be a good man. He is certainly under very great and peculiar obligations to be good. And some rich men have been good. Notwithstanding all the difficulties and temptations, with which they have been called

to struggle, some rich men have been good. Abraham, Isaac and Jacob, those distinguished patriarchs and saints, they were rich; Joseph also, and Job, and Daniel, and Zaccheus, and Joseph of Arimathea, and others. But notwithstanding these noble examples, and others in later ages, that have been scarcely less laudable, there is reason to believe, that a vast proportion of the opulent have belonged to the synagogue of Satan, and died in their sins.

But it will not be thus in the Millennium. The earth will then belong to the righteous. The preceding proposition may furnish an argument in proof of this. If all the rulers are to be pious men, we may reasonably conclude, that a great proportion of the wealthy and honorable of the earth will also be pious.

That the righteous shall possess the earth, seems to be clearly intimated in the promise made to Abraham, after he had offered up his son Isaac. "In blessing I will bless thee, and in multiplying, I will multiply thy seed, as the stars of heaven, and as the sand, which is upon the sea-shore; and thy seed shall possess the gate of his enemies." Possessing the gate of their enemies is considered as implying, that the seed of Abraham shall possess the cities of their enemies—the cities, formerly possessed by their enemies. This passage however merely shows, that the seed of Abraham shall possess what had

belonged to their enemies. There are several other passages, that most clearly show, not only that the righteous shall possess the gate of their enemies, and possess the earth; but likewise show by what right, they shall come into possession. The righteous shall possess the earth by inheritance—by the right of another. One of the most striking of these passages is Rom. 4:13. “For the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith.” This passage, which very few have probably considered with the attention it deserves, clearly implies, that the seed of Abraham, his spiritual children, those who become such by the righteousness of faith, shall inherit the world. There are several other passages, that declare, or imply, that the saints shall inherit the earth. Ps. 25:12,13. “What man is he that feareth the Lord? him shall he teach in the way that he shall choose; his soul shall dwell at ease; and his seed shall inherit the earth.” By his seed here, we are doubtless to understand his spiritual seed. In many instances it seems impossible, that it can be true, except as applied to spiritual seed. Doubtless every real Christian may be considered, as the parent of spiritual children. Every real Christian is a member of the spiritual Zion; and all that are born into Christ’s kingdom, are the children of Zion. Accordingly we read

“As soon as Zion travailed, she brought forth her children.” There is no difficulty therefore in supposing, that the promises in the twenty-fifth Psalm above quoted, extend to the spiritual seed of him that feareth the Lord. There are many other instances in the bible, where by the seed of the righteous, we are to understand their spiritual seed; and, if I do not exceedingly mistake, there are some instances, in which by the seed of the wicked, we are to understand their spiritual seed, or the wicked in succeeding ages. But to return to the subject. In Is. 54:3. it is said to Zion, “For thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make thy desolate cities to be inhabited.” Ps. 37. “For evil-doers shall be cut off; but those, that wait upon the Lord, they shall inherit the earth—But the meek shall inherit the earth, and shall delight themselves in the abundance of peace—The righteous shall inherit the land, and dwell therein forever—Wait on the Lord and keep his way, and he shall exalt thee, to inherit the land.” They that now wait upon the Lord shall inherit the earth, not in their persons, but in their seed. In the same sense we may understand Matt. 5:5. “Blessed are the meek; for they shall inherit the land.”* I will add but one more

* If these Lectures were not designed principally for the unlearned, I should think it proper particularly to consider the note of Dr. Campbell upon this passage.

passage upon this topic. Is. 60:21. "Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands; that I may be glorified."

PROPOSITION VIII.

During the Millennium, the wicked will cease from the earth.

Hitherto the world has been exceedingly infested with evil-doers. Before the flood, almost all mankind were wicked. And since the flood, they have been very little better. In some respects no doubt, they have been worse. Evil men and seducers have waxed worse and worse; and have become more wise to do evil than their antediluvian progenitors. But the earth will not be thus infested and polluted forever. Several passages seem very clearly to prove that the earth shall be purged from the wicked. Ps. 37:10, 35, 36. "For yet a little while, and the wicked shall not be, yea, thou shalt diligently consider his place, and it shall not be." We can hardly suppose, that this means merely that the wicked, then upon earth, should shortly die. In this sense it might have been said with equal truth, "For yet a little while, and the *righteous* shall not be." But is it not manifest, that the inspired penman meant to assert something of the wicked, which was not equally true of the righteous? It is immediately added, "But the meek shall inherit the earth, and shall delight themselves

in the abundance of peace.” Does not this imply, that the righteous shall enjoy peaceable times on earth, after the wicked are cut off—that they shall delight themselves in the abundance of peace, when there are no evil-doers to molest, or make them afraid? Again, “I have seen the wicked in great power, spreading himself like a green bay tree; yet he passed away, and lo, he was not; yea, I sought him, but he could not be found.” Here the passing away of the mighty wicked, an event, that was future, and then about three thousand years distant, is represented as past. This is a case by no means singular in prophetic scripture. Several other passages declare, or imply, that the wicked shall be cut off from the earth. Ps. 37:1,2,9,14,15,20,22,28,34: “Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity: for they shall soon be cut down like the grass, and wither as the green herb—For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth—The wicked have drawn out the sword, they have bent their bow to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bow shall be broken.—But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away.—For such as be

blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.—For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever; but the seed of the wicked shall be cut off—Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off thou shalt see it.” Ps. 92: 7. “When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever—For, lo, O Lord, for lo, thine enemies shall perish; all the workers of iniquity shall be scattered.”

Many other passages declare, or imply, not only that the wicked shall be cut off, but that they shall be cut off by Christ, or for the promotion of his glorious kingdom. Ps. 2:8,9,12. “Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for a possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel—Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.” Is. 11: 1, 4. “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots—And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.” This is manifestly introductory to the Millennium; for the prophet immediately proceeds to de-

scribe the peaceful and blessed state of that period. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid—for the earth shall be full of the knowledge of the Lord, as the waters cover the seas." Again, Is. 60:12. "For the nation and kingdom, that will not serve thee, shall perish, yea those nations shall be utterly wasted." In Is. 63: we have an account of the slaughter, which Christ will execute upon his enemies, perhaps the most tremendous, that is to be found in the Old Testament. "Who is he that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth."

Nearly as much, perhaps, is implied by Ps. 46: "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, tho the earth be removed, and tho the mountains be carried into the midst of the sea—The heathen raged, the kingdoms were moved; he uttered his voice; the earth melted—Come behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still and know that I am God; I will be exalted among the heathen. I will be exalted in the earth."

Thus it appears, that the peaceful and happy state of the Millennium is predicted, and promised, as being introduced by signal desolations in the earth, by dreadful slaughter of the wicked. I have sometimes presumed to hope, that the greater part of *this* slaughter and desolation was past; but upon more close consideration, I am induced to think that they are principally, if not entirely, future; and that the whirlwind of the Lord's anger will yet go forth in unexampled fury, even a grievous whirlwind, and that it will fall most grievously upon the head of the wicked. In the latter day it shall be perfectly considered.* It seems that the desolations and slaughter, produced by this whirlwind of divine wrath, shall excite more attention and consideration, than

*Jer. 23:19,20.

any other, that ever was commissioned to chastise the children of men in the present world. Tho I trust the church has seen her darkest days, yet I can by no means suppose, that the wicked have felt the most signal and tremendous judgments, allotted for their portion in this world.

We are not to suppose however, that all are to be thus cut off, who may be found opposed to Christ and his kingdom. We cannot but indulge the hope, that the Millennium will not be introduced merely, nor principally, by the destruction of the wicked. Notwithstanding the amazing slaughter, that is to take place, it is to be hoped, that the greater part of the wicked will be converted, to introduce the blessed and glorious day. In Is. 66:7,8. We have a wonderful passage upon this subject. "Before she travailed, she brought forth; before her pain came, she was delivered of a man-child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." The nation, that is to be born at once, may be the Jewish nation, who will probably be converted in a very few years after any considerable number of the stock of Israel are called in. But the other expressions in the passage, do undoubtedly imply, that vast myriads of the Gentiles shall be converted, nearly at the same time.

LECTURE IV.

All shall know the Lord—Knowledge will be greatly increased.

PROPOSITION IX.

IN the Millennium, all shall know and serve the Lord.

To those who are sighing and crying for the abominations of the world—to those who are waiting and panting for the consolation of Israel, this proposition may be more interesting, than any other. For this reason, and also for another, that will afterwards appear, I shall say more upon this proposition, than would otherwise be deemed necessary.

Tho the perfections of God are inscribed upon all things as with a sun-beam, and engraven as with the point of a diamond; yet how small part of our race have known the Lord. It has been a question with some, whether ever any man was an atheist. And when we consider the abundant evidence, the glaring and overwhelming evidence, of the divine existence, we may well wonder, how it can be possible, that any man should ever deny, or doubt, the being of Jehovah. But, when we consider what is in man, the amazing depravity of the human heart, that it is deceitful above all things and desperately wicked—when we consider the astonishing influence of the heart upon the opera-

tions and decisions of the understanding, and that the fool hath said in his heart "There is no God"—when we consider these things, we are not to think it impossible, we are not to think it more strange, than any thing else, that there have been atheists in the world. Tho most men have professed to believe in the existence of invisible beings superior to themselves; and tho a very great part of mankind have acknowledged lords many and gods many; yet I have not the least doubt, that there have been in the world, and still are, millions and millions of atheists; nay that by far the greater part of the human race, that have yet breathed the breath of life, have been atheists—have had no fixed belief, nor just conception of the being and perfections of Him, whose name alone is Jehovah. Have not the majority of men lived without God in the world?—have they not conducted as tho they had no fixed belief in the supreme, eternal, self-existent God? If actions speak louder than words, must we not conclude; that they had no such fixed belief? Only let it be reputable to be thought an atheist, and no doubt thousands would soon be heard exclaiming with blasphemous exultation, that they had never believed—that they had always despised the superstitious notion, that there is any being superior to man. But atheism will not thus prevail in the Millennium. Men will then not only believe, but

know, there is a God; and not only believe, and know, that God exists; but delight to serve and adore him. In time past, but a small proportion of those, who have known God speculatively, have sincerely obeyed, and worshipped him. It is said of ancient heathen philosophers, "When they knew God, they glorified him not as God, neither were thankful." This has doubtless been the case with myriads of mankind. How many have there been in the world, and how many are there still, who have professed, that they have known God, and yet in works have constantly denied him. But in the blessed period, that is approaching, there will be no such denial of God. Neither the theory nor the practice of atheism will have place on earth.

Knowing the Lord, as the phrase is generally used in scripture, implies knowing him with the understanding, with the heart, and in the life. That all shall know the Lord in these senses, is manifest from the propositions, that have been already considered. If religion is to prevail much more, than ever it has prevailed; if idolatry is to cease; if the Jews are all to become Christians; if Zion is to be delivered from all her external enemies; if war is to cease; if the saints are to rule and inherit the earth; and especially if the wicked are all to cease from the earth; then surely all that remain upon the earth must be righteous—must know and

serve the Lord, from the least unto the greatest.

Of the numerous passages of scripture, by which this proposition may be established, only a part will be adduced. In Gen. 12:3 God says to Abraham, "And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed." The latter part of this exceeding great and precious promise, was several times repeated to the father of the faithful with very little variation in expression. The way, in which the families and kindreds of the earth shall be blessed in Abraham, is by being blessed in his seed, that is Christ. This promise has never been fulfilled; it is hardly to be supposed, that even some individuals of all nations have been blessed in Christ; much less have all the families of the earth at any age been blessed in him. The promise then is far, very far indeed, from having been accomplished. Only a few of the first fruits have yet been gathered in. The vast and glorious harvest is yet future. And tho the promise does not say, that every individual of the human family shall be righteous, yet its extensive import seems to amount very nearly to this. In Ps. 2: the Father says to the Son, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for a possession." This passage cannot be understood, as implying less, than

that mankind generally, at some future period, shall be cordially subjected to Christ. Ps. 22:27. "All the ends of the earth shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee." "For the kingdom is the Lord's; and he is the governor among the nations. All they that be fat upon the earth shall eat and worship; all they that go down to the dust shall bow before him.—A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness to a people that shall be born, that he hath done this." Ps. 48:10. "According to thy name, O God, is thy praise unto the ends of the earth." Ps. 65:2,5. "O thou that hearest prayer, unto thee shall all flesh come." This passage does not directly declare, tho it may indeed imply, that it is the duty of all flesh to come unto God; but it seems to be a simple prediction, that the time shall come, when all flesh, all the inhabitants of the world, shall draw near to God in prayer. The fifth verse seems to imply, that the day, when all shall pray to God, will be introduced by dreadful judgments; and that these judgments may be considered in some sense as in answer to prayer; and that then God will become the confidence of all the inhabitants of the earth, whether on the sea, or on the land: "By terrible things in righteousness, thou wilt answer us, O God of our sal-

vation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea." Ps. 66:1—4. "Make a joyful noise unto God all ye lands; sing forth the honor of his name; make his praise glorious. Say unto God, How terrible art thou in thy works! through the greatness of thy power, shall thine enemies submit themselves unto thee. All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name." Ps. 67:7. "God shall bless us; and all the ends of the earth shall fear him." In Ps. 72. it is said of the king, of whom Solomon was a type, "The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts; yea, all kings shall fall down before him; all nations shall serve him—all nations shall call him blessed." Ps. 82:8. "Arise, O God, judge the earth; for thou shalt inherit all nations." Ps. 86:9. "All nations, whom thou hast made, shall come and worship before thee, O Lord; and shall glorify thy name." Ps. 98:3,4. "He hath remembered his mercy and his truth toward the house of Israel; all the ends of the earth have seen the salvation of God. Make a joyful noise unto the Lord, all the earth; make a loud noise, and rejoice, and sing praise." Ps. 113:3. "From the rising of the sun unto the going down of the same, the Lord's name is to be praised." Is. 11:9. "For the earth shall be full of the knowledge of

the Lord, as the waters cover the seas.” Is. 27:6. “He shall cause them that come of Jacob to take root; Israel shall blossom, and bud, and fill the face of the world with fruit.” Tho this may have an important reference to the seed of Jacob according to the flesh; yet no doubt it has a much more important reference to his spiritual seed—to those who shall be Israelites indeed. Is. 45:22—25. “Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength; even to him shall men come; and all, that are incensed against him, shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory.” Is. 52:9,10. “Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, and hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.” Is. 54:4,5. “Fear not, for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord

of hosts is his name; and thy Redeemer, the Holy One of Israel; The God of the whole earth shall he be called." Is. 60:21. "Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting the work of my hands; that I may be glorified." Is. 66:23. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Jer. 3:17. "At that time, they shall call Jerusalem the throne of the Lord, and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart." Hab. 2:14. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Zec. 14:9. "And the Lord shall be King over all the earth; in that day there shall be one Lord, and his name one." Upon this passage Mr. Scott observes, nearly in the following words: "The Lord shall become King over all the earth; not only in right, but in fact, till neither idols, false religion, nor antichristian powers be left his rivals; till all princes submit, and serve him, and all the earth agree in one object and one way of worship, and unite in submission and obedience to one Lord." Matt. 13:33. "Another parable spake he unto them, 'The kingdom of heaven is like unto leaven, which a woman took and hid in three meas-

ures of meal, till the whole was leavened." When the gospel of the kingdom has spread, and prevailed to such a degree, as to leaven the hearts and practices of all mankind, then all must know and serve the Lord. In John 12:32, the Savior declares, "And I, if I be lifted up from the earth, will draw all men unto me." To say, that some of all nations shall be drawn to Christ is so far from being an adequate exposition of this passage, that it seems infinitely unsatisfactory. Upon such a principle, the exceeding great, and precious, and glorious, and stupendous promises of God, may be interpreted to mean almost nothing; and heaven and hell may be supposed to be very nearly alike. Rev. 15:4. "Who shall not fear thee O Lord and glorify thy name?"

But the passage, that in my mind, establishes the proposition under consideration more decidedly, than any other, is Rev. 20:5. "But the rest of the dead lived not again, until the thousand years were finished." The apostle is here speaking of the wicked dead, who should not live, or rise, till the end of the Millennium." To me it appears very clear, that this resurrection of the wicked, at the end of the Millennium, is a spiritual resurrection; that the wicked are then to live in their successors, in the same sense, as Elijah lived in John the Baptist; and as the wicked are not to live, till the end of the Millennium, there will be no wick-

ed men upon earth; and consequently all must be righteous, during that blessed period. But as this point cannot be obvious to those, who have not attended particularly to this passage, and as some expositors have thought differently, it seems proper, that I should state the reasons of my opinion a little more fully. To present a clear view of the subject, it may be proper to quote two or three verses in connexion. "And I saw the souls of them, which were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark in their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection. Blessed and holy is he, that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison." In the first place it appears manifest that the first resurrection will be merely spiritual. As the Revelation is in a great measure a book of symbols, there is not the least difficulty in supposing, that the first resurrection will be merely spiritual. Indeed this seems most agreeable to the general tenor of this mys-

tical book. In remarking upon this passage Mr. Scott observes: "I cannot see that the resurrection of *souls* can literally mean the resurrection of *bodies*." Paul represents himself and his fellow martyrs and fellow Christians, as rising at the last trump, at the end of the world; which cannot be true, if they are to rise more than a thousand years before. These reasons, if there were no other, would be sufficient to convince me, beyond the shadow of a doubt, that the first resurrection will be merely spiritual; that the martyrs will not live upon earth during the Millennium, except in their successors, or in those possessed of the spirit and zeal of martyrs (though they will not be called to suffer martyrdom) as John the Baptist is said to be Elias or Elijah; because he came in the spirit and power of Elijah.

If the first resurrection is to be spiritual, there is equal reason to believe, that the next resurrection, or the resurrection of the rest of the dead, immediately after the Millennium, will also be merely spiritual. Indeed, I think, all must agree, that these two resurrections will be either both spiritual, or both literal. This seems to have been the grand argument of Mede, to prove that the first resurrection is to be literal, when he had taken it for granted, that the next would be literal—the argument that had the principal influence in silencing Faber, without convincing him. Indeed, as Faber holds,

that whole nations will remain in idolatry through the whole Millennial period, and therefore, that millions of the wicked dead will be spiritually alive during that time, it is plain, that a man of his candor must feel, that he ought to be silenced by the argument of Mede. The argument is equally strong to prove, that the resurrection of the wicked immediately after the Millennium will be a spiritual resurrection, from the consideration, that the first resurrection at the beginning of the Millennium will be spiritual.

That the resurrection at the end of the Millennium will be merely spiritual, is still more evident from another consideration. The literal resurrection will not take place, till the end of the world, when the last trump shall sound. But a season will intervene between the end of the Millennium and the last trump; a season of sufficient length for Satan to "go out to deceive the nations, which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea." And tho this is called a *little* season, it will probably consist of several hundred years. Several hundred years may be considered a little season, compared with the hundreds of thousands of years, of which, I suppose the Millennium will consist. I cannot think, that a period short of several hundred years will be sufficient for Satan to perform the work allotted for him

to do, between the Millennium and the end of the world. The argument under consideration, however, does not depend upon the supposition, that the *little season* will be several hundred years. Even if it should be supposed much shorter, it will be sufficient to shew, that the resurrection of the wicked, at the beginning of the *little season*, will be different from the general resurrection at the end of it. There is reason to believe, therefore, that the resurrection of the wicked, at the beginning of the *little season*, will be a spiritual resurrection—that the wicked will live in their successors, as Elijah lived in the person of John the Baptist. Multitudes will be deceived, and led away by Satan and will be so engaged in working wickedness, that it will seem, as tho the workers of iniquity, who had spread such darkness, and terror, and misery in the land of the living before the Millennium had risen from the dead.

As therefore the resurrection at the end of the Millennium, will be merely spiritual, and as there will be no such resurrection during the Millennium, it is plain, that through that period, there will be no wicked men upon earth; and consequently all will be righteous.

Tho it might have been more logically correct to have discussed this passage of scripture under the preceding proposition; yet, as it has some connexion with an objec-

tion, which I am about to consider, it was thought best to consider it here.

It has been already mentioned, as the opinion of Mr. Faber,* that whole nations will continue sunk in idolatry, through the whole period of the Millennium. This opinion is the objection, that we are now to consider; for if this opinion be correct, no less than three of the propositions, which we have been considering, must be false. However strange this opinion may seem, the respectability of Mr. Faber entitles it to notice.

All that has been said in these Lectures, to prove, that, during the Millennium, idolatry will entirely cease through the world, that the wicked will all be cut off, or converted, and that all will know, and serve the Lord, might be adduced with equal propriety, to prove the incorrectness of the opinion under consideration. Much other scripture evidence might be adduced to establish the same. A small part only will be considered.

The very kingdoms, which Mr. Faber supposes may remain in wickedness through the Millennium, were represented by the image presented to the view of the sleeping king of Babylon. And what was the fate of the image? The stone, that was cut out of the mountain without hands, "smote the image upon his feet, that were of iron and clay,

*See Faber on the 1260 years, Chap. iv. p. 101. Boston Edition.

and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away that no place was found for them; and the stone, that smote the image, became a great mountain, and filled the whole earth." The vision is interpreted by the prophet to signify, that "the God of heaven will set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to another people; but it shall break in pieces all these kingdoms, and it shall stand forever."

Those, who wish to see Mr. Faber's opinion upon this point more fully discussed, and demonstrated to be incorrect, may find much satisfaction in Smith's *Dissertation on the Prophecies*.

PROPOSITION X.

During the Millennium, knowledge will be greatly increased.

Reason and scripture unite in confirming this proposition. The history and present state of the world, lead us to conclude, that knowledge will be greatly increased in time to come. From what has been, we may draw an argument to prove what will be, under similar circumstances. There has been a vast increase of knowledge within a few centuries; and as causes, in a great measure the same, are still in operation, and will probably continue to operate, for many

ages, we may conclude, that knowledge will greatly increase for centuries to come. If the most enlightened Christian philosopher, that flourished five hundred years ago, (if any can be said to have been enlightened in that age of superstition and persecution, that age of intellectual darkness and spiritual gloom) if the most enlightened Christian philosopher of that horrid age, were to rise from the dead, could he believe it possible, that he had returned to the same world? When he discovered new manners, new customs, new and wonderful improvements in almost every department of learning; and when he discovered even new sciences brought to light, would he not be ready to fancy himself on some other more favored planet? What would be his amazement, when he should be assured that it was the same—the very world, that he had left in such horrid darkness, darkness, that he had so painfully felt, darkness, that he had labored so long in vain to dispel, and which the most vigorous rays of his genius could scarcely penetrate! And if the most enlightened Christian philosopher, now upon earth, should retire from the world, and after an absence of five hundred years return, may we not suppose, that his delight and amazement would be equally overwhelming?

Some may possibly imagine, that the present age is almost perfect in improvement,—that now the human mind is almost saturated

with knowledge, and is scarcely capable of farther attainments. Not so. It is impossible, that any creature should ever be perfect in knowledge. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" There is reason to believe, that those, who have made the highest attainments in knowledge, have generally been most deeply sensible of their ignorance. How many things are there in the vast books of nature, revelation, and the human heart, which have not yet been read by the most sagacious. As there is sufficient scope for the mind to exert its utmost efforts, as the advantages for gaining knowledge are constantly increasing, who can calculate the effects of human industry and zeal?—the progress of the immortal mind? Who but the Eternal can presume to set bounds to human attainments, and say to genius, "Hitherto shalt thou come but no farther, and here shall thy soaring investigations be stayed?" Never before were greater exertions made for the advancement of knowledge; and these exertions seem to be constantly increasing. From year to year, greater and greater numbers are engaged in the pursuit, and the ardor of each seems only to stimulate the efforts of the rest. Those, who are national enemies, are found to be cordial fellow-laborers in the field of science. One discovery leads to another; this to a third, and so on. That wonderful art of all arts, the art of printing, records, disseminates, and forever preserves,

every discovery and improvement, that is worthy of preservation. It is probable, that a greater number of valuable improvements have been made within the last twenty years, than for any other equal period. May we not anticipate at least equal improvements in the twenty years to come? And is it enthusiasm to indulge the delightful hope, that as great progress in knowledge, and as great improvement in the arts, will be made in the next five hundred years, as in the last? Is there not reason to believe, they will be even greater?

But, my brethren, tho we would most gratefully receive every ray of light, which reason can afford, upon this animating subject, we must not forget, that "we have a more sure word of prophecy, to which we should take heed as to a light shining in a dark place." All the light that reason can give, upon this subject, is as darkness, compared with the light of revelation. We are assured by Him, that cannot lye, that "many shall run to and fro, and knowledge shall be increased." Nay we are assured, that all shall know and serve the Lord. How vastly must the knowledge of God be extended, and promoted, when *all* shall know him. The expulsion of the prince of darkness, and the regeneration of the world, will remove many obstacles, and furnish many and great facilities in the acquisition of knowledge. When wars shall cease to desolate; when the

Gothic foot shall no more trample upon the flowers of taste; when vice and immorality shall cease; when every kind of intemperance shall be cured; when the earth shall be purged from tyranny and oppression; when the darkness of superstition, the railing of bigotry, and the contracting, blinding influence of illiberality shall cease; when not a single Pharisee shall be left to take away the key of knowledge, or shut up the kingdom of heaven; when the temple of knowledge shall be open to all; when all shall be disposed to enter it; when all shall be wise, and shall feel that it is an important part of wisdom, to lay up knowledge; when all shall be deeply impressed with the importance of taking fast hold of instruction; when the human mind shall be almost entirely emancipated from the slavery of passion and prejudice; when the means of learning, and the number pursuing it, shall be multiplied by hundreds; when each one shall delight to assist his fellow to the utmost:—with what new and amazing progress will the human mind rush forward in the path of understanding! How numerous, and how wonderful, will be the discoveries and improvements in the sciences and arts, from year to year! May we not expect that every cottage will be irradiated with science, as well as with religion; and that every peasant will be able not only to read the bible but to read the stars?—to read the stars, with more than Newtonian eyes?

More especially will men make advances in the knowledge of God, of the bible, of their own souls, of things unseen and eternal. Tho they will then have a strong thirst for every kind of useful information, they will have a peculiar relish for that which is spiritual; and the more spiritual and heavenly, the more delightful will be their studies. Their fondness for such pursuits will tend exceedingly to accelerate their progress. Knowledge is easy to him that understandeth. We may be assured, that men in that day will not labor in vain, nor spend their strength for nought. They will not be ever learning, and never able to come to the knowledge of the truth. Much less will they spend their lives, and exhaust their energies, in laboring to subvert the truth, and establish error. No, their efforts will be well directed, and abundantly successful. They will be filled with that charity which "rejoiceth in the truth;" and the God of truth will behold them with delight, and add his benediction. "If any man will do his will, he shall know of the doctrine." "The meek will he guide in judgment, the meek will he teach his way." "The secret of the Lord is with them that fear him, and he will show them his covenant." Men will not then "be carried about with every wind of doctrine." "Rooted and grounded in the truth—they will be stedfast and immoveable, always abounding in the work the Lord." Forgetting the things behind, and reaching

forth to those before, they will be constantly pressing forward to higher and higher degrees of knowledge, as well as of grace. Then shall their "sons be as plants grown up in their youth; and their daughters shall be as corner-stones polished after the similitude of a palace."

At the commencement of that blessed period, when for thousands and thousands of years, darkness shall have covered the earth, and gross darkness the people, it will be said to Zion, "Arise and shine; for thy light is come and the glory of the Lord is risen upon thee — And the Gentiles shall come to thy light, and kings to the brightness of thy rising." In the figurative and elegant language of the prophet, "the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of her wound. Nay, "the moon shall be confounded, and the sun shall be ashamed, when the Lord of hosts shall reign in mount Zion, and before his ancients gloriously." "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

As the Lord Jesus is most eminently the light of the world, he will most illustriously show himself to be such; and all nations shall rejoice in his light, in the Millennial day. How blessed and holy shall be the people, who shall walk in the light of his meridian beams.

LECTURE V.

The attainments of saints.—Health.—Long Life.—Multitude of Christians.—Fruitfulness of the Earth.

PROPOSITION XI.

DURING the Millennium, Christians will make much higher attainments in grace, than before.

From the beginning of the world to the present day, there have been two things, which have been peculiarly affecting and grievous to the feeling pious heart; one, that the righteous have been so few; the other, that these few have been so imperfect. Of all the saints, whose characters are drawn at any considerable length in the bible, there is scarcely any, of whom there is not also some sin recorded; some sin, to deface the fair page of history; and proclaim to succeeding generations, "Let him, that thinketh he standeth, take heed lest he fall." And some, even of the most eminent saints, have been left to perpetrate enormous crimes. How often have saints in later ages, notwithstanding all the warnings, that have been left for their admonition, how often have they disgraced the glorious Savior, and the holy religion, that they were so strongly, and so

peculiarly bound, to glorify and honor
 How often has Christ been most severely
 wounded in the house of his friends, and
 even by those, who were peculiarly his own.
 And how deeply sensible of their sins have
 been the most eminent saints in all ages; how
 deeply, and how painfully, have they mourned
 and bewailed their aggravated transgressions.
 How often have they pierced through
 their own souls with sorrows and agonies,
 by wickedly departing from their covenant
 God. What multitudes have run well for
 time, seemed exceedingly engaged in religion,
 and alive to the honor of God, who have
 afterwards left their first love, become lukewarm,
 indifferent, and cold in spiritual things,
 and almost forgetful of God, the Creator,
 Redeemer and Judge—with scarcely life
 enough to be persuaded to awake from their
 lethargy, and strengthen the things that
 remained and were ready to die.

And must it be forever thus, with the professing
 and real friends of Jesus?

“Dear Lord, and shall they ever lie
 At this poor dying rate,
 Their love so faint, so cold to thee,
 And thine to them so great?”

No, my dear brethren, it shall not be forever
 thus. The time is coming, when the robes
 of salvation, with which Christians are clothed
 and adorned, will shine forth with more
 beauty, than ever has been seen in mortals.
 We have seen, that, during the Millennium,
 Christians will greatly

cel in knowledge. There is reason to believe that they will be still more distinguished by holiness. It is true indeed, that knowledge and grace have not always been in proportion to each other in Christians. But this has probably been owing to different degrees of obstruction, with which they have been called to struggle, to the different circumstances, in which they have been placed, and the different degrees of special grace, with which God has been pleased to distinguish them. During the Millennium, eternal obstacles to holiness will be almost entirely removed; the great adversary, who as a roaring lion has been so long walking about, seeking whom he might devour, will be chained; almost every circumstance will be favorable to the advancement of holiness; and it may be, that Christians will be less distinguished from each other, by the communications of divine grace. But even if God should make as great a difference in this respect as he now makes, there is reason to believe, that those, who shall be least favored, will be much superior to the saints in general, if not to the greatest saints, of preceding ages. The time is coming, when the "righteous shall flourish like the palm tree, and grow like a cedar in Lebanon. Those, that are planted in the house of the Lord, shall flourish in the courts of our God. They shall bring forth fruit in old age; they shall be fat and flourishing." In the seventy-sec

ond Psalm, which manifestly refers principally to the glorious reign of Christ during the Millennium, it is said, "In his days shall the righteous flourish—and they of the city shall flourish, like grass of the earth." In the twelfth chapter of Zechariah we have these remarkable words: "In that day shall the Lord defend Jerusalem; and he that is feeble shall be as David, and the house of David shall be as God, as the angel of the Lord before him." This manifestly refers to the Millennium, or to the introduction of that happy period. If Christians are to be so vigorous at the introduction of that day, what will they be at its meridian glory? In Zec. 14: 20, 21, we have the following, "In that day shall there be upon the bells of the horses, **HOLINESS TO THE LORD**; and the pots, that are in the Lord's house, shall be like the bowls before the altar; yea every pot in Jerusalem and Judah, shall be *Holiness to the Lord of hosts*." Men shall then be so eminently holy, that the utensils for the common purposes of life will be devoted to the Lord. Then the apostolic injunction, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," however strange and unintelligible it now appears to many, will be universally understood. "But unto you, that fear my name, shall the sun of righteousness arise with healing in his wings, and ye shall go forth, and grow up, as calves of the stall."*

*Matt. 4:2.

That saints shall be eminently holy in that day seems to be implied in what is said of the marriage supper of the Lamb, especially in what is said of the beautiful garments of the spouse of Christ, Rev. 19:6—8: “And I heard as it were the voice of a great multitude, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad, and rejoice; and give honor to him; for the marriage of the Lamb is come; and his wife hath made herself ready. And to her was granted, that she should be arrayed in fine linen clean and white; for the fine linen is the righteousness of saints.”

What is said in Rev. 20. of those who should live and reign with Christ a thousand years, leads us to conclude, that they should be eminent saints. “And I saw thrones, and they sat upon them; and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection. Blessed and holy is he, that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ,

and shall reign with him a thousand years.²⁷ It has been already observed, that the first resurrection is to be considered as spiritual, or a resurrection of spirits. The spirits of former saints will live in those, who shall reign with Christ during the Millennium, as the spirit of Elijah lived in John the Baptist. But it seems that those who are to be thus spiritually raised, to reign with Christ, are not ordinary Christians, who have been favored with merely ordinary measures of grace. They are martyrs; they are such as have been valiant for the truth, have overcome great temptations, and achieved great exploits. Millennial Christians will have the hearts of martyrs, tho they will not be called to suffer martyrdom; they will manifest such a zeal for God, that it will seem, as tho all the old martyrs and most distinguished saints, had risen from the dead; had risen from the dead, more zealous than ever.

It is not to be supposed, that Christians will be entirely free from sin, even in the happiest part of that happy period. But Millennians will not be such imperfect, mourning, melancholy, drooping Christians, as their predecessors. So far from it, they will be as kings and priests, reigning and offering incense, before God. A great part of their business will be praise, thanksgiving, exultation and the voice of melody.

PROPOSITION XII.

During the Millennium people will enjoy much better health than before.

How numerous, how various, how dreadful, are the diseases, “which poor humanity is heir to”—which have disheartened, afflicted and tormented mankind for so many ages. We can scarcely find such an object as a person of adult years, who does not know, by sad experience, what it is to be sick. It is probable, that we much more frequently find those, who scarcely know what it is to be in health. How many are drooping and languishing for a great part of their lives. You will scarcely find—I do not say a city, you will scarcely find a village, where all the inhabitants are in health for a single hour. And tho we have reason to hope, that those dreadful diseases and scourges of the human race, the plague and small pox, which have made such horrid desolation in former ages, are in a great measure staid, and banished from the earth; yet other diseases have come up, like evil spirits from the realms of darkness, to baffle the skill of the most skilful, and clothe whole regions in the garments of mourning. And notwithstanding the astonishing improvements, which have been made in the science of anatomy and the art of healing, the arts of luxury and vice, the horrid arts of producing fevers, consumptions and almost all kinds of disease, have advanced with a progress nearly or

quite equal, and perhaps even superior. It is probable, there is nearly or quite as great a proportion of sickness among mankind, as there was in the days of Vesalius, Galen or Hippocrates—of David, Moses or Abraham. This however may not be wholly owing to the increase of intemperance and vice, but partly to the injury, that the human constitution itself has sustained, from the vices of former generations.

But in the days of the Millennium, sickness will be greatly diminished, or wholly unknown. No disease will then be produced by intemperance, nor imprudence, the two causes, that have produced more sickness than perhaps all others. The art of healing and preventing diseases, will no doubt be greatly improved. And not only so, but it is probable, that after a course of ages, the very constitution of man will be improved and renovated, by the practice of virtue, the skill of man, and the blessing of God; as it has been impaired by the practice of vice, and the judgments of Heaven.

When Christ was upon earth, he often exerted his almighty power in healing the bodies of men, as well as their souls. And when the Sun of righteousness shall rise upon the nations with *healing* in his wings, no doubt he will be a physician to the body, as well as to the soul.

God promised to his people, that if they would hearken unto his voice, and do his

commandments, he would bless them, and multiply them; and he adds, "The Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee." In another place God says to his people, "And ye shall serve the Lord your God, and he shall bless thy bread and thy water; and I will take sickness away from the midst of thee." There is a passage in Is. 33: which appears very remarkable, "And the inhabitant shall not say, I am sick; and they that dwell therein shall be forgiven their iniquity." From the connexion of this passage it manifestly refers to the Millennium.

PROPOSITION XIII.

There is reason to believe that people will live much longer during the Millennium, than men have lived since the days of Moses,

The causes, that prevent diseases and promote health, will tend to prolong life. If the human constitution is to be improved, this also will tend to lengthen out the days of man. As it was probably owing to the curse of God, as well as to natural causes, that the life of man was shortened, so it is probable, that by the blessing of God, as well as by natural causes, the life of man will be lengthened. Or perhaps it may be more correct to say, that the life of man will be lengthened, by the blessing of God, in connexion with natural causes. "What man is he that desireth life, and loveth many days, that he

may see good? Keep thy tongue from evil, and thy lips from speaking guile; depart from evil and do good; seek peace, and pursue it." "My son, forget not my law, but let thy heart keep my commandments; for length of days and long life, and peace, shall they add to thee. Happy is the man that findeth wisdom, and the man that getteth understanding—Length of days is in her right hand, and in her left hand, riches and honor." "The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy is understanding. For by me, thy days shall be multiplied, and the years of thy life shall be many." "The fear of the Lord prolongeth days, but the years of the wicked shall be shortened."

PROPOSITION XIV.

Christians will be much more numerous in the Millennium, than before.

Hitherto the flock of Christ has been a little flock; his people have been but a remnant. In but a small part of the inhabited world, has the true religion been known; and comparatively but few in that small part have been found in the strait and narrow way. Many besides Elijah have felt, that they were almost alone in their pilgrimage. And tho the Lord had reserved to himself thousands of true worshippers, unknown to Elijah, still those thousands were but a small part of the whole host of Israel. My brethren, it will not be always thus; it will be far

otherwise. In that blessed and glorious day, for which this little flock and remnant have been sighing, and panting, and praying, and pleading, for so many ages, the state of the world in this respect will be amazingly changed. The time is approaching, when the proportion of saints and sinners will be reversed; and of all the nations and tribes and families of the earth, a remnant only shall be left to Satan. And that time, that state of things so vastly superior to the present, will be only introductory to the Millennium; it will be only the twilight of the glorious day. For when all shall know and serve the Lord, not even a remnant shall be left to the expelled and imprisoned adversary. If therefore, the world should contain no more inhabitants than at present, the children of God on earth will be much more numerous, and probably more than a hundred times more numerous, than they ever have been.

But there is reason to believe, that the population of the world will be vastly increased. In the beginning God created a single pair; but ere long men began to multiply upon the earth; and it is thought in a few centuries became very numerous. When for their aggravated wickedness, the flood came and swept them all away—all but eight persons, the posterity of these eight in the course of a few centuries were increased to millions. And now it is supposed that

there are upon the earth more than six hundred million people. Such has been the increase of mankind in the course of a few thousand years, notwithstanding all the vices, hardships, tyrannies, oppressions, diseases, persecutions, wars, famines, earthquakes, storms, tempests, devouring beasts, and all the curses of God, that have swept so many myriads of myriads of the human race to an untimely grave. Tho these obstacles to the increase of mankind have not all existed in this country; and tho it is probable that such, as have existed here, have had less influence, than in almost any other country; yet how great has been their influence even here. It is probable that more than half the children, that have been born in our land, have died in infancy, or childhood, or youth. And yet notwithstanding these obstacles how rapidly has our population advanced. It is probable that we are about four times as numerous, as we were forty years ago; and a very small part of this increase has been by immigration. If such has been the effect of removing a part of these obstacles in our beloved country, what will be the effect of removing them all? How rapidly will population advance, when very few, if any, shall die in infancy, childhood, or youth; especially when God shall bestow the special blessing, by which he has promised to distinguish his people; when they shall return unto him, and seek and serve him with all their hearts.

God promised to Abraham, "I will make thy seed, as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered." And again, "In blessing, I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand, which is upon the sea-shore." That the people of God shall be exceedingly numerous in the latter day, is intimated in Is. 49: "For thy waste and thy desolate places and the land of thy destruction, shall even be too narrow by reason of the inhabitants, and they that swallowed thee up, shall be far from thee. The children, that thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me; give place to me that I may dwell." Is. 54:1—3. "Sing, O barren, thou that didst not bear, break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate, than of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand, and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Is. 60:22. "And a little one shall become a thousand, and a small one, a strong nation. I the Lord will hasten it in his time." Jer. 23:3. "And I will gather

the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds, and they shall be fruitful, and increase."

It is doubtful, whether at the commencement of the Millennium, there will be more people in the world, than there are now, in consequence of the vast multitudes, whom the Lord shall cut off, to introduce that day, "when he shall arise to shake terribly the earth." But they will increase with great rapidity, when all obstructions shall be removed, and when the Lord shall add his special blessing, to make them as the dust, as the sand, and as the stars for multitude.

There is reason to believe, that within a few centuries after the commencement of the Millennium, the world will contain more than a hundred times as many inhabitants, as it now contains. All these will be Christians. How very small the number of Christians, that have yet been upon earth at any time, compared with the multitudes and multitudes, that shall throng the gates of Zion in that day.

But how can the earth support such amazing numbers? An answer to this question will be attempted in the next proposition.

PROPOSITION XV.

During the Millennium, the fruits of the earth will be much more abundant than before.

A much greater portion of the earth's surface will then be cultivated, than at any time before. It is supposed, that about a million acres of land remain uncultivated in the ancient and populous island of Great Britain. What vast tracts then, must we suppose are lying waste, in other countries of much greater extent; especially in those, that are comparatively new and thinly inhabited. Perhaps no country is more completely, and faithfully cultivated, than China Proper. And what is the consequence? It supports a population of 150 or 200 millions—one quarter or one third of the human race. If all other parts of the earth were as well cultivated as this, the productions would probably be increased more than ten fold. But there is reason to believe, that the whole habitable earth will be cultivated with much more care, than China has received, and with ten times the skill. Rulers and subjects, philosophers, chemists and cultivators, seem to be uniting their efforts in various countries, for the advancement of agriculture. How great are the improvements, that are making from year to year. What wonderful effects have often been seen to arise, from a few particles of Plaster Paris, used as manure. May we not hope that such vast ledges of this precious substance will be discovered in various places, or that it will be so copiously manufactured by the almost creative hand of chemistry, as to render it plenty and

cheap, in every land, to which it is suited? Or rather may we not hope that some other substance will be discovered, or prepared, and plentifully furnished, as much more fertilizing than Plaster Paris, as this is superior to common manure? There is perhaps nothing else so remote from my profession, that I have considered with such deep, and delightful interest. How little does the chemist think, while his heart is ready to melt at the very thought of his crucible, how little does he generally think, how much his labors may conduce to bring on that happy state of things, which shall distinguish the Millennial period. May we not expect from these considerations, that the time will come, when the fruits of the earth will be increased a hundred fold?

But there are other considerations, considerations much more interesting to Christian benevolence, that will justify the expectation of an increase greater still. Ever since the fall of man, the earth has been under a curse; "groaning and travailing in pain until now." "Cursed be the ground, for thy sake," said the incensed Jehovah to our rebellious first parent. The ground was again cursed for the murderous conduct of Cain. To him it was said by the Almighty, "When thou tillest the ground, it shall not henceforth yield to thee her strength." And since the days of Adam and Cain, how often has the earth been cursed in one part and an-

other for the wickedness of man. So that now the earth may be considered, as lying under an accumulation of curses, like mountains piled upon mountains. Multitudes of mankind, therefore, have been left to suffer, and some to perish, of hunger; because the earth's productions have been so scanty, and the expectations of the husbandman have so often failed. It will be far otherwise in the Millennium. With the exception of perhaps one small district there is reason to believe, that the earth will then be cultivated to the utmost extent, and with a degree of skill which probably has not yet been conceived. Then no doubt the curse will be almost or altogether removed, and the earth, by the special and abundant blessing of God, converted into one vast Eden, will bring forth by handfuls. I will mention a few of the numerous passages of scripture, that might be adduced, to justify the remark. Lev. 26:3,4. "If ye walk in my statutes, and keep my commandments, and do them, then I will give you rain in the due season, and the land shall yield her increase, and the trees of the field shall yield their fruit." Deut. 7:12,13. "Wherefore it shall come to pass, if ye hearken to these judgments and keep and do them, that the Lord thy God shall keep unto thee the covenant of mercy, which he sware unto thy fathers. And he will love thee and bless thee, and multiply thee; he will also bless the fruit of

thy womb, and the fruit of thy land, thy corn, thy wine, and thine oil, the increase of thy kine." &c. Deut. 11:13—15. "And it shall come to pass, if ye will hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and serve him with all your heart, and with all your soul, that I will give you the rain of your land in due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat, and be full." The sixty-fifth psalm is a prayer, which manifestly has its principal reference to the Millennium. The second verse runs thus. "O thou that hearest prayer, unto thee shall all flesh come." This does not appear to mean that it is the duty of all flesh to come to God in prayer, as it is sometimes understood, but that in due time all flesh shall sincerely worship the Father. From this we may conclude, that the principal reference of the whole psalm is to the Millennium. This psalm concludes with gratefully noticing the wonderful fruitfulness, with which the Lord would bless the earth. "Thou visitest the earth and waterest it: thou greatly enrichest it with the river of God, which is full of water; thou preparest corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest them soft with

showers; thou blessest the springing thereof. Thou crownest the year with thy goodness, and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks; the vallies also are covered with corn; they shout for joy, they also sing." The sixty seventh psalm is still more striking, especially the sixth and seventh verses. "Let the people praise thee, O God, let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us." Does not this intimate, that before all people praise the Lord, the earth shall not yield her increase; or that all the productions of the earth before the Millennium are to be considered as nothing, compared with the rich and amazing harvests of that glorious day. In the seventy second psalm the fruitfulness of the earth is promised in language still more strong and striking. "There shall be a handful of corn in the earth upon the top of the mountains, and the fruit thereof shall shake like Lebanon." From a very small portion of seed, a crop of grain shall be produced, that shall appear like the cedars of Lebanon. The expression is indeed strong, and may be considered somewhat figurative. But it would be a vast mistake to suppose it unmeaning, because it is figurative. Figurative expressions are often most replete with meaning. The expression

under consideration, must imply, that the earth at the time, to which it refers, will be fruitful far beyond any preceding age. If it had been represented, that a handful of corn should produce such an astonishing crop in the fat vallies, it would imply much—enough to distinguish that age from every preceding. What then shall we think of it, when such fruitfulness is represented as being upon the top of the mountains, the most unproductive parts of the earth!

These and many other passages strikingly shew, that during the Millennium, the earth will bring forth wonderfully. And it is not improbable, that agreeably to the conjectures of some, vast tracts of country will, like Holland, be rescued from the reign of the ocean. Perhaps the time will come, when more than half the surface of the globe will be dry land upon which from year to year, or two or three times in a year, the corn will shake like Lebanon. The habitations of sea-monsters, converted into fruitful fields, may yet rejoice and sing.

As already intimated, however, it is probable there is one place, that will remain an exception to the astonishing fruitfulness of the earth, throughout the whole period of the Millennium—one place that shall forever remain under the curse, and under a more signal and tremendous curse, than ever blasted any other portion of the globe. It is not certain where the place is situated, that is

thus to be condemned to perpetual desolation and horror. It is called Bozrah and Idumea. We read of its destiny in Is. 34:5—15, "For my sword shall be bathed in heaven; behold it shall come down, upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompenses, for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever; from generation to generation it shall lie waste; none shall pass through it for ever and ever. But the cormorant and the bittern shall possess it, the owl also and the raven shall dwell in it; and he shall stretch out upon it the line of confusion and the stones of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the

fortresses thereof; and it shall be an habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there; and find for herself a place of rest. There shall the great owl make her nest, and lay and hatch and gather under her shadow; there shall the vultures also be gathered, every one with her mate." Such is the tremendous and perpetual curse pronounced upon Bozrah and Idumea, for the *controversy of Zion*. It will no doubt be set forth as a distinguished example, to shew to succeeding generations how much the Lord abhors the haters of Zion—what indignation, wrath and vengeance, he feels against those, who oppose his kingdom, and persecute his people. Whether this curse is destined to fall upon Bozrah and Idumea literally, or some other places, represented by these, may admit of a doubt. I am strongly inclined to think, however, that God will set this mark of holy wrath upon some place much more distinguished than Bozrah or Idumea. This appears probable, from what is said in the first part of the chapter. If it is to be the place which has been the most distinguished for opposition to the kingdom of Christ, for shedding the blood of the saints and the martyrs of Jesus, and for the most enormous and most heaven-daring abominations of every kind, who that has the slight-

Best acquaintance with history can doubt what place it must be? What place has the least claim to such dreadful distinction, except Rome, the mystical Babylon, the seat of the beast, and of the mother of harlots and abominations of the earth? It may be, that the far-famed Tiber will yet be turned into pitch, and the dust of the most proud and illustrious of cities, into brimstone, and the land round about it into burning pitch, that shall not be quenched night nor day. "Probably," says Mr. Scott, in his note on Rev. 18:11—20. "Probably the destruction of Rome will be finished, by some immediate judgment of God; and the nature of the soil in the vicinity, the frequent eruptions of subterraneous fires, and the terrible earthquakes, which have occurred, seem to point out the method. The combustibles are provided; the train is laid; there only wants the breath of the Lord to kindle it."

But, except the place that shall lie waste from generation to generation under this dreadful curse, the rest of the earth will probably be so cultivated, and so blessed, that its productions will be increased a thousand-fold,

LECTURE VI.

*Union of Christians.—First Resurrection.—
Beauty of the Church.—Display of God's
glory.—Happiness of Christians.*

PROPOSITION XVI.

DURING the Millennium, Christians will be much better united than before.

The flock of Christ has not only been a little flock; but the members of this little flock have often been grievously divided among themselves. As early as the days of the apostles, they began to divide into different sects, and to arrange themselves under different leaders. One was of Paul, another of Apollos, another of Cephas, and another with perhaps an equal degree of sectarial spirit, professed to be more particularly of Christ. And since the days of the apostles the denominations of Christians have been exceedingly multiplied, and even the members of the same sect have had very different opinions concerning important doctrines and practices. These divisions have been the cause of coldness, disaffection, wrath, strife, bitterness, slander, persecution, and almost every evil work. And the improper exertions, that have been made to promote uniformity have greatly increased and multiplied the evil. Some have been so affected with these things, as almost to despair of

union among the members of Christ's body in the present world. To such desponding Christians it may be said, "O ye of little faith, wherefore do ye doubt?" Are we not assured that the meek shall inherit the earth, and delight themselves in the abundance of peace? Yes, my brethren, there will be *abundance* of peace, all kinds of peace, that the meek can desire and expect in this state of probation. Their adversary, the evil, will not be able to molest them; nor will they be called to contend with any of his children. They will enjoy peace of conscience, peace with God, and peace among themselves. "Ephraim shall not envy Judah, nor Judah vex Ephraim." As they will make eminent attainments in grace; as their hearts will burn and glow with that heavenly charity, which seeketh not her own, is not easily provoked, doth not behave itself unseemly, and thinketh no evil, their hearts will be most delightfully united together in love. As they will not designedly injure each other, as they will studiously avoid giving the least cause of offence, as they will not be disposed to make a man an offender by a word, nor to impute injury, where none is intended, they must be at peace. This union of heart will tend exceedingly to promote every other kind of union; especially union in religious sentiments and religious practices. It is hardly to be supposed, how-

ever, that at the commencement of the Millennium, Christians will think alike upon all subjects, even upon all subjects of great importance; tho' doubtless they will be united in all sentiments, that are fundamental. But their differences in opinion will be constantly diminishing. They will never use any improper methods to convince each other. But the means, which they will use will doubtless be kind treatment, liberal discussion, fair and sound arguments, expressed with all the solemnity, affection and tenderness which are becoming in a friend and a brother. In addition to these means, they will fervently pray for each other, that the God of truth would lead them into all truth, desirable for them to know. Where they differ in opinion, both parties will realize the possibility of being in the wrong, and fervently seek to the Father of lights to shine upon their souls. When they discuss subjects, it will be in the most free and dispassionate manner; and each one will be as desirous to gain information, as to communicate—as desirous to correct his own errors, as those of his friend. Disputings no doubt there will be in great abundance; but no *perverse* disputings, no vain janglings. They will dispute for truth, and for truth alone; and neither party will desire any triumph, but the triumph of truth. This will probably be one great mean of increasing in knowledge; and as they all increase in the knowl-

edge of the same things, they must be more and more united in sentiment; as no one can know any thing to be true which another knows to be false. Truth must ever be consistent with itself; and what is truth to one, cannot be error to another.

As they become more and more united in sentiment, their practices will become more and more similar. The practice of a good man, so far as he acts in character, and is not influenced by prejudice, is founded upon his sentiments; and as far as his sentiments are correct, his practice will be correct. In the early part of the Millennium, if not at the very commencement, educational prejudices may be expected in a great measure to subside; and then the modes and forms of worship that shall be best suited for the edification of one will be best suited for the edification of another; and all will be disposed to adopt the modes and forms, which they may find best adapted to their edification. And as far as the modes and forms of worship are prescribed in scripture, so far they will be adopted and followed with full assurance, that what infinite wisdom has prescribed, must be most conducive to edification.

We may therefore with confidence anticipate the time, not only when all mankind shall be Christians; but when all Christians shall be of one and the same denomination. We may anticipate the time, not only when the stick of Judah and the stick of Joseph

shall be one stick,* but when all the sticks that may be supposed to represent the variety of Christian tribes shall become one stick in the hand of the Son of man.

PROPOSITION XVII.

During the Millennium, the souls of the martyrs of preceding ages will live and reign with Christ upon earth.

This proposition is established by a single passage. Rev. 20:4. "And I saw thrones and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, nor in their hands; and they lived and reigned with Christ a thousand years." Several other passages assert, that Christ will reign on earth, during the Millennium. In the second psalm, in which the Father declares, that he has set his king upon his holy hill of Zion, he is represented as saying to the Son: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 72:8—11. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seb

*Ezek. 37:16,17.

shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him."

The question may arise, Will Christ reign on earth personally, or only spiritually?—visibly, or invisibly? That his reign on earth during the Millennium will be spiritual, in the hearts of his people, and not personal or external, seems capable of satisfactory proof. We have already seen, that the resurrection of the martyrs and distinguished saints at the beginning of the Millennium, which is called the *first resurrection*, is to be merely spiritual, or a resurrection of souls, not of bodies. John did not see the bodies of them that were beheaded, &c. but only their souls. As the first resurrection, therefore, is to be merely spiritual, and as the martyrs will be only spiritually raised to reign with Christ, it seems most rational to conclude, that the reign of Christ on earth will be merely spiritual.

Upon this subject Mr. Scott observes, "Christ will not come down from heaven personally to reign on earth; but he will reign spiritually in the prevalence of his gospel, and by his Holy Spirit in the hearts of men in general. The scriptures constantly speak of his sitting on the right hand of God in heaven, till he shall come the second time to judge the world."

With regard to the spirituality of the first resurrection, I shall not repeat what I have

already said upon the subject. It may be proper here however, to notice an objection. It is said 1 Thes. 4:16. "The dead in Christ shall rise first." Now as the resurrection, that is to precede the Millennium, is to be a resurrection of those who were dead in Christ, and is expressly called the first resurrection, some have concluded with great assurance, that the same resurrection is referred to in both places; and as the apostle in Thes. undoubtedly refers to a literal resurrection, so also the resurrection of the martyrs mentioned in Rev. 20:4. must be a literal resurrection, or resurrection of bodies.

The plausibility of the objection entitles it to particular consideration. That the above passages refer to different resurrections may appear from the following considerations.

1. There appears to be no evidence that the dead in Christ will rise, before those who die in their sins. I cannot see, that the passage in Thes. asserts or implies any such thing. The apostle is not there speaking of the order of time, in which the righteous and wicked will rise; nor does the passage, nor the chapter in connexion, appear to contain the least allusion to the resurrection of the wicked. His object in the six concluding verses of the chapter, is to comfort his brethren, who had been bereaved of some of their dear Christian friends. The grand comforting idea, which he suggests, is, that they and their Christian friends and all the friends of

Jesus should ever be with the Lord. To prepare the way to render this remark more striking and efficacious, he gives some account of the manner, in which all the children of God should be gathered together in one, at the end of the world; that Christ should descend from heaven with a shout, with the voice of the archangel, and with the trump of God; that the dead saints should be raised, and that these, together with the saints who had not died, but remained alive till the second coming of Christ, should be caught up to meet the Lord in the air, and so should be ever with the Lord. There is nothing said about the resurrection of the wicked. Whatever is implied in the expression "And the dead in Christ shall rise first," surely it cannot mean, that the righteous shall rise before the wicked. I am inclined to think, that it is explained in the verse preceding. "We which are alive, and remain unto the coming of the Lord, shall not prevent them, which are asleep." According to a learned and distinguished critic, the word here rendered *prevent*, "signifies to get before another, in a race or journey." The meaning of this passage manifestly is, that the saints who should be alive at the coming of Christ should not get before their sleeping or dead brethren, in their race, or flight, to meet the Lord in the air. But if the "quick" saints, were not to ascend before the "dead" saints, it is manifest that the dead must rise

before the quick should begin their ascension. This I humbly conceive is all that is meant by the expression, "The dead in Christ shall rise first;" that is, they shall rise before their quick brethren begin to ascend. If the phrase, "rise first," should still sound as tho the wicked should rise after the righteous, let it be read with the principal emphasis upon the word *rise*, instead of *first*, and then, I presume, it will sound differently, and be much more likely to convey the true meaning.*

If this passage does not prove, that the righteous shall rise before the wicked, surely no other does, whatever some may have conjectured concerning the meaning of the passage in 1 Cor. 15:23. It is my decided opinion, that all the dead both righteous and wicked will rise at the same time, in a moment, in the twinkling of an eye, at the last trump, at the very moment, when the "quick" shall be changed. "The hour is coming, in the which all that are in their graves, shall hear his voice, and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

But even if it should be granted that the righteous will rise before the wicked, it

*No doubt many passages of Scripture have been misunderstood in consequence of being read improperly; tho in the first instance they were read improperly, in consequence of being misunderstood.

would by no means follow, that the apostles Paul and John speak of the same resurrection in the passages under consideration, for

2. It is very manifest, that one is to be at the beginning of the Millennium; and the other more than a thousand years after, when Christ shall come to judge the quick and dead.

3. That different resurrections are meant in these passages, appears highly probable, from the consideration, that one speaks of the resurrection of the righteous dead in general, and the other of such only as "were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands."

But what are we to understand by the saints reigning with Christ during the Millennium? No doubt it implies, that the hearts of the saints will be so completely conformed to the will of Christ, that they will cordially approve all his laws and dispensations, and exceedingly rejoice in them;—that the saints will be exceedingly honored and blessed; and that they will be workers together with Christ in the administration of his affairs, in a manner more striking and interesting, than in preceding ages. But I am inclined to think it means much more than has been explicitly revealed, and

more than any mortal has yet conceived, or will conceive, until it shall be known by blessed experience.

PROPOSITION XVIII.

Zion will appear exceedingly beautiful and glorious, in the Millennium.

Zion has often been covered with a cloud, and the beauty of Israel cast down to the ground. Long has the church been traveling in the wilderness, clothed in sackcloth, with dust and ashes upon her head, and often with her garments rent. But behold, she is coming up from the wilderness, leaning on her Beloved, her almighty Maker, Friend and Husband. And her Beloved is now saying to her in the accents of tenderest affection, "O thou afflicted, tost with the tempest, and not comforted; behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones."

—The time is coming, my brethren, when the church will "look forth as the morning, fair as the moon, clear as the sun, beautiful as Tirzah, and comely as Jerusalem." The King's daughter shall then be all-glorious within, and appear all-glorious without; her clothing shall be of wrought gold; she shall be brought to the King in raiment of needle-work. He shall greatly desire her beauty, and exceedingly rejoice in her love.

PROPOSITION XIX.

During the Millennium the earth will be filled with the glory of God.

This is so often predicted, and promised, and intimated in the bible, as to supersede the necessity of particular quotation. In one sense indeed, the earth is now filled with the glory of God. It contains numberless displays of his power, wisdom and goodness. But in the Millennium, it will be filled with displays of divine glory much more rich, abundant and striking. The wickedness of mankind, and the curse of God, under which the world shall have been groaning for thousands of years, will then be removed. Seasons and climates, winds and waves, will probably exhibit a milder and more delightful aspect. The rich luxuriance of the fruits of the earth will exhale a more glorious cloud of incense to the God of nature. The beasts of the field and the fowls of the air, instead of devouring each other, will dwell peacefully together, and seem to unite in harmonious anthems of praise to the God of peace. But these will be faint glories, compared with others more illustrious, with which the earth will be filled during the Millennium. It will be filled with moral agents almost innumerable, perhaps a thousand times as many, as its present inhabitants. These will be greatly distinguished above all preceding generations, for the powers of their minds, for their attainments in knowledge,

in understanding, in wisdom, in prudence, in refinement, in every intellectual and social excellence; but especially for their zeal for the Lord of hosts, for their glowing and rational devotion, for their fervent charity among themselves. If for a moment we glance forward an eye of faith, and take a view of the Millennians, according to the best light that we can gain from the sure word of prophecy, must we not exclaim, "Behold, how these Christians love one another!" "behold, how good and how pleasant it is, for brethren to dwell together in unity." And they will be distinguished for good works, no less, than for zeal, charity and devotion. The church will then be clothed in the garments of salvation, and shine forth with a radiance not yet conceived by mortals. It will seem to turn the light of the sun and moon into darkness, and their glory into shame. "The moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." All the glories that will be displayed in the vegetable, animal, intellectual and moral world, will be only different forms of the glory of God. And the myriads of holy beings that shall then people the earth, will have eyes to see, and hearts to admire, the glory of God, in every dew drop, in every opening bud, and more especially, in every singing, shouting, exulting Christian. Then will be

most eminently fulfilled the exceeding great and precious promise, made to Zion, "Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, that \bar{Y} may be glorified." Then with most striking propriety may it be said by Jehovah, "This people have I formed for myself; they shall shew forth my praise." "Thou art my servant, O Israel, in whom I will be glorified."

PROPOSITION XX.

During the Millennium, Christians will be much happier, than before.

"Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, and her sin pardoned." How great, how unspeakable, will be the enjoyment of Christians, when pure and undefiled religion shall be so extensively, so universally triumphant; when every idol shall be cast away to the moles and to the bats; when all the dark places of the earth shall be enlightened and cheered by an immortal Sun; when the habitations of cruelty shall be filled with the humble worshippers and cheerful imitators of the benevolent Jesus; when the outcasts of Jacob shall be all gathered to Shiloh, and Israel shall blossom, and bud, and fill the face of the world with fruit; when the persecutor's sword, shall cease to reek with human blood; when the arm of violence shall be unbraced, and the tongue of slander silenced; when Satan shall be cast out, and

the demon of war chained forever; when all shall be permitted to sit under their own vines and fig-trees, having none to molest or make them afraid; when kings and queens shall be nursing fathers and nursing mothers to the church; when the saints shall inherit the earth, and delight themselves in the abundance of peace; when the wicked shall entirely cease from the earth; when the earth shall not be polluted by a single drunkard, nor a glutton, nor any species of vice; when the land shall no longer mourn by reason of lying, and swearing, and stealing, and cheating, and wrath, and strife, and bitterness; when envy and revenge and every hateful passion shall be suppressed. How blessed will be the state of the world, when all shall know, and serve the Lord from the least unto the greatest; when the most useful and important knowledge shall be exceedingly increased, and extended to all classes; when Christians shall make such attainments in grace, that the feeble shall be as David; when disease and pain shall scarcely be known upon earth; when the world shall swarm with Christians—with Christians, who, notwithstanding their amazing numbers, shall be furnished with an abundance of the necessaries, conveniences and delights of life; when all the vast family of Christ on earth, shall be most firmly united in love, in sentiment, in practice; when the saints, glowing with the spirit of martyrs, shall reign with Christ, and shout his praise in

the most exalted strains, that mortals can know; and the whole earth shall be filled with the glory of God. "Sing, O ye heavens, for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein; for the Lord hath redeemed Jacob, and glorified himself in Israel."

Happy, thrice happy sons of Millennial glory, with what tender compassion will you look back upon us, who, tho we have so much reason to be thankful for the light and privileges we enjoy, yet, compared with you, are still groping in the dark, and grovelling in the dust.

And now, my brethren, let us pause, and for a moment reflect upon the superior glories of the upper world. If such is to be the bliss and glory of the Millennium, what is heaven! Compared with the light of heaven, even the meridian effulgence of the Millennial day, will be as darkness. Compared with the glory of heaven, the Millennium itself will have no glory, by reason of the glory, that so greatly excelleth. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared, for them that love him. Dearly beloved, let us give all diligence, to make our calling and election sure, and let us most fervently and constantly strive to enter into that glorious and eternal rest, that remaineth to the people of God.

LECTURE VII.

The Signs of the Times.

WE now proceed to the Second General Inquiry, When will the Millennium commence?

Tho this inquiry may not be considered quite so important, as the preceding, yet to Christians, who have made it a subject of their serious and devout consideration, there can scarcely be an inquiry more interesting in such a day as the present—an inquiry, which appears to be growing more and more interesting from year to year, as evidence accumulates, that the day is approaching. The signs of the times unite with the scriptures in proclaiming the approach of the blessed day—in calling aloud to slumbering virgins both wise and foolish, “Awake! awake! behold, the Bridegroom cometh; awake from your slumbers, shake off your indolence, unfold your arms, arise from your sloth, and go ye out to meet him.” “Prepare to meet your God; prepare to meet your Savior, when he comes to bless the world.”

In the first place, the signs of the times proclaim that the Millennial day is approaching.

In order to discern these signs with any considerable clearness, we must contrast the

former state of the world with the present. For this purpose, it may be necessary to go back in imagination to a period, nearly 2000 years distant.

At the commencement of the Christian era, the Roman empire embraced a great part of the civilized world.* After three or four hundred years, the Romans had become so degenerate, that, instead of being able to extend their dominion, they could not even defend themselves from the attacks of their enemies; they were unable to preserve the possessions they had gained. The enemies, that then attacked them, were barbarians, Goths, Vandals, &c., who issuing from the vast regions of the north, poured in upon the empire, like an overwhelming flood. A few extracts from Dr. Robertson may give some idea, tho' doubtless a very faint idea, of the distress, devastation, and degradation, which these infuriated desperadoes brought upon mankind.

“Wherever they marched,” says that celebrated historian, “their rout was marked with blood. They ravaged or destroyed all around them. They made no distinction between what was sacred, and what was profane. They respected no age, or sex, or rank. What escaped the fury of the first inundation, perished in those, which followed it. The most fertile and populous prov-

* Luke 2:4.

inces were converted into deserts; in which were scattered the ruins of villages and cities, that afforded shelter to a few miserable inhabitants, whom chance had preserved, or the sword of the enemy, wearied with destroying, had spared—Famine and pestilence, which always march in the train of war, when it ravages with such inconsiderate cruelty, raged in every part of Europe, and completed its sufferings—The contemporary authors, who beheld the scene of desolation, labor, and are at a loss for expressions, to describe the horror of it. *The scourge of God, the destroyer of nations*, are the dreadful epithets, by which they distinguish the most noted of the barbarous leaders; and they compare the ruin, which they had brought on the world, to the havoc, occasioned by earthquakes, conflagrations, or deluges; the most formidable and fatal calamities, which the imagination of man can conceive.

—In less than two centuries after their first irruptions, the barbarians took possession of Thrace, Pannonia, Gaul, Spain, Africa, and at last, of Italy and Rome itself—Scarcely any vestiges of Roman policy, jurisprudence, arts, or literature remained. New forms of government, new laws, new manners, new dresses, new languages, and new names of men and countries, were every where introduced.”

“In less than a century after the barbarous nations settled in their new conquests,

almost all the effects of the knowledge and civilization, which the Romans had spread through Europe, disappeared." "Not only the arts of elegance: but many of the useful arts, without which life can scarcely be considered as comfortable, were neglected, or lost. *Literature, science, taste,* were words scarcely in use. Persons of high rank, and in the most eminent stations, could not read, or write. The human mind, neglected, uncultivated, and depressed, sunk into the most profound ignorance.—Nor was this ignorance confined to laymen. The greater part of the clergy were not greatly superior to them in science. Many dignified ecclesiastics could not subscribe the canons of those councils, in which they sat as members.—Europe did not produce, during four centuries, one author, who merits to be read, either on account of the elegance of his composition, or the justness and novelty of his sentiments. There is scarcely one invention, useful or ornamental, of which that long period can boast."

"The barbarous nations were not only illiterate; but they regarded literature with contempt. They found the inhabitants of the provinces of the empire, sunk in degeneracy, sunk in effeminacy, and averse to war.—This degeneracy of manners the illiterate barbarians imputed to their love of learning. Even after they had settled in the countries, which they had conquered,

they would not permit their children to be instructed in the sciences.”

“Even the Christian religion degenerated during those ages of darkness, into an illiberal superstition. The barbarous nations, when converted to Christianity, changed the object, not the spirit, of their worship.—Instead of aspiring to the sanctity of virtue, which alone can render men acceptable to the great Author of order and excellence, they imagined that they had satisfied every obligation of duty, by a scrupulous observance of external ceremonies.” Such is an imperfect outline of the account of one of the ablest historians, that ever wrote in English.*

Long and dreadful was this intellectual and moral darkness, this midnight of the soul. It may be considered, as commencing at the fall of the Roman empire in the west, near the beginning of the fifth century, and continuing till the revival of learning and religion, by the instrumentality of Luther and others, in the sixteenth—a period of eleven hundred years. The time from the ninth century to the thirteenth or fourteenth, was the darkest part of this long darkness; and may be denominated the *midnight of midnight*.

If a person, unacquainted with history, could be carried back five hundred years, and take a view of the gloomy degraded state of society at that time, he would be filled with astonishment and horror.

* See Robertson's Charles V. Vol. I. Sec. i. in various places.

With what admiration and gratitude then, should we hail the Sun of righteousness, whose healing beams have so far dispelled this gross and horrible darkness, this worse than Egyptian gloom! How numerous, how various, how wonderful, are the improvements, that have been made within five hundred years; improvements in the sciences and arts; improvements in the social, civil, moral, literary, and religious, privileges of a great part of mankind. Peculiarly striking and astonishing, has been the change in this country. Less than half five hundred years ago, it was the habitation of savage beasts and savage men. How suddenly has the wilderness become a fruitful field!

I shall not attempt to mention all the important inventions, discoveries, and improvements, that have so changed the face of the world in five hundred years. Probably very few, if any, have information adequate for the performance of such a task. It may suffice to make a few observations upon some of the most important.

After men began to emerge from the dead sea of the dark ages, they continued rising faster and faster. One improvement prepared the way for another; and this for a number more. To trace the improvements, that have been made within this period, is peculiarly pleasing, delightful, and animating, to the friends of man—to the friends of the intellectual and moral progress of the

world, and especially to those, who find pleasure in contemplating the wonderful work of God.

To the Christian, however, who has arrived at the meridian of life, by far the most interesting portion of the five hundred years is that, which has elapsed within his own memory. A great part of the improvements which have been made for the promotion of human welfare, have been made within twenty five years. In this short period, which, to those who can look through it, may appear but as a moment, it is probable, that more has been done upon the great scale for the good of mankind, than had been done for fifteen hundred years before.

Deeply impressed with the importance of combining their efforts, the friends of God and man have formed innumerable associations for the most benevolent purposes. Their success, especially within a few years, has been no less astonishing than delightful. Only a few of these can now be mentioned.

The British and Foreign Bible Society may be considered, as the most important of all these noble institutions. It was formed at London, March 7, 1804. It was designed to supply the destitute and indigent, with the word of God. This is an object, for which good men of all denominations can most cordially unite, and for which they *have* united. The world has gazed with admiration upon Catholics, Episcopalians, Presbyterians,

Congregationalists, Baptists, Methodists, Quakers, &c. most zealously engaged in the blessed work of sending the gospel to the poor—to the poor of every nation, kindred and tongue. Thousands and hundreds of thousands of bibles, have already been dispersed by that Society. How much good the poor of various nations have already derived from these numerous and abundant donations, will never be known in the present world. Nor is this all. In this case, no doubt, it has been found as blessed to give, as to receive. While these generous souls, these holy men of various denominations, have been thus engaged in opening the wells of salvation for the refreshment of others, their own spirits have been watered and refreshed, with heavenly dews. They have felt a mutual love, a mutual joy, before unknown, and unconceived. It has been a sight, which angels no doubt have viewed with pleasure, a sight, at which Christian charity has gazed through tears of joy—to see men of different communions, and widely different sentiments with regard to rites and ceremonies manifesting a greater regard for those fundamental truths, in which they agree, than the circumstantial points, in which they differ—to see them manifesting a greater regard for the general welfare of Christ's kingdom, than for the advancement of their own particular sects. It was a noble reply of a British Episcopalian, to one, who had expressed a

fear, that their church would be endangered by circulating the bible without the prayer-book, "What, said he, the bible knock down the church! then let her fall!" This surely was a reply, worthy to be set in letters of gold and laid in the rock forever. And yet there is no doubt that he regarded that venerable church, quite as much as the timid objector. He probably regarded it, not principally because it was the church, to which he belonged, nor because he had been taught from his infancy to consider it the apostolic church; nor because it has so long been the established religion of his country, nor because he thought it best suited to promote the political welfare of the king, the nobles, and the people; but because he thought it was founded upon Christ, and erected according to his word. He was willing to have it brought to the law and to the testimony, that it might be fairly tried; and if it could not stand that holy test, he was willing it should fall; he was willing to renounce his church, to keep his bible, if he could not retain both. Such, I trust are the feelings of every enlightened Christian, whatever be his denomination.

The British and Foreign Bible Society, which I am disposed to consider the most respectable and important of all institutions, that are merely human, may be considered as the parent of a vast family of blooming and vigorous children, that are fast rising into manhood, the joy of Christians, and the delight of heaven. It is probable there are now in the world

more than a thousand Bible Societies, and Bible Associations, all engaged in the same noble charity of sending the bible without note or comment, to those, who are destitute of the richest boon of Heaven. Behold, how good and how pleasant it is, for brethren to dwell together in unity, and exert their united influence, to fill the world with the oracles of eternal truth—the messages of everlasting love. With what striking propriety might the present age be denominated, **THE AGE OF BIBLES!**

But the present age is not distinguished, by Bible Societies alone. With equal ardor and success have multitudes of different denominations engaged in forming Missionary Societies, Tract Societies, Education Societies, Moral Societies, and other Societies of various names, for the purpose of feeding the hungry, clothing the naked, instructing the ignorant, saving the lost, and promoting peace on earth and mutual amity among mankind.

So greatly is the present age distinguished by missions that we have reason to believe that the angel whom John saw in vision, has for several years been flying through the midst of heaven, “having the everlasting gospel to preach, unto them that dwell on the earth, and to every nation and kindred and tongue and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, and the

sea, and the fountains of waters." May we not hope, that the other angel will soon follow with the glorious proclamation, "Babylon is fallen?"*

If it were not for other wonderful improvements, the present would doubtless be denominated, **THE AGE OF SABBATH SCHOOLS.** Toward the close of the last century, Mr. Raikes immortalized his name, by devising and beginning an institution the benefit of which it is probably beyond the power of angels to compute. It is supposed, that there are now about five thousand Sabbath Schools in operation, in which are instructed nearly five hundred thousand children and youth. It is probable the last year was more distinguished for exertions in this way, than any preceding year; and we have reason to hope, that the present year will be more distinguished still.

Mr. Lancaster's method of instruction, by which one master can teach several hundred at the same time, is one of the wonders of the present age. Tho its usefulness will probably be confined principally to the indigent of populous places, yet there is no doubt, that this method will be found among the mighty engines, by which God will demolish the strong holds of Satan, and prepare the way for the saints to take the kingdom, and possess it for ever.

* Rev. 14:6—8.

But especially may the present age be styled, **THE AGE OF PRAYER**; and perhaps there is no other distinction, so encouraging as this. There have been multitudes and multitudes of associations and meetings for prayer, for the express purpose of crying to God, and pleading with him, that his kingdom may come, and that his will may be done on earth, as it is in heaven; and that he would hasten the glorious day, when all shall know, worship, and obey him. Great numbers of Christians in the four quarters of the world are accustomed to observe some part of the first Monday in each month, as a special season for prayer, and for gaining information respecting the progress of the gospel, and the dawning of the Millennial day. There is reason to believe also, that secret prayer is more incessantly, and more fervently, and much more abundantly, offered up for the advancement of the Redeemer's kingdom, than in any preceding age. And perhaps there is nothing more encouraging upon this point, than the thousands of female prayer-meetings, that have been recently formed, to pray for the peace and glory of Jerusalem. Tho' the feelings of some of the mothers in Israel and daughters of Zion in some places, may at first have almost revolted at the thought of such a meeting; yet, upon further consideration, they have found, that there is nothing in scripture nor reason, that forbids a devout woman, to pray in a retired circle of beloved sisters. And O how sweet,

how delightful, how edifying to themselves, how profitable to others, have they often found the exercise.

The Theological Seminary at Andover is perhaps as striking, as useful, and as promising a monument of Christian liberality, as the world has ever seen. There are now at that Seminary eighty theological students, most of them partly or wholly supported by the hand of charity. Several other Theological Seminaries have been recently established to distinguish and bless the present age.

In recounting some of the principal wonders of the present age, that are most interesting to Christians, religious newspapers must not be forgotten. Several of these, probably as many as twelve, have been commenced in this country within two or three years. Of the Boston Recorder, with which I have been most acquainted, I can say without hesitation, that it presents to its pious readers "a feast of fat things and of wines on the lees," from week to week. Does not this appear like inscribing upon the bells of horses, **HOLINESS TO THE LORD?** To the friends of the Redeemer, who are acquainted with the worth of the Recorder, it must be comforting to learn, that its circulation is extending from month to month.

The Panoplist, or "Panoplist and Missionary Magazine United," has probably been productive of more good, than any other periodical publication in this country. The

happy union of these excellent publications, originally two, is deserving of particular notice and peculiar gratitude to the great Promoter of brotherly love. The Massachusetts Missionary Magazine was commenced in the year 1803. Its conductors and patrons were principally of that theological complexion which is sometimes denominated *Hopkinsian*. In 1806, appeared the *Panoplist*, conducted principally by those, who would rather be known by the name Calvinists. After these two publications had for a few years marched, on side by side, in the most amicable manner, toward the same great and glorious object, it was thought best, that they should be conveyed in the same vehicle. They were accordingly united, and have since proceeded together under the same cover. Whatever some may have imagined, it is found that the *Hopkinsians* and Calvinists of Massachusetts can walk together, most harmoniously together. The two branches of the Theological Seminary have exhibited a union very similar; and this union has likewise extended in a very happy degree to the General Association of Massachusetts. It is ardently hoped, it is confidently believed, that this triple alliance, this three-fold cord, by which Calvinists and *Hopkinsians* are so happily and so firmly bound together, will not be quickly broken. Perhaps no two denominations of Christians ever more sensibly felt, how good and how

pleasant it is for brethren to dwell together in unity.

But the king of Zion has granted to the present age a distinction, that calls for louder notes of gratitude, and more joyful strains of praise. It is the abundant effusions of the Holy Spirit upon a great number of places, especially upon so great a proportion of our colleges. Never before were so many of these happy seats of learning so distinguished by the special grace of God, as within ten years, and especially within two years. Within about two years there have been wonderful revivals of religion among the students of Williams College in Massachusetts, of Bowdoin College in Maine, of Dartmouth College in New Hampshire, of Middlebury College in Vermont, of Yale College in Connecticut, of Princeton College in New-Jersey, and of Hampden Sidney College in Virginia. With regard to the latter, however, I would not speak so confidently, as I have not been so directly and particularly informed. At some of the above mentioned colleges, there have been repeated revivals within a few years. It seems as tho the Lord of the harvest were converting a multitude of those, who enjoy the highest literary advantages, which our country can afford, on purpose to replenish the Theological Seminaries, that have been formed for their reception; or rather, that the great Lord of the harvest is providing himself with an un-

usual number of reapers, in order to gather in an abundant and glorious harvest of souls.

The successful exertions that have been recently made to instruct the deaf and dumb, are not the least of the wonders of this wonderful age.

We have only glanced at some of the principal signs, that distinguish the present times from all others. But is not this glance sufficient to show us, that Jesus is on his way to take the kingdom, and reign in the hearts of all?—that in a few centuries the wicked shall cease, the meek inherit the earth, and righteousness, peace, and joy shall fill the world?

LECTURE VIII.

In what sense one day is with the Lord, as a 1000 years.—Nebuchadnezzar's visionary image.—Daniel's four beasts.—The eleventh horn of the Roman Beast.

FROM a very brief consideration of some of the principal signs of the times in the preceding lecture, we have seen, that from them there is reason to hope, that Christ's Millennial kingdom is at hand. If we turn to the bible, the more sure word of prophecy may serve to confirm this pleasing hope.

Some have imagined that the Millennium will commence nearly or exactly six thousand years after the creation of the world. As God was engaged six days in the work of creation, and rested on the seventh, and as he sanctified each seventh day as a day of holy rest, or Sabbath, so it has been supposed, that the church after being in a state of labor and toil and distress, for six thousand years, will find the seven thousandth, a period of holy rest, of peace and glory. Accordingly, as the world stood about 4000 years before Christ, so it is supposed, that the Millennium will commence about A. D. 2000. This is indeed a very short and easy way of computing the commencement of the Millennium. But I must acknowledge, I could never feel the

force of the argument, nor perceive the justness of the conclusion. Upon what ground is it concluded, that the six days of creation and seventh of rest, have any relation to the subject? There are indeed many things mentioned in the bible, which are types or figures of other things. But what reason have we to conclude, that these days are typical; unless we adopt the unfounded, the wild, the extravagant notion, that every thing mentioned in the Old Testament is a type, and that every passage has a spiritual meaning, distinct from the literal? But even if we should grant, that these days may be typical, why make each signify just a thousand years? Is the passage, which is sometimes adduced for this purpose sufficient to establish the point? As there is something in the sound, which may make it seem sufficient, and as many have thought it sufficient, it may be proper to attend to it for a few moments. 2 Pet. 3:8. "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." By the expression, "Be not ignorant," the apostle seems to intimate, that he alludes to something, with which his brethren were well acquainted, or of which they ought not to be ignorant. If we can ascertain the meaning of the expression, to which the apostle alludes, it may assist us in understanding the passage under considera-

tion. Now there is no doubt that he alludes to Ps. 90:4. "For a thousand years in thy sight are but as yesterday, when it is past, and as a watch in the night." No one can imagine that this passage has the least allusion to the first seven days at the commencement of time. No doubt, it means, that to Him, who is from everlasting to everlasting, a thousand years is but a very short time; as "all nations are as nothing, and they are counted less than nothing and vanity," to Him, who is omnipotent, and filleth immensity. The apostle adopts the expression with little variation, and seems to use it in the same sense. Let us look at the connexion. 'The apostle had just been speaking of "scorners, who should come in the last days, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." The scoffer's objection seems to have been, that the Lord had delayed his coming so long, that it was doubtful whether he would ever fulfil his promise for this purpose; or rather, that there was no reason to expect the fulfilment, so long after the promise was supposed to have been made. But the apostle intimates, that there is no reason to doubt the accomplishment, on account of the long delay. For tho' the time may seem long to man, who is of yesterday, and knows comparatively nothing, and whose days are as a

hand's breadth, yet to Him, who inhabiteth eternity, with whom one day is as a thousand years, and a thousand years as one day, the time is not long; and the Lord is by no means to be accounted slack in accomplishing what he has promised. To me this appears to be the plain and obvious meaning of the passage; and so it appeared to most of the commentators, that I have found it convenient to consult, namely, Baxter, Burkitt, Pool, (or rather Neal, one of his continuators,) Doddridge, Macknight, and Scott. Not one of them gives the least intimation, that ever it was conjectured, that in any case a day was designed to represent a thousand years. The paraphrase of Doddridge runs thus. "All the divisions of our time are so absolutely disproportionable to his eternity, that the difference between one and another of them, seems to be lost in his presence; and a vengeance certainly to be inflicted after a thousand years, is nearer in his estimation, than that which is to be executed tomorrow, is in ours." Upon the passage we find the following Note in Macknight. "This is an allusion to Ps. 90:4. But neither the apostle, nor the psalmist, meant, that God does not perceive any difference, between the unequal durations of a day and a thousand years; but, that these differences do not affect either his designs, or actions, or felicity, as they do those of finite creatures. So that what he brings to pass on the day he declares his

purpose, is not more certain, than what he will bring to pass a thousand years after his declaration. In like manner, what is to be brought to pass a long time after his declaration, is not less certain, than if it had been done when declared."

But it is said "there is an old tradition among Jews and Christians, that at the end of six thousand years, the Messiah shall come, and the world shall be renewed, the reign of the wicked one shall cease, and the reign of the saints upon earth shall begin." But is it not too late in the day—are we not too far removed from the thralldom and darkness of Popery, to think of gaining light upon such a subject as this, from an *old tradition*? No doubt we may often derive much from traditions in relation to facts, that have been long past; but can tradition tell us what is to come? Is it not astonishing that zealous Protestants of such talents and piety as Hopkins and Bp Newton should think of asking tradition, when the Millennium will commence? Where did that tradition originate? No doubt in the lively imagination of some person, when thinking of the first week of time, and of the abundant use of *sevens* in the bible. But even if it had been the most deliberate opinion of the greatest of the fathers of the primitive church, what would his opinion be to us? Might we not presume, that the opinions of the fathers would most probably be incorrect upon such a subject?

is probable that the prophets themselves did not generally know, if indeed they ever knew, the time of the distant events, which they were inspired to foretell; tho' they "searched not, or what manner of time, the Spirit of Christ, which was in them, did signify." There is reason to believe, that all the most difficult prophecies relating to the Millennium would remain in great darkness and obscurity, till near the time of their accomplishment. The greatest evidence, that can be derived from tradition upon this point, therefore, must be considered as of the negative kind, tending to disprove the proposition, that it is advanced to support.

I am inclined to think, that no parts of the Bible can afford us any definite information respecting the time, when the Millennium will commence, except what are to be found in Daniel and Revelation. It is confidently believed, that these two books contain much light upon the subject. But the prophecies relating to the subject are so intricate and difficult in themselves, and so connected with other prophecies, that fully to exhibit the light which they contain, would require a discussion sufficient to fill a volume. Only an imperfect outline of such a discussion can be here exhibited. To the uninformed reader, whose soul glows to gain information concerning the Millennium, a very imperfect view of this part of the subject, may be interesting and useful. The reader will have patience

to take a view of the prophecies relating to this subject in their connexion, in order to perceive the force of the arguments deduced from them.

The first intimation of the Millennium which Daniel gives us is in the latter part of the second chapter. Nebuchadnezzar had dreamed a dream, which he seems to have forgotten, tho it greatly affected him. This dream Daniel was inspired to relate, and to interpret. "Thou, O king," said the prophet, "sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron, and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the earth. This is the dream; and we will shew the interpretation thereof before the king. Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength and glory. And wheresoever

the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes part of potter's clay, and part of iron; the kingdom shall be divided; but there shall be in it of the strength of iron; forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever. For as much as thou sawest, that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and

the gold; the great God hath made know to the king what shall come to pass here after."

The following explanation of the above passage is principally taken from the excellent Notes of Mr. Scott's Family Bible Commentary.

"The Chaldean monarchy, over which Nebuchadnezzar was the only king of great renown, was represented in the vision by the head of gold. For monarchies under a succession of princes of the same nation, and not individual monarchs, are meant by king in the general language of prophecy. The vast riches, magnificence, and prosperity of the Chaldean monarchy, and of Babylon, its renowned metropolis, give it that pre-eminence over the succeeding empires, which gold has above other metals. Perhaps more liberty and peace were enjoyed under it than under those which followed. The head of the image, being the emblem of this monarchy, seems only to denote its priority in the order of time. The term of its continuance was far shorter, than that of any of the others.

"The breast and the two arms of silver of the image, represented that monarchy which succeeded the Chaldean. This was the kingdom of the Medes and Persians; the united power and authority of which, might be denoted by the two arms, shoulders, &c. This was inferior to the Chaldean monar

chy, as silver is to gold, perhaps in wealth, splendor and prosperity; at least it was so in the characters of the kings. For the Persian monarchs, from the death of Cyrus to the subversion of the monarchy, were perhaps as vile a set of men, as ever disgraced human nature.

“The third kingdom, represented by the belly and thighs of the image formed of brass, must be that of the Macedonians or Grecians; which succeeded to the Persian monarchy. This was established by the conquests of Alexander the Great, and continued under his successors. It had less external magnificence than those which preceded; and it was founded and supported by arms, many of which were of brass. But it was more extensive, than either of the others, including many dominions in Europe, as well as those of the Persians in Asia and Africa, and many regions farther to the east, than they had ever penetrated. It was therefore foretold, that this kingdom would bear rule over all the earth; which may also allude to the vain-glorious boast of Alexander, that he had subdued the whole world.

“The Roman kingdom or empire succeeded to the Macedonian. “It was as strong as iron; and like iron it subdued all before it. No other people ever made such extensive conquest through so many ages. In the early part of their prosperity, they were remarkable only for valor, hardiness, frugali-

ty, and poverty, of which iron is a proper emblem. The two consuls, by which they were long governed, and the eastern and western empires, into which their dominions were at length divided, might be denoted by the two legs and feet, on which the image stood. The ten toes, into which the feet divided, represented the ten kingdoms, into which at length the whole empire was broken. The civil wars, which weakened the state and the conjunction of the Romans with the conquered nations, and afterwards with the Goths, Vandals and other barbarians who subdued their empire, was denoted by the compounding of the iron with the potter's clay, which cannot unite or strengthen each other. Thus the Roman empire decayed in strength, even when it was growing more extensive. At length it began evidently to decline till it was divided into many subordinate kingdoms—This monarchy still subsists in the toes or kingdoms, into which it was broken.

“These four monarchies, probably the mightiest that ever appeared on earth, have certainly been far more celebrated than any others. The history of them in fact comprises the grand transactions of mankind from the days of Daniel to this present time. The church of God likewise has had vastly more concern with these, than with any other empires. The countries belonging to them have hitherto been the chief seat of the

Redeemer's kingdom, which will be rendered universal by the total subversion of the last of them. It cannot therefore be thought strange, that so many more prophecies should be inserted in the sacred oracles concerning these four kingdoms, than about other nations and empires."

But the grand and all-important subject is the kingdom destined to succeed, and greatly to surpass them all. "In the days of those kings, or during the prevalence of the Roman authority, the God of heaven had determined to set up another kingdom, which would never be destroyed, or fall under the power of any conqueror, seeing it would break in pieces and consume all these kingdoms, and stand for ever. This was represented by a stone cut out without hands, which smote the image and utterly destroyed it, and became a great mountain, and filled the whole earth." According to Dr. Lowth, "the Jews unanimously agree, that by the *stone* is here meant the Messiah. His kingdom from small beginnings should proceed to fill the whole earth; as if a stone should grow to a mountain. Mr. Mede has judiciously observed, that this kingdom is described here in two states, as the kingdom of the stone, and the kingdom of the mountain. The small and progressive success of Christianity is meant by the former; its universal triumph, by the latter." "The stone was entirely distinct from the image, nay di-

rectly opposite to it in all its interests. It must therefore mean a kingdom set up by the power of God, without the concurrence of human policy or force, and in opposition to all the authority and combined efforts of the princes of this world. The kingdom of Christ was evidently intended. From small beginnings it has already made vast progress. It has subverted, and will continue to subvert, pagan and antichristian kingdoms, and to entirely destroy and disperse them. At length it will triumph over all opposition, and become a great mountain and fill the whole earth. This part of the prophecy remains to be accomplished. So that we have in this dream a most extraordinary prophetic abstract of the most signal events that would take place through all succeeding ages, nearly to the consummation of all things. As far as the accomplishment has proceeded, it has been most exact and undeniable; and future ages will be filled with astonishment and awe, by witnessing this Stone, cut out without hands, destroying the remaining toes of the image, and universally triumphant."

Tho this prophecy does not inform us in what year, nor in what century, the Millennium is to commence, yet it gives us some information upon the subject. It assures us, that there will not be another universal heathen or antichristian empire; but that the next universal kingdom on earth is to be that

of the stone becoming a great mountain and filling the earth, and destined to stand for ever. As it is a long time, more than a thousand years, since the Roman empire was divided into the ten kingdoms symbolized by the toes of the image; and as several of those kingdoms have been destroyed, we are encouraged to hope, that the reign of the mountain cannot be very far distant.

Thus we have taken one step in the region of prophecy toward discovering the great and glorious era, when the kingdoms of this world shall become the kingdoms of our Lord Jesus Christ. We are now prepared to take another step with greater ease and less danger of losing our way.

In the first year of Belshazzar, Daniel had a vision, in which the same kingdoms were represented to his view by different symbols.* To use nearly the words of Mr. Scott. "Mighty conquerors and extensive flourishing empires might well be represented to the carnal grovelling mind of an ambitious heathen king by a great and splendid image; but to the spiritual heavenly mind of the prophet, they might be more fitly represented by the most ferocious, destructive and terrible of devouring beasts." Of these beasts the first was like a lion, with wings, representing, as we have reason to believe, the Chaldean kingdom, like the head of gold; the second was like a bear, with three ribs

* Dan. 7.

in its mouth, representing the Medo-Persian empire; the third was like a leopard, with four wings upon its back, representing the Macedonian empire; the fourth beast was so dreadful and terrible, and so exceedingly strong, that it seems there was nothing in nature, with which it could be fitly compared, manifestly representing the Roman empire. Tho these four beasts symbolized the same kingdoms, as the image presented to the imagination of Nebuchadnezzar, yet we are not to consider the latter vision as a mere repetition of the former. In the latter the information conveyed seems to be more particular and extensive, especially as it respects the Roman empire. The three first beasts seem to be presented principally for the sake of introducing the fourth in its proper chronological order; and the fourth beast seems to be introduced principally for the sake of bringing to view a power intimately connected with this beast, and indeed springing up out of him—a power, of which there is not the least intimation in the former vision. This power (which I shall denominate the eleventh horn to distinguish it from the little horn of the he-goat, which may be called the fifth horn*) seems to constitute the grand characteristic feature, the most distinguishing peculiarity of this vision. I am inclined to think, therefore, that the eleventh horn, or the power which it represents,

*Dan. 8:9.

should be considered as the grand subject of this vision. To this dreadful power, therefore, let us direct our chief attention.

The Roman beast had ten horns, corresponding with the ten toes of the image. Among these, the eleventh seemed to spring up very gradually, and almost imperceptibly. The account runs thus. "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped, the residue with the feet of it; and it was diverse from all the beasts that were before it; *and it had ten horns*. I considered the horns, and behold, there came up among them another little horn, before whom there were three horns plucked up by the roots; and behold in this horn were eyes, like the eyes of a man, and a mouth speaking great things."

This horn appears to be denominated *little*, not because it was less than the rest, when at its full growth; for it was ultimately the greatest of all the horns; but because it came up after the rest, and was very small, when they were full grown. When the prophet first saw the tremendous beast, it had only ten horns, all of full growth. While he considered, or while he was considering the ten horns, behold, there came up among them another little horn. It seems that this horn gradually grew greater and greater; till at length it eradicated three of the other

horns; or three horns were eradicated before it, to give it room to expand itself. And it became great, so that its "look was more stout than its fellows."

The eleventh horn, then, represents a power, that sprang up gradually after the ten kingdoms, into which the Roman empire was divided, had arrived at their full strength. We may be sure, then, that it was a power, which was manifested after the fall of the old Roman empire. A. D. 410. It was also a power, which came up among the ten kingdoms, and existed with them for a time, during its infancy, till at length three of those kingdoms were overturned, to give it room. Whether it overturned these three kingdoms by its own strength, or whether it was only the occasion of their being overturned by some other power, does not appear from the vision; nor does it, I think, decidedly appear from the explanation, tho it is expressly said, "It shall subdue three kings." Persons are sometimes said to do those things, of which they are only the occasion. But other features of the eleventh horn are strikingly delineated by the pencil of prophecy, by which the likeness may be recognized by every candid and attentive observer, without the danger of mistake. Dan. 7:21—26. "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

ime came, that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings, that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws; and they shall be given into his hand, **UNTIL A TIME AND TIMES AND THE DIVIDING OF TIME.** But the judgment shall sit, and they shall take away his dominion, and consume and destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

What then is the power or kingdom symbolized by the eleventh horn? What great, peculiar and wonderful power has risen up since the fall of the old Roman empire?—has come up among the ten kingdoms into which that empire was divided?—has risen in a gradual and almost imperceptible manner, from small beginnings? What power has arisen, to give place to which three of those kingdoms, have been eradicated? What

power has appeared, which in a peculiar sense might be said to have eyes like the eyes of a man, and a mouth speaking great things, even very great things? What power has had a look more stout than his fellows or manifested a degree of pride, haughtiness, self-sufficiency, and self-exaltation, above every other? What power has spoken great words against the Most High?—and has thought to change times and laws? What power, with all the above characteristics, has made war with the saints, and has overcome them? Who has worn out the saints of the Most High?—and into whose hand have they been given, until *a time and times and the dividing of time*? Surely a power with all these characteristics, may be easily known. There is one power, to which all these characteristics may undoubtedly be applied; and that is the Papacy, or papal power. It is probable, that not half of them can be applied to any other power with the shadow of plausibility.

That the eleventh horn was designed to symbolize the papal power, seems now to be placed beyond a reasonable doubt; at least in the view of those, who have read what Bishop Newton and Mr. Faber have written upon the subject. Still however, a question may arise, whether that horn represents the Pope or succession of Popes the grand centre and organ of that power; or whether it represents the power itself, and if it represents the power itself, or Papal kingdom,

whether it is the spiritual kingdom, or temporal kingdom, or both. It may not be very easy, nor very important, to decide these points with any considerable precision. It may not be amiss however to remark, that Mr. Faber is "rather inclined to think, that the little horn," that is the eleventh horn, typifies, not the temporal, but the spiritual kingdom of the Pope, that tyrannical ecclesiastical domination, which at first was only a small and harmless kingdom, but which afterwards became a pretended catholic" or universal "empire symbolized in the Apocalypse by a two horned beast, rising up out of the earth or Roman empire, as the little horn rises up out of the ten-horned east."

I shall now endeavor to show briefly, and principally in the words of Mr. Faber, how the characteristics of the eleventh horn will apply to the Papacy or Papal kingdom.

"1. The eleventh* horn was not only to be a small kingdom at its first rise; but it was to be different from all the other horns.—Accordingly every one of the ten kingdoms bounded by the northern nations, were territorial sovereignties; but the papal horn was a spiritual sovereignty. And afterwards, when it had acquired a secular principality by the fall of three of the ten temporal horns

* In quoting from Mr. Faber, I have generally taken the liberty to substitute the word *eleventh*, for *little*, when connected with *horn*.

it still continued to differ essentially from them; being an ecclesiastical and spiritual, as well as a civil and temporal power.

“2. The eleventh horn had eyes, like the eyes of a man. This particular, like the former, serves to show, that a spiritual, not a temporal, kingdom, was intended by the symbol. ‘By its eyes it was a seer; and by its mouth speaking great things and changing times and laws, it was a prophet—A seer *episcopos*, is a bishop in the literal sense of the word; and this church claims the universal bishopric.’ * At its first rise indeed, it presumed not to make so bold a claim. Still nevertheless it was equally a seer, or a bishop within its own proper diocese.

“3. The eleventh horn had a mouth, speaking great things. In his pretended capacity of prophet and vicar of Christ, and in the plenitude of his usurped power, the Bishop of Rome has, at various times, anathematized all who dared to oppose him; has laid whole kingdoms under an interdict; has excommunicated kings and emperors; and has absolved their subjects from their allegiance.

“4. The eleventh horn had a look more stout than his fellows. The Popes have claimed an unlimited superiority over other bishops, their equals in spiritual matters; and have affected greater authority than even sovereign princes in temporal matters. ‘Pope Paul the fourth,’ says the historian of

the council of Trent ‘never spake with ambassadors, but he thundered in their ears, that he was above all princes, that he would not that any of them should be too domestic with him, that he could exchange kingdoms, that he was successor of him who had deposed kings and emperors, and did often repeat, that he had made Ireland a kingdom.’ The popes indeed have pretended that the dominion of the whole earth belonged to them; and strictly acting upon this claim, they have gone so far as to divide all newly discovered countries between Spain and Portugal, assigning to the one the western, and to the other the eastern hemisphere.

“5. The eleventh horn spake great words by the side of the most High, affecting an equality with God. So the Popes have not scrupled to lay claim to infallibility, an especial attribute of God; and have sometimes blasphemously assumed even the name of God himself, and, as such, have impiously received divine honors. Accordingly, they are not offended at being styled, *Our Lord God the Pope; another God upon earth; king of kings and lord of lords.* Nor do they disapprove of the impious flattery, which tells them, *that the same is the dominion of God and the Pope; that the power of the Pope is greater than all created power, extending itself to things celestial, terrestrial and infernal; and that the Pope doeth whatsoever he listeth, even things unlawful, and is more than God.*

Nor yet do they refuse, on the day of their election, to receive the adoration of the cardinals on the very altar, and in the midst of the temple of the Lord of hosts. The other divine titles, by which that *man of sin*, the apostate bishop of Rome, suffers himself to be hailed, are *Our most holy Lord; his divine Majesty; the victorious God and man in his see of Rome; the most great and excellent God; vice God; named God by the pious emperor Constantine, and adored as God by that emperor; the Lamb of God that taketh away the sins of the world; the most holy, who carrieth the most holy.* Lord Lyttleton observes of the age of Henry II. that ‘those times thought it no blasphemy to give to the Pope the honor of God.’

“6. The eleventh horn thought to change times and laws. So the Popes have perpetually changed the calendar by the canonization of new saints, and have departed from the original simplicity of the gospel, by the introduction of an infinite number of superstitious laws and observances, ‘instituting new modes of worship, imposing new articles of faith, enjoining new rules of practice, and reversing at pleasure the laws both of God and man.’ They have even dared to strike the second commandment out of the decalogue, because it so plainly reproveth them for their multifarious idolatry. In short, ‘the wisest and most impartial of the Roman Catholic writers, do not only acknowledge, but are even at pains to demon-

strate, that from the times of Lewis the Meek, who died in the year 840, the ancient rules of ecclesiastical government were gradually changed in Europe by the councils of the court of Rome, and new laws substituted in their place.’

“7. The eleventh horn was to wear out the saints of the Most High, who were to be given into his hand by a formal grant of the secular power,* during the space of three years and a half, or 1260 prophetic days; that is to say, during the same space of time, that the two apocalyptic witnesses were to prophesy in sackcloth, and the persecuted church was to be nourished in the wilderness. Accordingly, when the Pope was constituted Universal Bishop and Supreme head of the church, by the grant of the tyrant Phocas, the saints were delivered into his hand, and placed under his control. They were no longer, as in the primitive church, subject, and that for conscience sake and for the real edification of their souls, to their respective diocesans; but they were now made the spiritual vassals of the *man of sin*, and were in consequence of it soon reduced by him to a state of worse than Egyptian bondage. By the instrumentality of the secular beast, he has already by far the greater

* It is doubtful whether we are to understand from the prophecy that the saints were to be given into the hand of the eleventh horn by a *formal grant of the secular power*, or by the hand of divine providence in some other way.

part of the predicted period, incessantly persecuted and worn out (so far as this present life is concerned) the faithful servants of God, who protested against his corruptions, and refused to partake of his idolatries. These persecutions indeed, like the more ancient persecutions of Paganism, have not always been universal; nor have they always raged with equal violence. They have moreover been greatly checked by the influence of the Reformation, and the consequent warring of the Papal power. Nevertheless the witnesses are still more or less prophesying in sackcloth; they are still throughout popish countries, in a degraded and humbled state; and in this state they will continue in one part or other of the world, to the end of the 42 months.

“8. The eleventh horn was to subdue or depress three out of the ten kings—or three of the first horns were to be eradicated before it.—As the three horns are to be sought for among the ten first horns, we must obviously learn what those ten first horns are, before we can inquire with any prospect of success for the three, which were to be eradicated before the eleventh horn. The historian Machiavel, whom, I cannot but consider, as the best, because the most unprejudiced, judge of the manner, in which the Roman empire was divided, very undesignedly, and little thinking what he was doing, reckons up the ten primary kingdoms, as follows; 1. The Ostrogoths in Mesia; 2. The Visigoths in Panno-

nia; 3. The Sueves and Alans in Gasgoigne and Spain; 4. The Vandals in Africa; 5. The Franks in France; 6. The Burgundians in Burgundy; 7. The Herulians and Thuringians in Italy; 8. The Saxons and Angles in Britain; 9. The Huns in Hungary; and 10. The Lombards, at first upon the Danube, afterwards in Italy. The self-same catalogue is exhibited by that excellent chronologer, Bp. Lloyd—

“These then, upon the concurring testimony of a historian and chronologer, are the ten kingdoms, into which the Roman empire was originally divided, and consequently they are the ten first horns, of which we are in quest. Hence, if three kingdoms were ever plucked before a little kingdom, which arose imperceptibly among the ten primary kingdoms, they must be three, the names of which occur in the preceding list. Accordingly we shall find, that the kingdom of the Herulians, the kingdom of the Ostrogoths, and the kingdom of the Lombards, were successively eradicated, before the little Papal horn, which at length became a temporal, no less than a spiritual power, at the expense of these three depressed primary states—

“As for specifying what powers are now the ten horns, I cannot but consider it as absurd to attempt it. History has decidedly shown, that the kingdoms, into which the Roman empire was divided, never continued long in the same state; nor is it at all necessary for the

completion of the prophecy, that they should have done so—Still however the Roman beast is symbolically represented as having ten horns; because such was the original number, into which the empire was divided.”*

Thus it is abundantly evident, that the Papal power or kingdom, is symbolized by the eleventh horn. When, therefore, the saints shall have been delivered into the hand of the papal power for *a time and times and the dividing of time*, the judgment will sit upon that cruel, tyrannic and tremendous power; its dominion shall be taken away, and itself entirely consumed and destroyed.† Immediately the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High. The Millennium will commence, then, very soon after the termination of the period, denoted by *a time and times and the dividing of time*. If then we can ascertain the length of this period, and time of its commencement, it will be easy to calculate the time of its termination, and thus to ascertain nearly, when the Millennium will commence. It is humbly hoped, that the length and commencement of this period may be ascertained with such evidence, as may appear plausible, to say the least. But in order to prepare the way for this, some other prophecies must be considered.

* Faber on the 1260 years. Vol. 1, pp. 119--147.

† Dan. 7:25, 26.

LECTURE IX.

The first Apocalyptic Beast—The Dragon— The second Apocalyptic Beast.

HAVING attended, with some particularity, to the Roman beast of Daniel, and its eleventh horn, we are the better prepared to attend to other prophetic symbols, that may be supposed to represent the same powers. In the thirteenth chapter of Revelation, we find their pictures drawn in a manner so plain and striking, that surely no candid examiner can easily mistake the resemblance, or doubt what originals they are designed to represent. Though it cannot be expected, that in so brief a discussion, I shall attempt to explain every thing mentioned in this chapter, yet, for the sake of the connexion, it may be proper to insert the whole. “And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast, which I saw, was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion, and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wonder-

ed after the beast. And they worshipped the dragon, which gave power unto the beast, saying, Who is like the beast? who is able to make war with him? And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds and tongues and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain, from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity, shall go into captivity; he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.

And I beheld another beast, coming up out of the earth; and he had two horns like a lamb, and he spake, as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those mira-

cles, which he had power to do in the sight of the beast; saying to them that dwell on the earth, That they should make an image to the beast, which had a wound by a sword and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause, that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred three score and six."

The intelligent reader, tho he may never have thought particularly of the subject before, has now probably been struck with the resemblance between the fourth beast of Daniel, and the first beast described in the chapter. They were alike in coming up out of the sea; each of them had ten horns, each of them seemed too fierce and monstrous to be compared to any beast in nature. No doubt, they must have been designed to represent one and the same power, tho they may symbolize that power in somewhat different respects. "Daniel does not mention the seven heads of the beast, nor does he specially define his form; he only observes, that he was

dreadful, terrible, and strong exceedingly. But John amply supplies this deficiency, by informing us, that he had not only the ten horns, noticed by Daniel, but likewise seven heads; and that his shape was compounded of all the three beasts, which preceded him, the Babylonian lion, the Medo-Persian bear, and the Macedonian leopard;” perhaps intimating that it had the fierceness, voraciousness, and cruelty, and all the other, dreadful qualities to be found in any of these. “No doubt is to be made,” says Bp. Newton, “that this beast was designed to represent the Roman empire; for thus far both ancients and moderns, Papists and Protestants, are agreed. The only doubt and controversy is, whether it was Rome, Pagan or Christian, imperial or Papal.” But that this beast was designed to represent a civil, and not an ecclesiastical, tyranny, may, I think, be established beyond a reasonable doubt. Being the same with Daniel’s fourth beast, no doubt, like that, it represents civil power. But this is not the principal of it. The first beast of Rev. 13: is undoubtedly the same, that is described in ex. 17: “So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet-color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abomination

and filthiness of her fornication. And upon her forehead was a name written **MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.** And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carries her, which hath the seven heads and ten horns." Now as no candid person can possibly doubt, whether this mother of harlots and abominations of the earth, thus drunken with the blood of saints and martyrs, represents the ecclesiastical or Papal power of Rome; so it is manifest, that the beast, upon which she sat—the beast that carried her, must mean some other power. For surely the two symbols, so very different from each other, and so manifestly distinct, could not be designed to represent the same ecclesiastical power. The beast, then, must represent the civil power of Rome.

The angel explains the seven heads of the beast to mean seven mountains; as Rome was built upon seven mountains or hills. The angel also intimates that the seven heads represent likewise seven kings; referring no doubt to the seven forms of the Roman government. "The beast then" says Mr. Faber, "is the secular Roman empire. His

seven heads, (the last being his double, or septimo-octave head) are 1. Kings; 2. Consuls; 3. Dictators; 4. Decemvirs; 5. Military Tribunes; 6. Augustan Emperors; 7, 8. Carlovingian Patricio-Emperors. And this, by the way, seems to furnish another conclusive argument, that the seven-headed, ten-horned beast was designed to represent the civil power, and not the ecclesiastical.

But some suppose, that the civil power of Rome is represented by the dragon, mentioned in Rev. 12:3. "And there appeared another wonder in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." But besides several passages, that seem to intimate, that the dragon is a power different from the civil power of Rome, we are assured in Rev. 20:2, that the dragon is the old serpent, the devil and Satan.

As Satan had a great influence in raising up the Roman empire, and instigated the Romans to commit the most abominable idolatries and all kinds of wickedness, so in relation to his influence upon that people, he is symbolized by "a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." All the Roman persecutions were the persecutions of Satan working in and by the Roman power. The dragon gave to the beast "his power and his seat, and great authority." People worshipped the dragon and the beast by submit-

ting to and applauding the abominable and blasphemous requisitions, which the dragon instigated the beast to make and enforce.

But the two-horned beast is undoubtedly designed to symbolize the Roman ecclesiastical power, or Papal hierarchy; the very same, as the eleventh horn of Daniel's fourth beast. With great probability Mr. Faber supposes, that the eleventh "horn and the two-horned beast represent the very same ecclesiastical power, the one symbolizing it at its first rise and describing it as afterwards having a look more stout than its fellows, and as influencing the actions of the whole ten-horned beast; the other symbolizing it, when it had grown up into a catholic empire, by having had the saints delivered into its hand."

I shall add a short explanation of some of the principal characteristics of the second or two-horned beast, taken mostly from the writings of Mr. Faber, to whom I feel peculiarly indebted for the light, which he has afforded upon the prophecies, relating to the Roman empire, the Papacy and Mahometism.

"1. The second beast sprung up out of the earth, and is described as being another beast perfectly distinct from the first. In the language of the Apocalypse, the earth denotes the Roman empire." This presents another resemblance between the eleventh horn and the two-horned beast. As the eleventh horn

rose up out of the ten-horned beast, so the two-horned beast is represented as rising up out of that, which is another symbol of that which is symbolized by the ten-horned beast. Probably the reason, why the second beast was not represented as rising out of the first was the incongruity of one beast's rising out of another. As the second beast rose out of the Roman empire therefore, we must look to the Roman empire for the spiritual power, which is symbolized by the second beast. "There accordingly we find the ecclesiastical empire of the Pope. The sixth head of the temporal beast long claimed and exercised supremacy over the church. But in the year 606, the tyrant Phocas constituted Pope Boniface supreme head in spirituals, and bestowed upon him the title of *Universal Bishop*. In this year then the second beast, or the universal empire of the Pope, arose out of the earth. And it has ever been the policy of its ruler to separate it from the temporal empire, to keep it perfectly distinct as an *empire within an empire*, and never suffer it to lose its prophetic character of '*another beast*.'

"2. He had two horns, like a lamb. As the secular beast is represented with seven heads and ten horns, so the ecclesiastical beast appears with only one head and two horns. Now since we have already seen, that the secular beast under his last head is the divided Roman empire under the line of

Carlovingian emperors; the ecclesiastical beast under his single head, who has co-existed and co-operated with the secular beast, must necessarily be the corrupt church of Rome under the line of those pretended universal bishops, the Popes. The Roman empire having existed under seven different constitutions is described by a beast with seven heads; but the Catholic church of Rome, never having existed under more than one form of government, namely the Papal, is therefore described by a beast with only one head.

“This head, however, is furnished with two horns. In the language of symbols, horns are kingdoms; consequently the horns of an ecclesiastical beast must be ecclesiastical kingdoms. Now I know not what idea we can annex to an ecclesiastical kingdom, subservient to the head of an ecclesiastical empire, except that of a regular organized body of ecclesiastics, subject primarily to their own immediate superior, and ultimately to the head of the whole empire. If the church of Rome, then, be intended by the second beast, and the Pope by the head of that beast, it must comprehend two such ecclesiastical kingdoms; that is, it must comprehend two regularly organized bodies of ecclesiastics, distinct from each other, and subject primarily to their respective superiors, and ultimately to the Pope.—I am inclined to think with Bp. Newton, that the

two horns are the Romish clergy regular and secular. The first of these classes comprehends all the various monastic orders; the second comprehends the whole body of parochial clergy. These two classes, I conceive, to be the two ecclesiastical horns or kingdoms of the catholic empire of the Pope. In every particular they answer to the character of horns, being two distinct regularly organized bodies, subject to their own particular superiors, and ultimately to the Pope, the head of the whole empire."

From my great respect for Mr. Faber, I have quoted these observations concerning the two horns of the second beast. Honesty however requires me to say, that I have some doubt of their correctness. I am not satisfied, that these two horns were designed to symbolize any particular kingdoms, or powers, or governments, or orders of men, or any objects whatever. It is nothing unnatural, that a lamb should have two horns. Had there been any other number, I should have concluded without hesitation, that they were particularly symbolical; or if there had been any particular explanation or history given of either, or both of them, as of the principal parts of Nebuchadnezzar's image, I should have concluded that they were designed to represent some particular objects. I am rather inclined to think, that these horns do not represent any particular objects, any more than the mouth or feet of the first beast.

Tho the orders of the Papal clergy, mentioned by Mr. Faber, are undoubtedly parts of the ecclesiastical beast, yet it is doubtful whether they are to be considered as any parts in particular. As the design of mentioning the mouth and feet of the secular beast, was undoubtedly to characterize the beast, and not to symbolize any particular object, so it appears most probable, that the ecclesiastical beast is represented as having two horns, like a lamb, merely to characterize that beast, and show that in some respect it was like a lamb. This idea also Mr. Faber includes in his explanation. "Now when we recollect that the second beast is styled a false prophet, Rev. 19:20, we can scarcely doubt, but that the symbol was so constructed in allusion to his spiritual character. Accordingly the two ecclesiastical horns claimed to be the only servants of the Lamb of God, and affected to be like him in meekness and humility. Solemnly devoting themselves to a life of celibacy, and ever engaged in a round of religious ceremonies, they appeared to the deluded populace to be saints indeed, far removed from all the cares and vanities of this transitory world. And in order that this impression might not be too soon worn off, new saints were, at seasonable intervals, added to the calendar, and their names enrolled with those of the real servants of the Lamb, the holy apostles of the primitive church. Even the sovereign

pontiff himself, who had a look more stout than his fellows, delighted nevertheless to style himself with sanctified hypocrisy, the *servant of the servants of God.*" I am disposed to think that the *two horns like a lamb* were designed to characterize the Papal beast, as a professed follower of the Lamb of God; and that whatever appearance of the Christian religion, or pretension to evangelical holiness, or to authority from Christ, have ever been discovered in the Papal kingdom, whether in the Popes, cardinals, archbishops, bishops, priests, monks, nuns, or other members of the Papal communion, are to be considered as symbolized by the *two horns like a lamb*. But if I could for a moment suppose, that any particular part of the second beast was designed to represent any particular class or order of catholics, I should have no hesitation in concluding, that the head with the horns, was designed to represent the Pope, the pretended vicar of Christ, and head of the church universal.

3. "But notwithstanding his lamb-like appearance, he spake as a dragon. The church of Rome, like a true child of that old serpent the devil, forcibly established and supported idolatry; claimed a proud superiority over all temporal dominion; advanced her interest with all the wily cunning of the serpent; anathematized and persecuted to death the faithful servants of Christ; and esteemed every lye and every imposture, which advan-

ced her authority, a laudable and even pious fraud. *That no faith is to be kept with heretics*, is a well known maxim of this genuine offspring of the father of lyes. *That kings excommunicated by the Pope, may be deposed and murdered by their subjects*, is another of her maxims. That the end sanctifies the means, and that it is lawful to do evil that good may come, have been the avowed principles of the Jesuits," who have been the most zealous promoters of the Papal cause. Her draconine cruelty and ferocity need no proof. Where Pagan Rome has slain her thousands, Papal Rome has slain her ten thousands. 'The fourth council of Lateran decreed, that all heretics should be delivered to the secular power to be extirpated—If a man had but spoken a light word against any of the constitutions of the church, he was seized by the bishop's officers. If any taught their children the Lord's prayer, the ten commandments, or the Apostles' creed, in the vulgar tongue, that was criminal enough to bring them to the stake, as it did six men and a woman at Coventry in the Passion week, 1519!'

“Here it may be observed, that while the first or secular beast is represented as making war with the saints and overcoming them, it is no where said, that the second, or ecclesiastical beast, and the image which he set up, should do more, than cause them to be killed. The above cited decree of the council of La-

teran, shows how exact the prophecy has been in this particular. The eleventh horn has always worn out the saints, by causing them to be killed, or delivering them over to the secular arm, not by literally slaying them itself. 'Who can make any computation,' says Bp. Newton, 'or frame any conception, of the numbers of pious Christians, who have fallen a sacrifice to the bigotry and cruelty of Rome? Mede has observed from good authorities, that in the war with the Waldenses and Albigenses, there perished of these poor creatures in France alone, *a million*. From the institution of the Jesuits, to the year 1480, that is, in little more than thirty years, 900,000 orthodox Christians were slain. In the Netherlands alone, the duke of Alva boasted, that within a few years he had dispatched to the amount of 36,000 souls, and those all by the hand of the common executioner. In the space of scarcely thirty years, the Inquisition destroyed by various kinds of tortures 150,000 Christians. Sanders himself confesses, that an innumerable multitude of Lollards and Sacramentarians were burnt, throughout all Europe; who yet, he says, were not put to death by the Pope and bishops. but by the civil magistrates; which perfectly agrees with this prophecy; for of the secular beast it is said, that he should make war with the saints, and overcome them.'

“4. He exerciseth all the power of the first beast before him. Cardinals, prelates, and monks, were long the prime ministers of the European sovereigns. The names of Wolsey, Ximenes, Richlieu, and Mazarine, are handed down to posterity as the most intriguing and ambitious of statesmen. The second beast indeed is properly an ecclesiastical person; but he intermixes himself much in civil affairs. He is the prime minister, mover, and adviser of the first beast. He holds an empire within an empire, claims a temporal authority, as well as spiritual; has not only the principal direction of temporal affairs, but often engages them in his service, and enforces his canons and decrees with the sword of the civil magistrate.” The idea of the second beast’s exercising all the power of the first, is strikingly represented in Rev. 17. One of the symbols is indeed different; but as the powers represented are certainly the same, the idea is no less clearly conveyed. The mother of harlots is represented as riding upon the secular beast. As the rider directs the beast that bears him, and exercises the power of the beast according to his own pleasure; so the ecclesiastical Roman power is represented as exercising and directing the civil power. “In the former symbol Popery was described as the coadjutor and instigator of the temporal beast; in the present symbol it is represented in the plenitude of its power, riding trium-

phantly upon the neck of kings, and exalting its authority far above those of its secular colleague.

“5. He causeth the earth and all that dwell therein to worship the first beast, whose deadly wound was healed—Since it is impossible for the Roman empire to be literally worshipped, the adoration here spoken of must mean a devotion to those principles, by which the empire was equally made a beast, both under its Pagan and its Papal emperors, both under its sixth head and its last. Those principles consisted in the worship of images and the persecution of the saints. It was the second beast who by his influence caused the whole Roman earth once more to adopt them under Popery, as it had heretofore adopted them under Paganism, it was the second beast who made an image for the first, and caused all men to fall down and worship it.

“6. He doeth great wonders, in order that he may make fire come down from heaven on the earth in the sight of men. ‘Miracles, visions, and revelations, are the mighty boast of the church of Rome, the contrivances of an artful cunning clergy, to impose upon an ignorant laity.’

“Nor has this claim to supernatural gifts been made solely during the thick darkness of the middle ages. An anonymous Popish writer even of the last century insists upon the miraculous powers of the church of

Rome down to the then present time, and enumerates many miracles, which he avers to have been performed, since the era of the Reformation. At the conclusion of his catalogue of saints, endowed with such powers, he observes, that all the persons so conspicuous for these supernatural gifts were zealous members of the Catholic church; meaning doubtless to intimate, that if the Catholic church, (so the Papists think proper to denominate the church of Rome,) were not the only true church, its members would not have possessed those gifts. Here then we have another instance of the manner, in which the church of Rome proved itself to be the *only true church*, by lying wonders. When that point was once established; when the strong faith of a determined Papist once admitted the reality of those miracles, and when once he drew from them the desired conclusion, that, since none but the true church could perform them, the church of Rome, whose members did perform them, must doubtless be the only true church. The rest would follow of course; no salvation can be had out of the true church; therefore the church of Rome possesses an undoubted power to anathematize and excommunicate all heretics.

“7. He deceiveth them that dwell on the earth, by means of those miracles, which he had power to do in the sight of the beast, saying to them that dwell on the earth, that

they should make an image for the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

Mr. Faber has clearly proved, that by *the image of the beast*, we are not to understand the likeness of the beast, or an image resembling the beast; but an image belonging to the beast. "It is only natural therefore to suppose, that the making an image to the beast means making an image for the use and worship of the beast, and consequently that the image of the beast imports, not the effigies of the beast, but the image, which the beast adored.

"That such is the proper interpretation of the expression, will yet farther appear, if we consider the context of the whole passage. It was by false miracles, that the ecclesiastical beast induced the inhabitants of the earth to set up this image for the secular beast. Accordingly we are informed by Bp. Newton, that, 'miracles are thought so necessary and essential, that they are reckoned among the notes of the Catholic church; and they are alleged principally in support of purgatory, prayers for the dead, the *worship of saints, images, and relics*, and the like (as they are called) Catholic doctrines.' One of the grand idols of the Romanists is the

Virgin Mary. 'They beg of her,' says Jurieu, in express terms, whatever is desired from God; heaven, pardon of sin, grace, repentance, victory of the devil. It is not enough to pray to the virgin; you must adore her. Every knee must bow to her, adoring her as sovereign queen of men and angels. And this adoration is not to be mere external adoration, but internal.—Those, who well perform these services, tho never so negligent of their duty toward God, tho villains, robbers, debauchees, they cannot be damned, because they have been clients of the virgin. This they prove by innumerable examples of those, whom the virgin hath by strange miracles brought back, as it were, from the gates of hell; because they have been her votaries. And as an evidence how pleasing this adoration is to the virgin, she hath wrought more miracles within these last seven or eight hundred years, than God hath wrought since the creation, by Moses and the prophets, by Jesus Christ and his apostles, and by all the saints together. Her images have spoken; they have sung; they have resisted the fire and the hammer; they have soared in the air, like birds; they have sweat blood; and oil and milk have run from them. Some of them have been turned into flesh; they have wept, lamented, groaned; they have made the lame to walk, the blind to see, the deaf to hear. They have cured all kinds of diseases, and wrought all sorts of prodig-

gies. For these reasons people will go to the end of the world to visit these consecrated images. They kiss them, fall down before them, and render them an external worship, accompanied with a most fervent internal devotion.—That which we have discoursed concerning the virgin may be applied to saints proportionably. There is no folly or extravagance, that we have now related, but every order of monks say such like of their founder and author; the Cordeliers and Capuchins of their St. Francis; the Jacopins, of their St. Dominic, and in general of all the pretended saints of their orders; they are more holy than seraphim; they raise the dead; they heal all diseases; the whole creation is subject to them.’ Another of the Popish idols is the consecrated wafer, or sacramental bread, the worship of which naturally followed the monstrous doctrine of transubstantiation. This likewise has been honored by its own proper miracles.—The worship of images, which began very early to infect the church, and which was first openly established by Pope Boniface the fourth in the year 607, was ultimately confirmed by the second council of Nice in the year 787.

“It is further said, that the second beast had power to give life to the image, so that the image should speak, and cause the death of those who refused to worship it. We have already noticed some marvellous in-

stances of the speaking and moving statues of the virgin; and I doubt not but that they did appear to the deluded populace both to speak and move. The prophecy teaches us, that it was the ecclesiastical beast that enabled them to perform these functions of rational and animal life; and the event has proved the truth of the prediction. The ridiculous puppets, which were held forth as gods to the blind adoration of the secular beast, were so contrived with internal springs, as to be easily worked by a concealed operator; whose voice at proper intervals seemed to issue from the mouth of the miraculous image. At the Reformation, nothing tended so much to wean the people from their attachment to idolatrous superstition, as the public exposure of these contemptible tricks of the Popish ecclesiastics,

“To these idols, thus impiously set up to be the gods of the Christian church, it may be said with truth, that no fewer human victims have been immolated, than to the demons of Paganism. One special mark of heresy was a refusal to worship images; and that refusal, like the similar refusal of the primitive Christians to adore the idols of the Gentiles, never failed to subject the martyrs under Popery to the horrors of the most dreadful of deaths. While every impunity and abomination, both in practice and doctrine was tolerated and sanctioned by the adulterous church of Rome; those holy and godly

men, whose sole crime was a determined rejection of the poisoned cup of the mystic harlot, were inhumanly persecuted and tormented.”

It has been shown in what sense the image of the beast, supposing it to mean the images that the Papists invented for the Roman world to worship, was made to speak, and to cause them that would not worship it to be killed. There is no occasion therefore to suppose that the image of the beast was really some living power; as some have supposed it to be the Pope, the Carlovingian empire, &c. If the image of the beast had been designed to represent a real power, no doubt it must have been one enormously wicked, like the secular and ecclesiastical beast; and as upon this supposition it must have been firmly and intimately leagued with them in working abomination, it must have received also of their plagues, and together with them have been cast into the burning lake. But we have no account of any punishment's being inflicted upon the image of the beast. “And I saw the beast and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse and against his army. And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshipped his image. These both were cast alive into a lake of fire burn-

ing with brimstone.”* It is manifest from the connexion, that the false prophet here means the same as the two-horned beast. As nothing is said of punishing the image of the beast with them, we may conclude, that this image was incapable of either deserving or receiving punishment.

Perhaps some may think, that in a book of symbols like the Revelation, idols would not be called an image. I must acknowledge, that this objection appeared so plausible, that it was with much hesitation that I adopted Mr. Faber’s explanation of the image of the beast; and it was not till after repeated readings and very close consideration, that I was fully convinced of its correctness. More than once I despaired of ever feeling satisfied with regard to the import of this symbol, or supposed symbol. To receive light and satisfaction upon such a subject under such circumstances, is like the day-spring to the benighted, bewildered, way-worn traveller. It is possible, that the considerations, which relieved my mind, may prove equally satisfactory to some, who may have been distressed with the same difficulty. These considerations have been partly stated in the preceding pages. It may be farther remarked, that the book of Revelation does not consist wholly of symbols; as might be shown by numerous citations. Tho it may sometimes be very difficult to determine whether Christ speaks *plainly* or by *parable*; yet it is not a difficulty,

which is confined to this part of the bible. And not only in the scriptures, but in many human compositions it is often difficult to decide, whether the author meant to be understood figuratively or literally. And we must determine, whether an expression in Revelation is to be understood literally or symbolically, very much in the same manner, as we determine, with regard to expressions elsewhere, whether we are to understand them figuratively, or literally. The Revelation does not appear to differ in the nature of its language so widely from other compositions, as many imagine. The principal difference seems to be, that in the Revelation there is a greater abundance of figures, and those figures are pursued to a greater length. As some compensation however for the obscurity arising from the number and extent of the figures, they seem to be used with greater precision, than in almost any other composition, except the kindred prophecies. But to return to the subject. The word *image*, as used in the phrase under consideration, appears to be partly literal, and partly symbolical—literal, as it expresses something of the same kind—symbolical, as an individual is made to represent a multitude. If the *beast* had represented a great number of beasts, the case would be similar. There are however in the Revelation and other parts of prophecy several cases very nearly or exactly similar. A king, is often made to represent a kingdom; that is, one man is made to

represent a great number of men; the *man of sin* represents a succession of men; a day often stands for a year, and a woman for a church, or one human being for a great number of human beings. Thus every difficulty in the way of supposing the *image of the beast* to represent the idols worshipped by the beast and others, appears to be removed.

Mr. Faber appears to have understanding to count the number of the beast; which he has probably done with more clearness and certainty, than any other man. From this, he most clearly demonstrates, that the *first beast* must mean the Roman empire. But as the discussion cannot be conveniently presented to those, for whom these Lectures are principally designed, on account of its connexion with the Latin and Greek languages, I shall not attempt an abridgment.

“With regard to *the mark of the beast*,” says Mr. Faber, “I think with Sir Isaac Newton, that it is the *cross*. This symbol has been abused by the Papists to the purposes both of the most infernal cruelties, and the most childish superstition. This was the very symbol, worn by all those, who at the instigation of the Pope undertook those diabolical expeditions against pretended heretics, which were thence denominated *crusades*.” I must confess, that I have some doubt whether Mr. Faber is correct in his explanation of the *mark of the beast*. I have no other to offer, however, as I have not yet been able to form an opinion upon the subject.

LECTURE X.

The period of 1260 Days, or Years.—The Time of the End.—The Commencement of the Millennium.

HAVING gained some acquaintance with Daniel's fourth beast, and with the seven headed, ten-horned Apocalyptic beast, each of which represents the Roman empire; and also with the eleventh horn of Daniel's fourth beast, and with the second Apocalyptic beast, both representing the Papacy or the ecclesiastical kingdom of Rome, we are now in some measure prepared to attend to the following inquiry,

When did the period of **A TIME AND TIMES AND THE DIVIDING OF TIME** commence? It is said of the eleventh horn in Dan. 7:25. "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand, until a time and times and the dividing of time." This *time and times and the dividing of time*, is the period, during which the saints of the Most High were to be in the hand of the eleventh horn, or, which is the same thing, in the hand of the second or two-horned beast; the period, during which this dreadful

persecuting power should be engaged in wearing out the saints of the Most High. This then must be the period, in which the second beast was to "cause that as many as would not worship the image of the [first] beast should be killed;" and this, no doubt is the period, in which all the enormities and horrors of Papal persecution were to shock the world. When then did Papal persecutions begin? or rather, when were the saints of the Most High delivered into the hand of the Papal hierarchy, that that relentless and tremendous power might persecute them, and cause them to be killed, and wear them out from generation to generation?

Bp. Newton supposes that this period commenced when the Pope was established as a temporal prince, in the eighth century. This excellent writer seems to suppose, that the Pope must be a temporal prince, or have the power of a temporal prince, in order to be capable of receiving the saints into his hand for the purpose mentioned in scripture. Now it is manifest, that, if the Papal power, should persecute and slay the saints directly and in his own name, he must be a temporal prince. But this is not the practice of the Papal power; nor is it written in the scriptures of truth, that the eleventh horn, or the man of sin, or the two-horned beast, or the false prophet, should thus directly persecute and slay the saints of the Most High. But the eleventh horn was to have the saints delivered into

his hand; he was to have great influence and power over them, of some kind, so that he could wear them out; and the two horned beast was to CAUSE them to be killed. But this does not imply, that he must have any degree of civil power, or authority. It must be incorrect, therefore, to conclude that the saints were given into the hand of the Papacy in the eighth century, merely from the circumstance, that in that century the Pope, the head of the Papacy, became a temporal prince. As far as that circumstance is concerned, it might have been a thousand years before, or a thousand years after. But still it is manifest, that the Papacy must have great power of some kind in order to cause that the saints should be killed; and that they wear them out from age to age. And this power the Papacy had. The second beast *exercised all the power of the first.* This power he could direct and use, as he pleased. While the mystic Babylonian woman was riding triumphantly upon the beast, she could turn and direct him whithersoever she would and cause him to trample in the dust whomsoever she pleased. Now the question is, not When did the mother of harlots take the sword for she is not represented as having a sword but, When did she mount the tremendous and all-conquering beast? When did she prepare to ride forth in vengeance and fury, against those who refused to taste the poison of her golden cup, that she might tread them down

as the mire of the streets, by the iron hoofs of her faithful beast? Speaking of this event, Mr. Faber observes with great modesty, and think with much probability, "It seems most probably to be the year, in which the Bishop of Rome was constituted supreme head of the church, with the proud title of *Universal Bishop*; for by such an act, the whole church, comprehending both good and bad, both the saints of the Most High, and those who were tainted with the Gentilism of the apostacy, considered individually, was formally given by the chief secular power, the head of the Roman empire, into the hand of the encroaching little (or eleventh) horn. This year was the year 606, when the reigning emperor Phocas, the representative of the sixth head of the beast, declared Pope Boniface to be *Universal Bishop*. And the Roman church has ever since shown itself to be that little (or eleventh) horn, into whose hands the saints were then delivered, by styling itself with equal absurdity and presumption *the Catholic*, or universal church.

And now let us inquire, how long a period is denoted, by "*a time and times and the dividing of time.*" There is no doubt, that primarily *a time* denotes a year; *times*, two years, and *the dividing of time*, half a year, making in the whole three years and a half. But the question is, whether this period is literally three years and a half, or a longer time? Altho the saints might be delivered in -

to the hand of the eleventh horn in a shorter time than that, yet surely so short a time would not be sufficient for the horn to wear out the saints. It is manifest, that the eleventh horn, tho denominated *little*, from its being so small at first—yet it is manifest, that this horn was designed to represent a great, extensive and mighty kingdom; and there is abundant reason from scripture to believe, that this kingdom was to wear out the saints during a great part of its existence. Surely then the period under consideration must be more than three years and a half. Now it is worthy of particular notice, that in the symbolical representations of the prophecies, the symbols are generally made to represent objects vastly greater than themselves. Thus Daniel's four beasts are made to represent four great empires; the ten horns of the last, to represent ten kings, or kingdoms; and the eleventh horn, to represent a kingdom vastly greater, and more important, than either of the ten. A great number of other similar cases might be mentioned. Is it not reasonable to conclude then, that the period, we are considering, must be very much longer, than three years and a half?—nay, that it must be several hundred years? And we may be assured that it must be several hundred years from a consideration of the time, during which the saints have been persecuted, and worn out, by the Papal power. There are certainly some instances, mentioned in the bible, where

a day is made to represent a year. Num. 14:34. "After the number of the days in which ye searched the land, even forty days each day for a year, shall ye bear your iniquities, even forty years." Ezek. 4:4—6. "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days, that thou shalt lie upon it, thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days. I have appointed thee each day for a year." "We find that Daniel's famous prophecy of 70 weeks has been proved by the event of our Lord's advent to mean 70 weeks of years, or 490 years." When it was said to Nebuchadnezzar in Dan. 4:25. "They shall wet thee with the dew of heaven, and seven times shall pass over thee," these seven times no doubt mean seven literal years. But it is remarkable, that in this dream the tree was even greater than the person, whom it represented. We are not to think it strange, therefore, that the seven times should mean no more than seven years. From these considerations, it appears very evident, that the period under consideration consists of as many years as there are days in three

years and a half; allowing according to the ancient reckoning 360 days to a year. According to this calculation the whole period is 1260 years. And this, I believe, is almost universally the opinion of those, who are qualified to judge upon the subject. Those, who are well acquainted with the prophecies often speak of the period of 1260 years, as tho it were a matter fully established, and generally known. Mr. Faber entitles one of his books "A Dissertation, &c. relative to the GREAT PERIOD OF 1260 YEARS;" as tho it were generally known, what period is thereby designated. On the whole, the evidence appears so clear, as in my mind to preclude the shadow of a doubt.

Having ascertained the commencement and length of the *time and times and dividing of time*, it is easy to calculate its termination. Beginning at the year 606, and reckoning downwards, 1260 years will give the year 1866, as the termination of the period—the year of sweet release to the saints of the Most High, after a cruel bondage to the Papal and imperial beast, of more than a thousand years.

The termination of this long and gloomy period, will be a grand jubilee to the Christian world; an era more gloriously distinguished than any other, from the ascension of Christ to the commencement of the Millennial day. This era will be distinguished by other glorious events, besides the entire

deliverance of the saints from the iron grasp of Romish tyranny.

It is very remarkable, and to some it may appear wonderful, that a period of three years and a half is mentioned no less than seven times in the bible.* There is indeed some variety in the manner of expressing it, but in each place the period amounts to just 1260 days, allowing 360 days to a year, or time, and 30 days to a month. And there is not the least reason to doubt that in each instance they are symbolical or prophetic days, representing 1260 years; and not only so, but that they are all designed to express one and the same period, commencing most probably in the year 606, and ending in the year 1866. The very circumstance of this period's being expressed in different words, and in several places, appears to be some evidence in favor of the conclusion, that in each case the same period is represented. Very great additional evidence might be derived from the circumstances in most or all the cases, where the period is mentioned. Some of this evidence, I hope to be able to bring to view, and also to show what are some of the great events, that are to take place at the conclusion of this period.

The termination of the 1260 years will be distinguished not only by the deliverance of the saints from the Papal and imperial beasts

* See Dan. 7:25 and 12:7. Rev. 11:2,3. and 12:6,14. and 13:5.

but also by the destruction of both those beasts. In Rev. 13:3—5. it is said of the imperial beast. "And I saw one of his heads as it were wounded to death, and his deadly wound was healed; and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth, speaking great things and blasphemies; and power was given unto him to continue forty and two months."

Tho the apostle saw the Roman beast with his seven heads standing together, yet it is manifest from the explanation of the angel in Rev. 17:10. that these heads should be successive. "And there are seven kings; five are fallen, one is, and the other is not yet come."

The question now arises, Under what head was the beast existing, when brought upon the stage, as related in Rev. 13? It seems very manifest, from what is said of him, that he was existing under the head, that had been as it were wounded to death, and his deadly wound was healed; and he seems to be brought to view immediately after his deadly wound was healed, when the dragon in the profusion of his liberality had given him "his power and his seat and great authority." It appears then, that it was from the time that the deadly wound of one of his heads was healed, that the beast was to continue forty and two months, that is 1260 prophet-

ic days. Which then of the heads of the beast was wounded unto death? and when, and how, was it healed of the deadly wound? There seems to be no doubt among commentators with regard to the head. It was undoubtedly the sixth, or imperial head. How it was wounded and healed, is a point, upon which they are not so well agreed. I am decidedly of opinion with Mr. Faber, that the deadly wound was given about the time of Constantine's conversion to Christianity; and that the wound was given by the sword* of the Spirit, which is the word of God—the “sharp two edged sword,” which John saw proceeding out of the mouth of Christ, when he first appeared to John in Patmos; and that the wound was healed, when the Roman power again relapsed into idolatry and persecution. The sixth head commenced in the person of César Augustus, about thirty years before the birth of Christ. The Roman empire was then sunk in idolatry. About the middle of the first century, when Christianity had spread to a very considerable extent, the Romans commenced the dreadful work of persecuting Christians. From that time persecution continued to rage for a considerable part of the time for 250 years. But in attempting to extirpate Christianity, the Romans were fighting against God, and could not prevail. Christians became more and more numerous, and were dispersed

* Rev. 13,14.

throughout the Roman empire. At length the emperor Constantine became a professed disciple of Jesus, and persecution and idolatry ceased. Then the old, idolatrous, persecuting Roman beast appeared to receive a deadly wound in its sixth or imperial head.

“A beast” says Mr. Faber, speaking of symbolical beasts, which prophecy exhibits, “A beast is a tyrannical, idolatrous empire. The life of a beast, therefore, or the vital principle whereby he is a beast, must necessarily mean his tyranny and idolatry. Consequently the death of a beast, must be the very reverse of his life; that is to say, a beast is slain, not when a temporal empire is subverted, but when he ceases to be a beast, by abjuring his idolatry and tyranny. So again, as the death of a beast is his abjuration of tyranny and idolatry, the revival of a beast is his relapsing a second time into tyranny and idolatry. This being the case, the ten-horned beast received his deadly wound, and ceased to be, at the period, when Constantine embraced Christianity, and became the protector of the church; and his deadly wound was healed, and he began again to be, when Phocas set up a spiritual tyrant, to wear out the saints; and when the empire relapsed into idolatry—The five preceding heads simply fell, they died as it were, natural deaths, and continued Pagan from their first rise to their fall. But the sixth head was to be slain. Like its five

predecessors, it was to be Pagan at first, but not to continue so. It was to cease to exist as the head of a beast.—Not that all temporal authority was to be annihilated throughout its dominions; but simply its life, or the principle whereby it was the head of a tyrannical, idolatrous empire, was to be taken away. Yet notwithstanding its being thus slain, it was after a certain period to revive; its deadly wound was to be healed; the vital principle of bestiality, which was for a time extinct, was again to be infused into it; it was once more to become the living head of a beast, or an empire in direct opposition to the gospel; and all the world was to go a wondering after the new idolatry of the revived beast, as they had formerly wondered after his old Pagan idolatry. Accordingly we learn from history, that the Roman beast was slain, or ceased to be, under his sixth Head; that the empire continued, as a Christian state, under the same sixth head; and that under the same sixth head likewise it revived, and once more came into existence, as a beast. In the year 313 then, when Constantine published his famous edict for the advancement of Christianity, the beast was wounded to death in his sixth head; and in the year 606, when he delivered the saints into the hand of an idolatrous, spiritual tyrant, his deadly wound was healed; he became a living anti-evangelical power, and he completely resumed all his functions in his former Pagan character.”

Agreeably to this view of the subject, it seems, that the beast revived in his sixth head in the very year, and at the very moment, when the saints of the Most High, were given into the hand of the eleventh horn, or Papal beast; and that the very act which thus delivered the saints, revived the beast. Hence it is obvious, that as the forty and two months, which the beast was to continue, began at the same moment, as the *time and times and dividing of time*, during which the saints were to be delivered into the hand of the eleventh horn, and as they are periods of the same length, they must end together; and they are really one and the same period. When therefore the saints are delivered, the beast will cease to continue; or it may seem more proper to say, that when the beast shall cease, the deliverance of the saints will be completed. It seems natural to conclude, therefore, that the saints will be delivered by the destruction of their dreadful enemy, the beast. And is not this agreeable to what is noted in the scriptures of truth? Does it not appear, that the beast is to be taken in the very act of warring against the saints? Nor shall he fall alone. His old friend, and partner in wickedness, with whom he had been so firmly leagued, and so zealously engaged in working abomination, for so many ages, shall fall with him, Partakers in the same enormities, they shall drink together of the same cup of indignation

and wrath. Behold then their awful doom. Jesus appears as a glorious conqueror. And he hath on his vesture and on his thigh, a name written, **KING OF KINGS, AND LORD OF LORDS.** The angel standing in the sun, cries with a loud voice, saying to all the fowls that fly in the midst of heaven, "Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them and the flesh of all men both free and bond, both small and great. And I saw the beast and the kings of the earth and their armies gathered together against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet, that wrought miracles before him, and with which he deceived them that had the mark of the beast and them that worshipped his image. *These both were cast alive into a lake of fire burning with brimstone.*"*

At the end of the 1260 years, the holy city shall cease to be trodden under foot by the Gentiles; the mystic witnesses will cease to prophesy in sackcloth; and the mystic woman will come up from the wilderness. I place these together for the sake of brevity, and because they appear to be intimately connected. We read of them in Rev. 11:1—3,

* Rev. 19:

and 12:6,14. "And there was given me a reed, like unto a rod; and the angel stood saying, Rise and measure the temple of God, and the altar, and them that worship therein. But the court, which is without the temple, leave out and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot *forty and two months*. And I will give power unto my two witnesses, and they shall prophesy *a thousand two hundred and threescore days*, clothed in sackcloth. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days—And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place; where she is nourished for *a time and times and half a time* from the face of the serpent."

There seems not the least reason to doubt, that the holy city will be trodden down, the witnesses will prophesy in sackcloth, and the woman will be nourished in the wilderness during one and the same period—a period of 1260 prophetic days, or years. Even if we could not ascertain the meaning of these symbols, as it must be taken for granted, that they refer to important events, they might be sufficient to characterize the termination of the 1260 days, or years, as an era peculiarly important. But it is confidently believed, that the meaning of these

symbols is not entirely sealed from Christians of the present generation. If some circumstances relating to these symbols, have not yet been correctly explained, yet I cannot but think, that most of them have been explained with such a degree of clearness and force of evidence, as is suited to give great satisfaction to humble, candid inquirers, who delight to take fast hold of prophetic instruction. Particularly to discuss them here, however, would protract this part of these Lectures to too great a length. A few observations must suffice.

There seems no reason to doubt that the holy city in this passage means the visible church; that by its being trodden under foot of the Gentiles means, that it is infested and overwhelmed by false professors, who have a name that they live, while they are dead in trespasses and sins—who say they are Jews and are not, but do lye—who pretend that they are Israelites indeed, while they are in heart Gentiles and of the synagogue of Satan. We have only to look to Rome to see, that the holy city has long been trodden under foot by such pretended Jews, such lying Gentiles, who have really no lot nor part with the true Israel of God.

But even in Rome, within the limits of the mystical Babylon, God has always reserved to himself some, who would not bow the knee to the harlot's idols, nor kiss her images. We are not to suppose, however, that

they were ever reduced to so small a number, as two; tho their number, no doubt, has been generally small, compared with the 144,000, that were sealed at the Reformation. The witnesses are represented as being two, probably because, that is the least number which, according to scripture, is sufficient to prove a fact by testimony. "In the mouth of two or three witnesses shall every word be established." The two witnesses probably represented hundreds even in the darkest times of Papal delusion. These were God's witnesses. They often showed the wicked around them, that they had something to say on God's behalf. They testified against the abominations of the secular and ecclesiastical beast. No wonder, they should prophesy in sackcloth. But when the 1260 years shall be ended, the Lord's witnesses will arise, and put on their beautiful garments, and the days of their mourning shall be ended.

The woman that fled into the wilderness undoubtedly represents the true church, and probably symbolizes the same persons, as the *two witnesses*, considered in somewhat different respects. No doubt the dragon made use of the beast, and indeed of both beasts, as his instruments in persecuting the woman. But at the end of the 1260 years, when both beasts shall go into perdition, they will then be able to persecute the spouse of Christ no more. Leaning on her Beloved,

she will come up from the wilderness, she will leave the desert, and upon the height of Zion she will shout. "Alleluia, for the Lord God omnipotent reigneth."

Mr. Faber is decidedly of opinion, that the Mahometan kingdom, or apostasy, was destined to continue exactly through this same period of 1260 years; that it commenced in the year 606, and that it will end in the year 1866. If so it will add one more very important distinction to this period, and to the era of its termination. I have very little doubt that Mr. Faber is correct upon this point, as well as upon most other great points, relating to this wonderful period. His reasoning upon this subject, however, is too long and intricate, to admit of inserting even an outline in these Lectures.

But however it may be with regard to Mahometan abominations, there is no doubt that the close of the 1260 years will be greatly distinguished by the divine dealings with the Jews. When it was inquired how long it should be to the end of certain wonders, which Daniel had been inspired to foretel, the prophet "heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him, that liveth forever and ever, that it shall be for *a time, and times and an half*; and when he shall have accomplished to scatter the power

of the holy people, all these things shall be finished.”

There seems very little reason to doubt, that by the *holy people* here we are to understand the Jews. At the end of the 1260 years, God will have accomplished to scatter this people, or he will cease to scatter them; or begin to gather them; or they will be completely gathered, and no more be in a scattered state. At this distinguished era then, we may expect that God will begin to gather his ancient people in his church, and perhaps to bring them back to the land of their fathers, or that he will have completed this gathering and restoration.

The termination of the 1260 years then will be an era scarcely less interesting to the Christian, than the commencement of the Millennium itself. And no doubt many passages of scripture, that are often applied to the Millennium, were more particularly designed to apply to this era. Then, we have reason to believe, will commence what Mr. Mede calls *the reign of the mountain* in distinction from *the reign of the Stone*, which commenced at the birth of Christ, or rather at the beginning of the gospel dispensation, when the vail of the temple was rent in twain. At the end of the 1260 years, the stone cut out of the mountain without hands, shall have fallen upon the image and broken it to pieces; and then the stone will begin to be a mountain, and continue increas-

ing, till at the commencement of the Millennium, it will fill the world. At the end of the 1260 years what is called *the latter day glory* may be said to begin; at least in one very important sense, it may be said to begin. Then shall Zion arise, and shake off the dust and ashes, with which she was covered for 1260 years, she shall lay aside her sackcloth, in which she prophesied through the same dismal period; she shall arise and shine; a happy degree of her light will be come, and in a great measure the glory of the Lord will be risen upon her; she will look forth as the morning—as the morning after a long and dreary night—she will “look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.” As the church can never be terrible, except to her enemies, she can hardly be said to be terrible in the Millennium, when she will have no enemies to contend with. It is probable the church will be more terrible to her enemies from the end of the 1260 years to the beginning of the Millennium, than in any other period of her whole existence, in time or eternity. At the end of the 1260 days, the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; many nations shall flow unto it; all other nations shall be flowing unto it; tho all nations shall not actually flow unto it, until the Millennium. In short, at the end of the 1260 years, a pe-

riod will commence, which for the sake of distinction at least, may be called **THE TIME OF THE END**, a period that will be really more bright and glorious, and desirable, than many have imagined even the Millennium will be. But the *time of the end* will not be the Millennium. Tho the imperial and ecclesiastical beast, or in other words, the beast and the false prophet, will be gone into perdition; tho Papal superstition and idolatry will be no more; tho Mahometan delusion will probably be entirely eradicated; tho the bible will be read in every tongue; tho many will have run to and fro, and knowledge will be greatly increased; tho the vail that has been so long upon the heart of the Jews in reading the Old Testament, shall be in a great measure taken away, and great numbers or the whole of the stock of Israel shall be regrafted into their own olive; tho vast improvements will have been made in all the useful arts and sciences, still the Millennium will not have arrived. Tho great encroachments will have been made upon Satan's kingdom at the *time of the end*, that kingdom will not then be destroyed; tho Satan will be much more limited in his operations, than before, yet he will not be cast out. Tho war may not rage so extensively, it will not cease; nor will Satan, the great instigator to wars and fightings, be cast out from the earth, and confined to the bottomless pit, till the blessed

and glorious **THOUSAND YEARS** shall actually begin.

We have seen, that probably the 1260 years will terminate, and the *time of the end* commence, in the year 1866. The question now arises, How long will be *the time of the end?* and when will the Millennium commence? Tho I would by no means feel confident with respect to a future period, upon which the torch of prophecy has hardly cast a single beam of light, yet I am inclined to think, that *the time of the end* will be a period of 75 years, and that the Millennium will commence in the year 1941.

It seems that a considerable length of time must elapse from the end of the 1260 years, to the beginning of the Millennium. Very much rubbish, a great part of the sweepings of dark and filthy ages, will be to be cleared away. Tho at the end of 1260 years, the church will have the ascendancy, and no weapon formed against her shall prosper; yet considerable time must be necessary for her to put all her enemies under her feet. It is doubtful, whether at that era one quarter part of mankind will be real Christians. Great, very great things must be done therefore during *the time of the end*, for the introduction of the Millennium. Surely a hundred years, nay two hundred years would be a very short period, for the accomplishment of all this. If it were not that the Lord has promised to *hasten* the glorious day, when a

little one shall become a thousand—when the people shall be all righteous, and shall inherit the land forever,* we might reasonably conclude that *the time of the end* would be a period of three or four hundred years. But he will hasten it, and probably he will hasten it faster and faster, as the day approaches nearer and nearer. Then the faithful heralds of salvation will not have to take up the bitter lamentation, that they have labored in vain, and spent their strength for nought—that year after year, they have stretched forth their hands to disobedient and gain-saying people. Houses of public worship will then be thronged; and congregations will seem to be all eye, all ear, all attention. The children of Zion will be increased by thousands and by millions. The earth will seem to bring forth in a day, and a nation to be born at once. In seventy five years therefore may be accomplished what might seem the work of hundreds.

That the time of the end is to be a period of 75 years, is by no means a mere conjecture of mine. It is the decided opinion of Mr. Faber; which he mentions repeatedly in his work on the 1260 years. Speaking of the prophet Daniel, Mr. Faber observes “He teaches us that 75 years will elapse between the termination of the 1260 years, and the commencement of the time of blessedness, or the Millennium. Hence it seems most rea-

reasonable to conclude, that these 75 years constitute what Daniel styles *the end*, or *the time of the end*; as being that short portion of intermediate time, which cuts off and divides the great period of 1260 years, from the great period of the Millennium." The passages upon which this remark is grounded is Dan. 12:7,11,12. "And I heard the man clothed in linen, which was upon the waters of the river when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever, that it shall be (that is the end of wonders predicted) *for a time, times, and an half*; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. —And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Here are three periods mentioned. The first is the famous period of 1260 prophetic days, or years; the second is 1290; and the third 1335. We have seen, when the first period probably begins and terminates. This then may be considered as a period well known to those who are well acquainted with the prophecies. But the other two are nowhere else mentioned in the bible; and as there seems to be no other point of time intimated, from which the commencement of either

of them can be dated, we are necessitated to conclude, that they commenced with the first; and consequently that the second will close 30 years after the first; and that the third will close 75 years after the first. The close of the second, no doubt, will mark some very important era. There is no doubt, that the third period will terminate at the commencement of the Millennium. "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." If all must be blessed who arrive at that era, then surely that era will be in the Millennium; for as there is no true blessedness to the wicked, the time, when all shall be blessed, must be in that glorious period, that is predicted and promised, when all shall know the Lord from the least unto the greatest.

We may conclude therefore as the third period will end 75 years after the first, and as the Millennium will begin at the termination of the third period, that the Millennium will commence 75 years after the close of the 1260 years; and that the duration of *the time of the end* will be 75 years.

If, then, the 1260 years commenced in the year 606, they will terminate in the year 1866; and if the opinion is correct, that the Millennium will commence 75 years after, then that glorious period will begin in the the year 1941.

LECTURE XI.

The Millennium more than a literal thousand years.—Argument from an expression in the Second Commandment.—The period between the coming of Christ and the Millennium represented as comparatively nothing.—The waxing old of the earth and heavens.—The period between David and the Millennium short, compared with the Millennium.—Meaning of the thousand years mentioned in Rev. 20:—The Millennium 360,000 Years.—Objections answered; So long a period inconceivable.—The earth must be overstocked with inhabitants.—Nearness of the day of judgment.

WE come now to consider the Third general Inquiry,

What will be the duration of the Millennium?

To some, it may possibly appear like trying to inquire the length of a thousand years. But the inquiry is really a serious one; and surely there is no more impropriety in inquiring what is the meaning of this phrase in such a book as the Revelation, than to inquire what is meant by a locust, or a serpent.

The first question, that naturally occurs respecting the *thousand years*, is whether

they are literal or prophetic years? If they are understood as prophetic, it may be still asked, whether they represent a definite period, or one that is indefinite? and if a definite period, what is its length?

The first question is, Will the Millennium consist of a thousand literal years, or a thousand prophetic years? To me it is very evident that the Millennial years are to be understood as prophetic years, and that they represent a period vastly longer, than the literal meaning of the expression.

I endeavored to show, in the first Lecture that the bruising of the serpent's head by the Seed of the woman, implies that by far the greater part of the human race will be saved; nay that almost the whole of mankind will be saved. But if almost all the human race are to be saved, when are they to be gathered into the fold of Christ? Surely not before the Millennium. That long period of nearly 6000 years could afford but "here and there a traveller" in the strait and narrow way. Nor are the great majority of the human race, nor indeed any considerable part of mankind, to be brought in, after the Millennium. The period between the Millennium and the end of the world, will be a *little season*. It will be little, compared with the amount of all preceding periods; and no doubt, as it is mentioned in connexion with the Millennium, it will be short compared with that period; and if the Millennium is to

be only a literal thousand years; the period after, cannot be supposed to be more than twenty or thirty years. Besides, during that little season, there will be a great declension in religion; Satan will be let loose to devour the nations, and a considerable part of mankind will take up arms against the saints. We must look to the Millennium, then, for such a gathering of the people to Christ, as shall constitute the great majority of Adam's race. But granting (what I am very much disposed to grant) that all, who live and die during the Millennium, will be heirs of the kingdom and blessed indeed, can we suppose, that almost the whole of the human race will live in the course of a literal thousand years? It is indeed probable, that during one thousand of Millennial years, more people will live upon earth, than all that had lived before; but to suppose, as some have done, that they will be more than a thousand times as many, appears to be extravagant, not to say wild. I can by no means suppose, that a sufficient number will live in one thousand years to answer the prediction of bruising the serpent's head. I should therefore be constrained to believe, from this consideration alone, if there were nothing else, that the Millennium will be more than 1000 years.

There is a remarkable passage in the second commandment, which seems clearly to show, that the Millennium will continue

more than a thousand years. "For I the Lord thy God am a jealous God, visiting the iniquity of fathers upon children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me and keep my commandments." By *thousands* here we are unquestionably to understand thousands of generations. To say that God will show mercy to thousands of people, would be saying very little comparatively, and surely, not the ten thousand millionth part of the truth. But it seems very manifest from the connexion, that it refers to generations. And this is agreeable to the opinion of Poole, Orton, Scott, and Adam Clark. Upon this passage Mr. Clarke strikingly remarks, "What a disproportion between the works of *justice* and *mercy*! justice works to the third or fourth, mercy to *thousands* of generations." But if the Millennium is to continue but 1000 years, all the generations of the world according to the usual method of computation, so far from amounting to thousands, will not amount to a quarter of *one thousand*. Perhaps some may object, that the word *thousands* here is meant to express what is called a round number, and does not mean any definite number. But even allowing this to be the case, can we suppose *thousands* to mean less than 240? Suppose a general should say, that his army consisted of thousands, what should we

think to find the whole number of his men less than 240? There is no doubt, that the *thousands* here mentioned should be understood, as expressing an indefinite number; but we cannot suppose it to mean less than one thousand. Probably it means *many* thousands. Surely then the Millennium must be a period much longer than 1000 years.

When the prophets speak of gospel-days, they often carry our views forward to the Millennium, without considering the intervening period. Thus Jacob prophesied concerning Shiloh, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, till Shiloh come; and unto him shall the gathering of the people be." This seems to imply, as tho the people were to be gathered to Shiloh immediately after his coming. I will produce one more instance, as a specimen, from Is. 11: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." After giving some account of the qualifications of this righteous and glorious branch, the prophet goes on to describe the happiness of the Millennial state. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid," &c. If the prophets thus pass over nearly 2000 years, as unworthy of their notice, when about to speak of the Millennium, may we

not conclude, that most probably that period will be more than 1000 years?

The bible informs us, that the earth shall wax old like a garment; and of the heavens it is said, "They all shall wax old as doth a garment." Do the heavens or the earth begin to manifest any marks of decay? Is there any reason to think, that the sun shines with less effulgence, than it did in the beginning of time? or that the planets run their races with less vigor, than when they were first launched from the hand of Omnipotence? And is the earth waxing old, and becoming unfit for use? So far from it, that it seems but just beginning to come into use. Scarcely the hundredth part of the earth has yet been cultivated to such a degree as to deserve the name of culture. The earth was made to be inhabited. "He created it not in vain," says the prophet, "he formed it to be inhabited."* But by far the greater part of it has not yet been inhabited; nor has the hundredth part of it yet been inhabited, as it may be—as it will be. And can we suppose, that ninety-nine hundredths of a planet, made on purpose to be inhabited, will be waste for 6000 years, and then be inhabited only 1000 years? nay less than 1000? for the Millennium must commence some hundreds of years before the earth will be replenished. But the earth is not only to be inhabited; but it is to be worn out by culture. Will it wear

*Is. 45:18.

out in 1000 years? China has already been cultivated for more than twice that period. The earth wear out in 1000 years! In that short period it will scarcely be subdued; at least some of the rough, rugged, rocky, or miry places, may be hardly conquered in that time. How many thousand years then must elapse, before the earth will wax old as a garment!

We have seen in a former Lecture, that evil doers shall be cut off; but those that wait upon the Lord shall inherit the earth. "For yet a very little while, and the wicked shall not be; yea thou shalt diligently consider his place, and it shall not be; but the meek shall inherit the earth, and delight themselves in the abundance of peace. The righteous shall inherit the earth forever." There seems to be no solid ground for the opinion, that the latter part of this passage means, that the righteous shall inherit the land of heaven forever. The connexion shows it to be confined to the earth. It is the very same place, from which the wicked shall be exterminated. The word *forever* must be understood here, as in several other places, to mean a very great extent of time. Thus it is said, that "the earth abideth forever." There are other passages, which represent the triumphant reign of the saints on earth as being *forever*. The stone, cut out of the mountain without hands, is to become a great mountain, and fill the earth, and last

forever. Thus it is manifest, that the mountain is to last in the earth forever. The God of heaven will set up a kingdom, that shall not be destroyed; and the kingdom shall not be left to another people, and it shall stand forever. God says to Zion, "I will make thee an *eternal* excellency, a joy of many generations. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land *forever*—A little one shall become a thousand, and a small one a strong nation."* Surely no person can doubt, whether these passages are descriptive of the blessed state of the church during the Millennium; and this state is represented as being *forever*—as being *everlasting*. Must we not conclude, then, that the Millennium, which is thus represented as everlasting, will be more than 1000 years?

But the argument does not rest wholly, nor principally, upon the meaning of the words *forever* and *everlasting*, thus simply considered; but considered in contrast with *a little while*. "Yet a little while" says David, "and the wicked shall not be." This does not mean merely that the wicked, who were then alive, would be removed from the earth in a little while. It was equally true, that the righteous, who were then upon

* Is. 60:15,19—22.

earth, should be removed in a little while. But in a *little while*, there would be no wicked upon earth. His place should be diligently considered, and not be.* The wicked should have no place on earth. But the meek were to inherit the earth, and delight themselves in the abundance of peace. This *little while* then was the whole lapse of ages, from the days of David to the Millennium, almost 3000 years. Compared with the Millennial period, 3000 years is to be considered a *little while*. If in this reckoning then 3000 years is to be considered a *little while*, how long must be the period denoted by *forever* and *everlasting*? Surely it cannot be short of hundreds of thousands of years.

And now let us go to the book of Revelation, where the Millennial period is particularly mentioned, and where alone it is mentioned as being 1000 years; and see what farther light we can gain respecting its duration.

In the first place it may be observed, that this wonderful book is in a great measure a book of symbols. This is intimated in the beginning of the book. "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things, which must shortly come to pass; and he sent and signified it by his angel unto his servant John." The revelation was *signified*, or made known by signs, or symbols. Accordingly, we find

* Ps. 37:10,

in this book an account of more symbolical representations, than in any other book in the bible. Almost every revelation contained in this book, is more or less presented by symbols. Accordingly the highly favored apostle had a view of seven stars and seven golden candlesticks, which were particularly explained as symbols. Some of the other representations, mentioned in this book, are explained, as being symbols. It is worthy of observation, that the symbol is generally, and perhaps always, either really or apparently less than the object symbolized. Even the stars are apparently much less than the angels or pastors, that they represent. Both the true church, and the false church, are each represented by a woman. The Roman empire is represented by a beast, &c.

Are we to suppose, that when time is mentioned in such a book as this, it is to be understood literally? Is it not much more reasonable to conclude, that, when any portion of time is mentioned, it is designed to represent a much longer portion? Accordingly we have seen, that the period of 1260 days, which, with some variety of expression, is mentioned five times in this book, undoubtedly represents 1260 years. In almost all other instances, in which time is expressed in this symbolical book, it appears to be the opinion of most commentators, that much more than the literal import of the expressions is signified. In the opinion of commenta-

tors in general there is one grand exception. It is the Millennial period, the thousand years we have been considering—a period, which appears incomparably more important than any preceding. Is it not very astonishing, that commentators should apply the magnifying glass of symbolic representation to all the instances, in which time is mentioned in the Revelation, except to this, which is most important of all?—nay far more important than all the rest? If any of the periods mentioned in Revelation is to be considered an exception to the general rule, surely it should be any other, rather than this. Nay, if we were certain that every other expression of time in the whole bible were to be understood literally, yet surely the THOUSAND YEARS must be understood as prophetic.

The church is represented as being in the wilderness 1260 days. These undoubtedly mean 1260 years. The glorious and triumphant state of the church on earth is predicted to last a thousand years. Can we suppose, that this period, which the prophets foresaw with such rapture, and foretold in such glowing and magnificent language—which they so labored to describe—can we suppose that this blessed period of a thousand years, is to be really shorter, than the woful period of 1260 days? Can we suppose, that the period of mourning, lamentation, and wo, which the church must linger out in the wil-

derness is really longer than the period of her rejoicing? Can we suppose, that when God speaks of the church's tribulation, he makes a year signify 360 years; but that in speaking of her triumph, a year is dwindled down in its signification, to mean no more than a literal year? Is this the manner of the Most High? Is this the manner of Him, who, while he visits the iniquities of fathers upon children unto the third and fourth generation of them that hate him, shows mercy unto thousands (of generations,) of them that love him, and keep his commandments? Is it the manner of the glorious Jehovah, whose nature and whose name is *love*? Does he thus magnify his indignation and wrath upon his dear people, and as it were diminish the expressions of his goodness, his mercy, his grace? Is this the manner of him, who said to his afflicted people, "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee?" To one who is jealous for the Lord God of hosts, is it not shocking to admit a thought so dishonorable? Surely, *surely* the language of the exceeding great and precious promises, which God has made to his church, is to be interpreted in at least as great an extent, as wide a latitude, as the language, which expresses his displeasure and vengeance. If there were a difference

in the expression of these things, it would be the other way; his promises must be understood in a larger sense, than his threatenings. His work of punishment, especially the punishment of his dear people, is his strange work; but his works of love and mercy and grace and salvation, are most peculiarly, and most eminently his own; they are his unspeakable delight. The thousand years of the church's peace and glory on earth must be prophetic, or symbolic years, representing a period vastly longer than their literal import.

The question now arises, Will the Millennium be 360,000 years? Mr. Faber seems to take it for granted, that the Millennium is a definite period; that, if it is more than a literal thousand years, it must be 360,000; tho he seems doubtful which it will prove to be. Others who are decided in favor of what may be called the *long Millennium*, suppose it will be a very long indefinite period, perhaps hundreds of thousands of years.

That the Millennium must be very nearly 360,000 years appears to be probable from what has been said; and I am inclined to think, it will be exactly that period. I believe in every other instance mentioned in the bible, in which any portion of time represents a longer portion, a day is put for a year; except that the word day is often used to denote a period of indefinite length. In those cases, however, the word day seems to be

used as nearly synonymous with time. From the many scripture-examples, in which a day represents a year, does there not appear to be a very strong probability, that the Millennial years are to be so understood; and that that blessed period will continue 360,000 years?

But some may be ready to inquire, Why may we not expect the Millennium to continue 365,000 years, if a day represents a year? This is indeed possible. But as the three years and a half are interpreted to mean 1260 days, which allows only 360 to a year. I am inclined to think, that the Millennium will continue 360,000 natural years; or (what will amount to the same,) 365,250 of 360 days each.

To this long period however some may be ready to object, as some have objected: "360,000 years! This is too much; it is too great; it is inconceivable!" Has not the great Jehovah given an answer to such objectors? "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.*

I know of but two objections of any plausibility, that have been offered against the *long Millennium*. In the first place it is said, that the earth will be overstocked with inhabitants. But we have seen, that in that

* Is. 55:8,9.

blessed period, the earth will bring forth by handfuls—in vast profusion. And who can calculate or anticipate the wonders, that may yet be effected by chemistry. It is possible that wholesome food may be manufactured in the greatest abundance from substances that are now considered of very little value. God can easily feed his people with manna or quails, as he did the Israelites. But after all, the answer to this difficulty, which appears most satisfactory, is, that the Lord can provide. Does it not appear too much like limiting the Almighty, to make this objection? I am inclined to think it is a difficulty, which God has left, on purpose to try our faith; and surely, if our faith is a quarter as strong as Abraham's was, it will not be staggered with such a difficulty as this. It is a difficulty, arising merely from our ignorance—a difficulty, which involves no contradiction, nor absurdity. Ignorance and unbelief are ready to ask, "Behold if the Lord would make windows in heaven, might this thing be?"* But those, who are strong in faith, giving glory to God, can rejoice, that with God all things are possible; that he will accomplish his purposes in the best manner, whatever difficulties may seem to forbid; they will patiently wait with the assurance, that what they know not now, they shall know hereafter.

* 2 Kings 7:2.

It has also been objected, that the scriptures represent the day of judgment as near; which can hardly be consistent with the *long Millennium*. Such words as *near, distant, great, small, &c.* must be understood as merely relative. From the days of Daniel to the accomplishment of some of his prophecies, the time was to be long; and yet it was not so long, as from the days of the apostles to the day of the general judgment, even if the Millennium is to be only a literal thousand years. If the bible does represent the day of judgment, as actually near, with what is the intervening time compared? If an event, which is nearly 3000 years distant, is considered near, what event can be considered as remote? Surely not any that took place before it, since the beginning of time; for 3000 years cannot be considered a short period compared with 4000. But if we compare it with an event in eternity, or with eternity itself, even 360,000 years may be a short period; and the day of judgment may be considered as near, tho the *long Millennium* is to intervene.

As at death our accounts are to be sealed up to the day of judgment, there may be a kind of propriety in representing the judgment as near, on account of the nearness of death, as death may be considered in a certain sense, as introducing us to judgment.

But after all, I am not certain, that the bible does, either directly or implicitly, rep-

resent the day of judgment as near. There are passages, that represent the coming of Christ as near; but he is represented as coming, in other senses and at other times, besides his coming to judgment. I would gladly see it proved, if it can be proved, that the bible represents the day of judgment as near. Tho I would by no means speak confidently upon this point, yet I am inclined to think, that all the passages of scripture, that represent the coming of Christ as near, refer to some other coming, besides his coming to judge the world.

The apostle Peter indeed represents Christians as “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. This probably means the day of judgment, or the end of the world, which will immediately precede the day of judgment. It is not said, however, that this day is near. Christians may be looking for, and hasting unto, a day that is very remote.

On the whole, the more I think of the subject, the more I am confirmed in the doctrine of the *long Millennium*; the more confident I am, that it will be a period of 360,000 years. By no means, however, would I have any one receive my confidence as an argument separate from the reasons, on which it is founded. Search the scriptures for yourselves. There

are many, which I have not adduced, which appear to furnish arguments to prove the point. Search them, for yourselves; cry after knowledge, lift up your voice for understanding, plead with the Father of lights, that you may be enabled to judge and know for yourselves. And let us all remember, that it is much more important that we should possess the temper of the Millenarians—that we should exert ourselves to bring on the blessed day, than that we should know its duration.*

* I was induced to believe in the long Millennium, by a sermon from the glowing pen of President Nott. To him I am indebted for some of the arguments adduced in this Lecture. But, as I have not the sermon at hand, and have not read it for several years, it is impossible for me to acquire knowledge my obligation more particularly.

LECTURE XII.

Importance, Methods and Means of attending to the Prophecies and the Signs of the Times.—The Duty and Importance of being supremely devoted to the Advancement of Christ's Kingdom.—Expostulation with such as are unwilling.

HAVING considered what will be the state of the world during the Millennium; when it will commence, and how long it will continue, the most important inquiry, at least as it respects ourselves, by far the most important inquiry, yet remains to be considered. It becomes us most seriously to inquire, What are these things to us? Are they designed as mere speculations to amuse curiosity? or are they addressed to conscience, with a most solemn commission to engage our hearts and hands? This leads us to the Fourth general Inquiry,

What duties are inculcated by the subject of the Millennium?

Are we not called upon, my brethren and friends, to examine this subject with more attention, than we have done; at least those of us, who have not made it our particular study before? My object in addressing you, has not been so much to instruct you directly, as to call your attention to the subject, that you

may instruct yourselves. Even if I have been so happy as to communicate to you some degree of information upon one of the most noble and most interesting subjects that can possibly engage the attention of men or angels, you cannot expect long to retain what you have acquired, without attending farther to the subject by yourselves; but if you will faithfully improve the means, with which God has furnished you upon this subject, you may gain much more clear, thorough, extensive, and delightful views; you may increase your present stock of information upon this subject, thirty, sixty, or a hundred fold.

Let no one be discouraged from this pursuit from an apprehension, that the prophecies and promises cannot be understood, till they are accomplished. The exceeding great and precious promises would scarcely have any preciousness, if we could not understand them. With regard to the promises, there is no doubt, that the greater part of them may be understood in a good degree, before their accomplishment. And tho some of the prophecies may be more difficult, it is my decided opinion, that the greater part of them, that have been accomplished, have been understood, before their accomplishment. Daniel understood the prophecies of Jeremiah respecting the desolations of Jerusalem;* and this knowledge seems to have been of vast importance, as it respected the welfare of Zion. Saints who were waiting for the con-

* DAN. 9:2.

solation of Israel, about the time that Christ came, were no doubt induced thus to wait, from understanding something of the prophecies relating to his coming. With regard to some of the prophecies of Daniel, it is said, "Whoso readeth, let him understand." But some alas, at the present day would tell us, "Whoso readeth the unaccomplished prophecies, let him not attempt to understand." But if we cannot understand, why should we read? And yet concerning some of the most difficult prophecies, concerning the prophecies contained in the Revelation, it is said, "Blessed is he that readeth, and they that hear, the words of this prophecy, and keep those things which are written therein." What if great and good men have had very different and various opinions concerning the Millennium? What if many of their opinions must have been incorrect? Must we conclude, that nothing can be known upon the subject? Might we not with equal propriety draw the same conclusion concerning almost every branch of study? Upon such a principle, we might sit down, fold up our hands, and indolently conclude, that the precept is unreasonable, which requires us to take fast hold of instruction. Let us remember, that "great men are not always wise;" and that no one is infallible. The most learned and most accurate may make mistakes; and these mistakes may be discovered and corrected by persons comparatively ignorant and weak.

It is not impossible, that a child may discover the meaning of some prophetic passage, that had eluded the scrutiny of both the Newtons. Tho some parts of the scriptures are hard to be understood, especially some parts of the prophetic scriptures, let us not be discouraged. They are designed to exercise our spiritual senses,* to improve our faculties, to try our patience, to try our faith. If the task be arduous, let us apply ourselves to it with so much more resolution and assiduity. No doubt the great reason, why most Christians are so ignorant of the prophecies, is because they have made so little exertions to know them.

Let us then study the scriptures diligently, prayerfully and daily, and endeavor to learn what the Lord has promised and predicted, concerning that great and blessed period, when the earth shall be full of the knowledge and glory of God.

Various methods may be pursued to gain a knowledge of the prophetic scriptures; and that method, which is best for one, may not be best for all. To study the scriptures with advantage, however, in any method, in order to become acquainted with the doctrines, precepts, promises, threatenings, or predictions of the bible, it is vastly important, not to say indispensable, that we should be well acquainted with the history, which the bible contains. More than half of both the Old

* Heb. 5:14.

Testament and the New, is history; and the other parts of the bible are so interwoven and connected with the historical parts, that it seems impossible to gain much acquaintance with the former, without considerable knowledge of the latter. In the second place, in order to understand any difficult part of the scriptures, or any other writings, it is important to ascertain, as far as possible, the design and general scope of the writer; and also to consider the immediate and remote connexions of the passage. A familiar acquaintance with scripture history, and particular attention to connexion, will undoubtedly afford a person more assistance in understanding difficult passages, than a knowledge of all the learned languages. In order to gain a knowledge of the prophetic scriptures, it may be of great use to attend particularly to the symbols, that are mentioned in the various parts of the bible; especially to those symbols or signs, that are more or less particularly explained by the pen of inspiration; such as Abraham's horror of great darkness, Joseph's dreams, and others, that he interpreted, the burning bush, &c. &c. Abundance of these may be found in the historical writings of the prophets and evangelists. If I do not greatly mistake, the most striking and important parts of these symbolical representations are *particularly* significant, while circumstances less striking and important are sometimes mentioned, merely

to complete the picture without any particular typical import. No doubt persons have often wearied themselves in attempting to conjecture the spiritual meaning of certain parts of parables, which really have no spiritual meaning; while others have fallen into the more dangerous extreme of concluding, that a symbolical representation had no particular meaning, because they could not immediately discover it; or because great and good men have had very different opinions of its meaning. A great number of the sacred symbols, God has been pleased most clearly and most fully to explain; and this he has undoubtedly done, to give us some idea of the import of symbolic language, and to enable us to understand those, that are not divinely explained. To ascertain the meaning of the unexplained symbols, we should proceed with care and caution, with patience and prayerfulness, with fear and trembling; we should suppress the sallies of the imagination and of passion, and let every thing be decided by reason, enlightened and guided by scripture.

If we would understand the difficult prophecies, we should pay particular attention to those which are easy. Some prophecies are easy in consequence of the plain and easy language, in which they are expressed; some are rendered easy by their fulfilment; and others by the explanation, which God has given of them. After we are well acquainted with

those that are easy, we are prepared to investigate such as are more difficult. If interpreters of prophecy had proceeded as gradually and as cautiously from things easy and well known, to such as are unknown and difficult, as the interpreters of nature have done, the science of the prophecies would probably be considered equal in point of clearness, certainty, and extent, to the science of natural philosophy. And there is no doubt, but that most Christians in the common walks of life, might gain a very respectable acquaintance with the prophecies, without neglecting any duty, if their attention could be properly directed. Within one hundred years, it is probable, that the study of prophecy will be considered a branch of common education, no less than the study of arithmetic.

A distinguished writer has observed, "A distinct general view, or outline, of all the essential parts of the study in which they are engaged; a gradual and judicious supply of this outline; and a due arrangement of the divisions, according to their natural order and connexion, appear to be among the best means of enlightening the minds of youth, and of facilitating their acquisition of knowledge." This remark may be of great use in studying the prophecies. The outline, which I have attempted to draw in the preceding Lectures, imperfect as it is, may perhaps be found useful to the youthful student.

One of the best methods of ascertaining what information God has given us relating to the Millennium, may be to read the bible through with a particular view to this object, to note in a book made for the purpose, under distinct, appropriate heads, the chapter and verse of every passage, that appears to relate to the subject, and then consult the passages referred to under each head, with a particular attention to their connexion. Many passages will be found, which I have not had room to mention in so small a work. Great advantage may be derived from consulting Scott's Commentary upon such passages, as may appear obscure. Those, who have a sufficient acquaintance with history, may gain much light and satisfaction from the writings of Bp. Newton and Mr. Faber. I would not be understood however as intimating, that I consider these writers correct in all their opinions. In some points they have undoubtedly failed; and whether Mr. Faber is correct in supposing Antichrist to be a power different from the *man of sin*, I have not yet been able to form a decided opinion; tho I fear he is wrong.

But, my brethren and friends, we have something else to do in relation to this subject, besides attending to the prophecies. Are we not called upon, with a voice equally loud and clear, to attend to the *signs of the times*? It is only some of the most prominent and important of these, that we have been able to

consider, in these Lectures; and these we have noticed in a very cursory and imperfect manner. If it is interesting, laudable and important, for the statesman and merchant to observe and consider the signs of the times in relation to the kingdoms of this world, how much more interesting, important and laudable, must it be for those who are waiting for the consolation of Israel, to consider the signs of the times, as they relate to the kingdom of heaven. With what solemn, tender and trembling solicitude, did we watch the signs of the times, during the late war. How did our hearts exult, when we could discover the least tokens of an honorable and lasting peace. And shall we not be equally solicitous with regard to every indication of that blessed period, when war shall entirely cease; when we shall be entirely free from the dismal apprehension—when the art of war shall be unstudied and unknown! and not only when war shall cease, but when those dreadful lusts and passions, whence wars and fightings proceed, shall be, not merely restrained, but almost entirely extirpated; and when the cessation of war shall be only a part, and comparatively a small part, of the blessings, that shall constitute the blessedness, which God has promised. If we could feel indifferent to the signs of such a time—of such a period, would it not seem enough to make the stones cry out, and the beasts of the field rise up in judgment against us?

But how shall we gain a knowledge of these important signs? In reply to this question, I shall make a few remarks. It was observed in a former Lecture, that in order to have a clear view of the wonders of the present age, we must have some acquaintance with former ages—we must know something of history. For this purpose, you will permit me to recommend to you three books, which I consider better than any other. In the first place, I would recommend the bible, which is incomparably the best book, that ever was written, not only upon doctrines and duties, but also upon history. By this book we are led back to the foundation of the world, and into the abyss of eternity—to the eternal purposes of Him, who worketh all things after the counsel of his own will. In this book the history is all true and impartial; the facts are selected and arranged by infinite wisdom; and so related, as strikingly to show their importance, and connexion with the kingdom of God. Next to the bible, I would recommend Edwards's History of Redemption. It is probable that no man uninspired ever wrote a more valuable book upon the subject of history than this. To gain a clear idea of the signs of the times, however, something more is necessary. I very much regret, that after making diligent search for several years, I have been unable to find a compend of history, that I can in all respects recommend. Perhaps no book is more needed for

the benefit of the rising generation, than a well-written work of this kind. Whelpley's Compend of History, tho in some respects very imperfect, is probably the best work of the kind, that has yet appeared. It unites two grand excellencies, which I have not found in any other. It is in general very interesting, and in a good degree serious. With regard to the present state of the world, I know of no book, to which I can refer the young reader for complete information. Horn, Staughton, Lord and Brown have published books upon missions, which may doubtless be read or consulted with advantage. But missions constitute but a single feature of the present age. Much valuable information upon the present state of the world, with regard to religion, may be collected from the Christian Observer and Panoplist. A work that has been more particularly devoted to this object, and is still devoted to it, from week to week, is the Boston Recorder. It is probable, that no where else in so short a compass, shall we find so much information, upon this subject, as in this excellent paper. Next to a good compend of History, a well written volume of a moderate size and price, upon the happy and distinguishing characteristics of the present age, appears to be most desirable.

A private weekly meeting, held by a select number of friends either male or female, for the purpose of reading select portions of

religious intelligence, from the Panoplist or Recorder, and conversing together upon the wonderful works of grace and mercy, that God is now accomplishing in the world, may be attended with great advantage; especially if such meetings are introduced and concluded with fervent effectual prayer. The advantage of such meetings, however, will depend very much upon the temper and ability with which they are conducted. There is reason to fear, that social reading is sometimes almost useless, in consequence of the very imperfect manner, in which it is performed. As very few are capable of reading to others, with even tolerable propriety, what they have not read before, it may be advisable for those who read in these meetings, to devote a little time to prepare themselves to perform this important exercise in the best possible manner. If those, who take the lead in these meetings, are sufficiently qualified, their usefulness may be greatly increased by having them open for the attendance of all who may be disposed. The monthly concert for prayer, is in some places conducted in a manner very similar to what has now been described. It seems exceedingly desirable, that such meetings should be attended as often as once a week, at least, till those, who attend them, gain a good general acquaintance with the signs of the times.

But the subject of the Millennium calls for something more than merely exertions to gain information respecting the signs of the times, and the duties they involve. The great end and use of knowledge, is action. If this knowledge does not excite us to be up and doing for the advancement of Christ's kingdom, we may as well be without it. Nay, to us it will be worse than in vain; "For to him that knoweth to do good, and doeth it not, to him it is sin." If the word and providence of God are unitedly proclaiming, "Behold the Bridegroom cometh," surely we are bound, not only to attend to the call, but to use our utmost exertions to prepare for his reception, and to bring him on his way. If proclamation were made, that our much respected chief magistrate was on his way to visit us, would it not instantly excite a deep and lively attention? And should we not, in such a case, feel disposed to make preparation to give him a reception, corresponding to the dignity and importance of his character and office? Shall we not then exert ourselves to honor Him, who is Head over all things to the church; the King of Zion, and the Lord of lords? Shall we not exert ourselves to hasten his approach?

But what is to be done? and what can *we* do for the promotion of an object, so great, so glorious, and so desirable? *Much*; there is much to be done, and my brethren and

friends, there is much for us to do. The glorious Millennial period is to be introduced by means. Even if the age of miracles should return, and they should become as common, as in the days of the apostles, we may be assured, that means will not be superseded. They were very far from being superseded then. Never were the servants of Christ more laborious in spreading the gospel. But there seems no reason for expecting, that the age of miracles will return, or that any thing miraculous will take place to introduce the Millennium, except the destruction of vast multitudes of the wicked, immediately before that day, and perhaps some other things which may be very intimately connected with that destruction. Christ will then tread the wine press of his wrath alone, and of the people there shall be none with him.* The wonderful and amazing events that will introduce the Millennium will be principally effected by human instrumentality. Behold the stupendous wheels of divine providence already in motion, the wheels within wheels, urged forward by the hand of omnipotence, and rolling forward to the blessed consummation. Tho the Spirit of God must move the wheels, yet he makes use of human agents at every turn. To assist in urging forward these wheels, we are allowed the distinguished honor of using our exertions; and not only allowed, but required—most urgently are

*Is. 63:3.

we required to apply our hearts, our tongues, our counsels, our property, our influence, our prayers, our talents, our utmost exertions, our every effort, to the blessed work.

Some may imagine, that they have no time to engage in this work; that they have so much to do for themselves, their families and fellow men, that they have no time to spare for the advancement of Christ's kingdom. Dear reader, is this your case? Is the kingdom of Christ then nothing to you? Is death, judgment, eternity, nothing to you? nothing to your family? nothing to your fellow men? And are the overwhelming scenes of the world to come, scenes, in which you and they are to have a part, nothing to you? Are you willing it should be forever true, as it relates to you and them, that Christ is dead in vain? Are you willing, that to you and them the pearly gates of Paradise should be opened in vain? And are you certain, that notwithstanding all the cares and toils, to which you are called from day to day, you have nothing to do, for the salvation of your own soul, or the souls of others?—nothing to do for the advancement of the glory of God, or the kingdom of the Redeemer? Are you certain, that it is your duty to seek first what you shall eat, what you shall drink and, wherewithal you shall be clothed, and how the temporal wants of your connexions and friends shall

be supplied? Do you entertain a hope, that, if you diligently seek these things, all the blessings of the kingdom of heaven will be added? Are you certain, that, when Christ invites you to the marriage supper of the Lamb, it is your duty to go to your farms and your merchandise? Dear friend, be not deceived. Eternity is at hand; behold, the Judge standeth at the door; and all the felicities and glories of the upper world are depending—are depending upon your exertions—upon the exertions of perhaps a single day. O then, be entreated to awake from your dire delusion; to awake without delay—to awake to righteousness. “Behold the Bridegroom cometh, go ye out to meet him.” If you are determined to lull yourself down in this fatal security, to say to the inviting, pleading Savior, “Go thy way for this time,” and to say to yourself, “A little more sleep, a little more slumber,” you may have your wish; but be assured it will be bitterness in the end; you may have your wish, but at the last it will bite like a serpent and sting like an adder—you may do according to the desire of your heart, but know thou, that for all these things, God will bring thee into judgment. And how wilt “thou mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof, and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!” Be entreated then, dear reader, if still regardless of the

kingdom of Christ, be entreated immediately to repent. Immediately forsake thy wicked ways and thy unrighteous thoughts, and turn unto the Lord, and he will have mercy on thee—he will abundantly pardon. Precious immortal soul, be not deceived. Do not vainly imagine, that you have no time to attend to the kingdom of Christ. This is so far from being true, and when you come to stand before the judgment seat of Christ, you will see and feel, that it is so far from being true, that God does not allow you time to do any thing else. He requires, that whatever you do, or say, or think, should be directly or indirectly conducive to the advancement to the kingdom of his Son. Whether you eat or drink, or whatsoever you do, you must do all to the glory of God. Tho you may now find it easy to excuse yourself to your conscience in neglecting to engage in the service of Christ, yet, be assured, you will not find it so easy to excuse yourself, when God taketh away your soul—you will not find it so easy to excuse yourself, when you stand at the bar of Christ. Tho it may now be easy for you to make lyes your refuge, yet be assured, the storm of almighty wrath is gathering, and the hail shall sweep away the refuges of lyes, and the waters shall overflow the hiding places. Once more then, O unbeliever, permit me to entreat you, as your eternal all is at stake, permit me to conjure you, if you have the least regard for your own salvation,

or the salvation of others, to flee from the wrath to come, to lay hold upon the hope set before you, and engage with all your heart, and with all your powers, in building up that kingdom, which is not meat and drink, but righteousness, peace and joy in the Holy Ghost. If you thus engage, and persevere in your exertions, and are never weary in well doing, the Omniscient alone can tell, how much you may do to promote the best of causes—how much you may do for your own soul and the souls of thousands. But if you refuse—No! you must not refuse; you must not neglect so great salvation. Heaven forbids; hell forbids; your own conscience forbids; God forbids; Christ forbids; the Holy Spirit forbids; angels forbid. “The Spirit and the bride say, Come; and let him that heareth, say, Come; and let him that is athirst, come, and whosoever will, let him take of the water of life freely.”

LECTURE XIII.

Address to Ministers;—to Students in Theology;—to Christians;—to Parents.

SHALL I presume, to address the ministers of the gospel upon a subject, that is peculiarly delightful to their hearts? Dearly beloved and highly respected Fathers and Brethren, it is with fear and trembling, that I presume to offer a word of exhortation to those by whom I ought rather to be exhorted myself. Tho I may be able to suggest little or nothing, but what you have known before, it may possibly be useful to stir up your pure minds by way of remembrance. No doubt, my brethren, you have often been able to witness from your own experience, that “this is a true saying, If any man desire the office of a bishop, he desireth a good work.” And have you not frequently upon the bended knees of your souls rendered most humble and hearty thanks to Jesus Christ your Lord who hath enabled you for that he counted you faithful, putting you into the ministry?)* But never before did the above saying appear so strikingly true; and never before had ministers in general such abundant reason to thank Jesus Christ for putting

*1 Tim. 1:12, and 3:1.

them into the ministry. Happy, thrice happy ye, who are able to execute the sacred, the more than angelic office, with vigor, with constancy, with singleness of mind, and with success; who have health to be instant in season and out of season, who are not compelled to leave the word of God to serve tables, but by night and by day can give yourselves continually to reading, to meditation, to prayer, and to the ministry of the word. How bright and animating is the prospect before you! "Lift up your eyes, and look on the fields; for they are white already to harvest." Never before could the spiritual reaper anticipate such an abundant harvest, such glorious wages. Never before at any one time were there so many, who, after going forth and weeping, bearing precious seed, have returned with rejoicing, bringing their sheaves with them. Ye officers in the army of Jesus, your almighty Captain is leading you on from conquering and to conquer; with the dear, precious little bands committed to your charge, he is leading you on to victory, to triumph, to glory. If you cannot scale, nor batter down the broad and lofty walls of Babylon, you shall be enabled to divert the waters of Euphrates; the long hidden treasures of wickedness shall be brought to light and destroyed; and Babylon shall be as when God overthrew Sodom and Gomorrah. Ambassadors of God, you will not be compelled hereafter, as you have

been in time past, to take up the disheartening, heart-rending complaint, "Who hath believed our report?" The time is near, or has already arrived, when the word of God from your lips, like the rain and the snow that water the earth, and make it fruitful, shall not return void, but shall accomplish the pleasure of the God of grace, and prosper in the thing whereto he sends it. Ye heralds of salvation, thank God and take courage. You are honored with an agency in the work of salvation and in introducing the Millennium, above men of any other profession, and probably above the angels themselves. In proportion to their numbers, the faithful ministers of Jesus, have perhaps ten times more influence in building up his kingdom, than other Christians. Tho' the happy state of the world, that will characterize the Millennium, will consist in a great variety of things, yet it will consist most peculiarly and most eminently in the holy love, that will glow in the hearts of all. The grand instrument of producing this love, is the gospel; and the principal instruments of dispensing the gospel, and making it effectual to the salvation of sinners, are the faithful ministers of Christ. Generally speaking, it is by the foolishness of preaching that God is pleased to call in his chosen. O ye ministers of the everlasting gospel, it is to you, that angels are looking, as the leading and most distinguished instruments

of ushering in that blessed day, that shall fill heaven with new raptures, and bring a revenue of glory to God, that shall transcend the anticipation of angels. Arise, then, ye highly favored of the Lord, and with renovated ardor apply yourselves to the great and difficult work, to which all your powers and faculties have been so solemnly consecrated.

In general you know your duty much better than I can tell you. My younger brethren, however, will pardon a few suggestions, designed more particularly for them, and which possibly may prove useful to some. Every day then, most solemnly charge your own souls to be *wholly* devoted to the great and honorable work, in which you are engaged. Let nothing but the most imperious necessity, divert you for a moment, from the business of your high and holy calling. Generally speaking, it is the duty of your people to afford you the necessaries, the comforts, the conveniences, and perhaps some of the delights of the present life. But, if those to whom you minister are unable or unwilling to afford you all these, do not hastily conclude, that it is your duty to leave undone any part of your sacred work, for the sake of procuring them. Surely you ought to content yourselves with very indifferent accommodations and indifferent fare, rather than neglect the souls of your people, and famish your flocks with sermons unfit to

be heard. If your people so rebel against Christ, as to refuse to make reasonable exertions for your comfortable support, it is no doubt, in most cases, your duty to leave them, and shake off the dust of your feet against them, rather than leave your sacred work for secular employments. Take the most earnest heed, that you do not engage in any study or any pursuit, that will turn you aside from the duties of your office. Of this you may be constantly in danger. Do not seek to excel in any art or science, that is not most directly and intimately connected with your profession. Almost all the arts and sciences have a remote connexion with theology; but a very inconsiderable acquaintance with most of them, such as may be acquired in a few years, should satisfy a minister of the gospel. Ought we not to consider it really disgraceful for a minister to be a great natural philosopher, a great mathematician, a great botanist, a great chemist, a great anatomist, a great farmer, a great gardener, or a great mechanic, &c. &c.? Tho he might find it of some advantage in his profession, to be great in these respects, yet there is reason to fear, that by withdrawing his attention and affection from more important pursuits, the disadvantage would be ten times greater. It is indeed desirable, exceedingly desirable, as it respects the advancement of Christ's kingdom, that some Christians should be great in all these res-

pects; but not for the ministers of the gospel, who are most solemnly bound to give themselves *wholly* to their sacred work. If I had the charge of souls, as I once had, I should infinitely prefer to have a few thousand select passages of scripture engraven upon my memory and deeply impressed upon my heart, to being a Cicero in Latin, a Newton in philosophy, or a Silliman in chemistry. If a minister is well acquainted with the human heart, especially with the distinguishing exercises of the righteous and the wicked, if he is well instructed unto the kingdom of heaven, if he is mighty in the scriptures, if he is an eloquent man, apt to teach, and a workman that needeth not to be ashamed, rightly dividing the word of truth, the intellectual attainments, which he may want, should be considered as nothing compared with those he has acquired. Were all ministers such, the prospect of the Millennium would be much more animating than it is.

But tho ministers must give themselves wholly to their sacred work, they must take heed that they do not go beyond their strength. Had I exercised sufficient caution in this respect, during three or four of the first years of my ministry, no doubt it might have prevented a separation from a dearly beloved flock, which was so exceedingly trying to me and to them. Some seem to imagine, that there is no sin in a person's destroying his constitution, his usefulness, and

perhaps his life, in the course of a few years, if he is but engaged in advancing the kingdom of Christ. But surely the health and strength of a gospel minister is too precious to be thus abused and destroyed. It is indeed better to *wear* out, than *rust* out; but to break the constitution, and to destroy health, usefulness and life at once, is by no means wearing out. It is no doubt the duty of every person fairly to wear himself out in the service of the best of Masters, and to do the most possible labor through the whole course of life in the advancement of the best of causes. But the solemn declaration of the apostle, "Do thyself no harm," is designed for the admonition of all. In the precious seasons of religious revival, however, as they are not generally of long continuance, it may be the duty of ministers to do more, than they are able to do habitually from year to year.

Let me earnestly entreat my young ministerial brethren, who are anxious to do their utmost for the advancement of Christ's kingdom, to take heed to themselves, especially to take heed to their deportment among their people. This is perhaps the most difficult of ministerial duties. It is no doubt, impossible to lay down rules, that will in all cases regulate the performance of this duty. Much must be left to that wisdom, which is profitable to direct. And yet, no doubt, the danger lies principally upon one side. My dear young brethren, if you would not de-

stroy the precious souls, that you are watching and praying and striving to save, if you would not plant your dying pillows with thorns and the stings of scorpions, beware of indulging in trifling, in levity, in jesting, in secular conversation, with your people. Tho your conversation must needs be at times in some measure secular, yet, if possible, let it be always mingled with a savor of spiritual things; let it be seasoned with the salt of grace. If you are bidden to a dinner or a supper, neither the precepts nor the example of Christ forbids you to go. But O do not forget, nor let any of your associates forget, that you are ministers of Christ. But take heed, that no man despise you. Should any of you attend a convivial party, and there appear intirely conformed to a vain, trifling and wicked world, and then plead the example of Christ in your justification, be assured, you can hardly be guilty of a more flagrant perversion. Thus did not Jesus; thus did not Paul. If any of you feel confident, that you cannot attend such parties, and there maintain the character of faithful ministers of Jesus, decline the invitation;—tho you offend some, whom it may seem most desirable to please, decline the invitation—tho you expose yourselves to the danger of removal, decline the invitation—tho you expose your lives, decline. Or if you are called to perform official duties at such parties, perform them, and withdraw. In no case

be conformed to the criminal customs of the world. Scarcely any thing else is so suited to harden sinners in their iniquities, and confirm them in their evil ways, as such conformity in ministers. If you conform to their practices, or even yield them the smiles of approbation, they may indeed show you much kindness, they may regularly attend upon your public ministrations, but they will not care for your preaching. Have no communion, then, with the unfruitful works of darkness; but rather reprove them. Reprove them from the pulpit; and let your most cutting reproofs be your habitual deportment and conversation.

But the subject of these Lectures calls upon ministers to attend to those topics, which relate more particularly to the Millennium. Scarcely any subjects are more enlivening and delightful to Christians, than the exceeding great and precious promises relating to that blessed period. The increased attention, that ministers have recently paid to these promises, and to the signs of their speedy fulfilment, in their preaching and exhortations, has no doubt been one of the principal means, that have excited Christians to more fervent and abundant prayer, in answer to which such great things have been done for Zion's welfare. Preaching upon these subjects has also had an influence to engage Christians in various exertions conducive to the same

great end. Have we not reason to hope, that, if ministers would preach still more clearly, more abundantly and more earnestly, upon subjects relating to the Millennium, the same effects would follow in still greater abundance.

Students in theology cannot but feel most deeply interested in view of the great and delightful work, which they have in prospect. And not only they, but the whole Christian world, have reason to be most ardently thankful, that so many of them enjoy opportunities so much superior to what have been enjoyed by those who have gone before them. It is astonishing, that any who are qualified to judge upon the subject, should consider three years a long period to be devoted to theological studies, preparatory to so great and difficult a work.

If it is important for ministers to take heed to themselves, especially to their habitual deportment, in their intercourse with the world, it is scarcely less important for theological students to do the same. They are regarded by most persons, as almost invested with the sacred office. The habits and characters, which they form or establish, in this exalted grade of their pupilage, may have an influence upon their future usefulness, beyond their power to calculate. It may be, that some of them are far from realizing, how critically their actions are scanned by all around them; probably very

few of them have an adequate idea, with what devout solicitude, with what ardent hopes, with what fear and trembling, many of their Christian friends are looking forward to the time, when they shall blow the silver trumpet from the heights of Zion; and probably none of them are fully sensible of the exceeding preciousness of the golden opportunities, by which they are distinguished. Could they know what arrows of agony have often pierced the hearts of ministers in consequence of their ignorance of what they ought to have known, and what they might have known, theological students would tremble at the thought of wasting a moment's time, or devoting a moment to pursuits, that are not *intimately* connected with their high and holy calling. I would, however, most earnestly exhort them to pay very particular attention to their precious, *precious* health, upon which under God so much is depending.

But tho the gospel ministry is so important, so honorable, and so essential to the accomplishment of the purposes of everlasting love, yet let not Christians, who are not devoted to the sacred office, be tempted to feel for a moment, that they are lightly esteemed, by their Lord and Master. If the least sparrow is not forgotten before God, in what exalted estimation must he hold immortal souls—immortal souls for whom the Son has bled, and in whom the Spirit dwells.

If the Lord had need of a humble beast of burden, how much more must he need the saints, who are the excellent of the earth—the saints, who are his fulness—the saints, who are destined to reflect his richest glories to unnumbered worlds, and shine forever as jewels in his crown. Christians in the humblest walks of life, are as really needful in building the spiritual temple, as the ministers of the gospel, tho they are not called to act a part so conspicuous. Tho many members, Christians are one body. “And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you.”

Christians, you have a great work to do for your Lord and Master, in accomplishing the promises, which the great Unchangeable has sworn to fulfil. There is much for you to do, which, if neglected, the cause of Christ will fail, and the gates of hell will prevail against the church. It is to be deeply lamented, that the promises and purposes of God are so often misunderstood and perverted. Many imagine, that, if God has purposed and engaged to build up his church, they may fold their hands, and sit down unconcerned and inactive. If any in the visible church have such feelings, I would say concerning them, “Wo to them that are at ease in Zion.”* I will not say, that the church cannot be built up without the exertions of such. There is reason to fear, that

* Amos 6:1.

tho they have a name that they live, they are dead. But as surely as God is unchangeable, the church cannot be built up without the exertions of Christians. He has not promised to build it up without their exertions; but by their exertions. Now, if he should build it up in any way, different from what he has promised, his promise would fail. Alas, in how many ways do men turn the grace of God into idleness, and into lasciviousness. The promises of God afford the greatest encouragement to Christians, to be up and doing, working with their might. It is by the promises of God, that they know that their labor is not in vain in the Lord.

Arise then, dearly beloved brethren and sisters, the great Master-Builder of the spiritual temple is calling aloud to you, "Arise and build." O that all hearts may most cheerfully respond, "The God of heaven he will prosper us; therefore we his servants will arise and build."* Tho the sure Foundation has long been laid in Zion; yet, for a superstructure there is comparatively speaking scarcely one stone raised upon another. Be assured, Christians, this Foundation has not been laid in vain. The superstructure must rise; by Christian exertions, it will rise to a height no less glorious, than astonishing. Christians, it is time to awake out of sleep. You have every encouragement that you can reasonably wish. It is high

* Neh. 2:16.20.

time, it is more than time, that every believer was wide awake, and engaged in the service of the almighty Builder, with a degree of resolution and zeal, that the world has never witnessed. In rearing this great house, amazing labors, and a vast variety of operations, are requisite. Ten thousand hands, ten thousand hearts, ten thousand tongues, and ten thousand times ten thousand more, may all find employment. What clouds of holy incense must ascend; how many millions of fervent effectual prayers must be accepted and answered, before the saints will take the kingdom. The Lord will be inquired of by his people, to do for them, the things that his grace has promised. Soldiers of Immanuel, be continually at your posts. It is here, that you can do exploits. It is here, you can put to flight the armies of aliens, and vanquish the legions of darkness. Without fainting and without ceasing, pray to Him, that seeth in secret, who will reward you openly, and pour you out a blessing, that will fill earth and heaven with amazement. Morning and evening, let the fragrant incense rise from the family altar. From Sabbath to Sabbath, and from time to time, forsake not the assembling of yourselves together, in the house of God and at other places, where prayer is wont to be made. Especially remember the first Monday of the month. Let not one of these precious seasons pass by unobserved.

If you cannot attend with many, attend with few, or even with one. If you cannot enjoy the privilege of uniting with even one, let your devotions be secret; but do not omit a single season for uniting in heart with Christians of all denominations in the four quarters of the world, in supplications for the best of blessings upon all mankind.

Not only pray, but watch and work. Bible Societies, Missionary Societies, and ten thousand other objects of vast importance, are constantly claiming the attention and assistance of Christians. It is impossible, that any one can afford particular aid to so many objects. Let every one devoutly consider, what objects have the strongest claims upon his talents, his influence, his property; and these objects, let him promote to the very utmost of his power.

Ye fathers and mothers, surrounded by your prattling babes, and tender offspring, yourselves in miniature, that are fast rising into childhood, into youth, into manhood, do you know what a treasure is committed to your trust? Immortals, germs of everlasting existence, each of them of more value, than all the stars in the firmament. Do you desire their salvation? Do you desire to shine and shout with them, when stars and suns shall be extinguished? Be faithful to your precious, your most endearing charge; devote them to Christ, train them up for Him, from whom you have received them; and

then you may have reason to hope, that you will finally be able to present them before him, and say, "Behold I, and the children, which God hath given me."

The encouragements and obligations of parents, to train up their children in the way they should go, has always been great. But never before were these obligations and encouragements so great as at present. From the signs of the times, and the promises of God, there is reason to hope, that a very considerable proportion of those who are now children, in Christian lands, will be heirs of the kingdom. What accumulated wrath, what aggravated woes, impend the heads of those unnatural parents, those monsters of cruelty, who are practically saying, that they are willing, that their children should be trained up for Satan, and die for lack of knowledge.

LECTURE XIV.

Address to Teachers;—to Magistrates;—to the Affluent;—to the Young.

YE, who sustain the important and honorable office of teachers, are these things nothing to you? Surely the subject of the Millennium can hardly fail to interest your feelings. The advancement of schools and other seminaries in almost every branch of literature, is among the favorable signs, that distinguish the present age. In this you have rejoiced, and are rejoicing more and more, from year to year. With what raptures then, must you look forward to the day, when these institutions shall be as much superior to what they are at present, as they are now superior to the schools of the dark ages.

Instructors of youth, your profession is undoubtedly next in importance to the sacred ministry itself. In proportion to your numbers, you can do more to enlighten and reform the world, and introduce the Millennium, than persons of any other profession, except the ministers of Christ. Is it not important then, my brethren and sisters, (for thus I may now address you) is it not unspeakably important, that we should make

full proof of our noble office,* that we should exert all our talents, to unfold the faculties, and to advance the literary and religious improvement of our pupils—that we should exert ourselves to the very utmost, to raise the succeeding generation above the present; and see how much can be done by teachers, for the benefit of mankind, and the regeneration of the world?

To many of my fellow teachers, who are rich in experience and reflection, I can look up for instruction. Most gladly would I sit at their feet and learn. To some of my younger brethren and sisters, I may perhaps be able to offer a few hints, which they may find useful in pursuing a branch of business, which, according to its importance, is probably less understood, than any other.

It should be the great business of a teacher to endeavor to excite and promote in his pupils a thirst for knowledge; to unfold and properly direct their faculties, and to cultivate them all in due proportion; to store their minds with the most useful information; to direct and assist them in forming such habits corporeal and mental, as will be most important in the business of life; in short to instruct and train them in such things and in such manner, as may be most conducive to their usefulness and happiness in this world, and to their glory, honor and immortality in the world to come.

* 2 Tim. 4:5.

In the first place then, my dear young friends, you will permit me to recommend that you endeavor to be qualified for your business. It is doubtful whether there is any other employment, in which those who are pursuing it, are so indifferently qualified for their work, as are many of those, who undertake the business of instruction. Take heed, then, that to the very utmost of your power, you be well acquainted with what you attempt to teach; that you be apt to teach;* and that you be able to govern and regulate a school. If any of these qualifications be lacking, you will not be likely to succeed. How can you teach what you do not know? You may indeed give your pupil a ^{disputation} ~~lecture~~ (take) the book and hear him repeat the words of the author; but this can hardly be called *teaching*. It seems desirable, that you should be able to explain to him, what he may not understand, to question him upon his exercises, to answer the questions that he may ask, and to tell him much more about the subject, than he finds in his lesson. How ridiculous is it for any one to attempt to teach an extensive and important branch, to which he has never devoted his attention for a single month.

Aptness for teaching, or facility of communicating instruction, is a requisite scarcely less important, than knowledge itself. If the teacher has no talent for communicating

* 1 Tim. 3:2.

his knowledge, it cannot benefit his pupils. A spirit of government also seems absolutely essential. It is hardly to be supposed, that scholars will gain much information without being well governed and regulated; but even if they could, it would only be preparing them for misrule and mischief.

Tho the two latter qualifications may be considered more especially the gift of nature; yet they are, no doubt, susceptible of very great improvement.

But whatever talents you may possess for this business, they will be vain, unless they are exerted. Let me therefore advise you, in the second place, to be ardently engaged in your employment. If it be possible give yourselves wholly to it, a branch of but difficulty, to say the least, in serving two masters. If, while out of school, you are earnestly engaged in other pursuits, there is reason to fear, that you will not attend to your pupils with that singleness of mind—that you will not feel that deep and lively interest in your business, which is indispensable to success. To excel in any pursuit, we must be heartily engaged in it; especially to excel in school-keeping. One of the most important and most difficult things in this business, is to rouse the mind, that the pupil may take fast hold of instruction. This cannot be done by a cold, lazy, sluggish, stupid manner. No, you must be engaged; you must be zealously affected in so

good a cause.* It is desirable, that even while out of the school, you should be engaged, as far as health and circumstance and business will admit, upon the great business of urging forward your pupils in the ways of knowledge and virtue.

In the third place, I would recommend, that you make it your daily study and exertion, to gain the affections of your pupils to yourselves and to your instructions. In order to do this, it seems important, not to say necessary, that you should love them—that you should love them, with almost parental affection. If you cannot love your pupils, quit the business, and pursue any other lawful employment, rather than that of teaching. You need not make great professions of attachment, however. Let it be manifest by your conduct. Let it glow in your countenance, and sparkle in your eye, and flow forth in all you do and say. By your unaffected smiles, by your condescension, by your affability, by your assiduity to assist them to the utmost, make them feel, that you are sincerely and deeply attached to their welfare—that their improvement is more precious to you than gold. You must indeed maintain your authority; you must be absolute in your little empires; your word must be law; but, like that of the illustrious Graham, let it be “the law of kindness.”†

*Gal. 4:18.

† Prov. 31:26 applied to the late Mrs. Graham by Dr. Mason of New York.

Should you be compelled to chastise, which it is to be hoped, will seldom if ever be the case, let the culprit feel, and let all the spectators feel, that it is indispensable, that it is a painful, heart-rending duty, and that you would much rather receive the stripes yourselves, could they answer the same purpose. It is to be hoped, however, that the time is near, when such distressing remedies will be superseded by milder applications.

The love of your pupils, however, which it is so important for you to gain, must be considered as a subordinate object. It is valuable and desirable principally on account of its assisting you to excite in them a love of learning. The delight, which you may justly feel, in being the objects of their fond attachment, is a trifle, compared with the advantage it will give you in this respect. If children love the teacher, they can hardly fail to love the teaching. Indeed if he gains their affections in the faithful discharge of his duty, they will identify his instructions with himself. While they love to see him, and to hear him, and to speak of him, and to think of him, they will hardly know themselves, whether it is his person, or his instructions, to which they are most attached. Endeavor, then, to improve the love your pupils feel for you, to excite and increase their love of learning to the very utmost. For the same important end you will exert yourselves, to render your instruc-

tions as pleasant and delightful, as possible. It is my decided opinion, that every step of the way to the very pinnacle of the temple of science, may be strewed with flowers—with flowers of the most fragrant odors and the richest hues—that children may be made to love their studies and instructions, better than their toys, or their sports or any sensual delights. I cannot pretend, however, that it is in my power thus to teach. Most gladly would I go “from Britain to Japan,” and from Japan to California, if I could gain this most important art. I have dared to hope, however, that in the course of twenty years, which I have in a great measure devoted to the business of instruction, religious and literary, I have been enabled to gain some important information upon the subject. From a deep conviction of its unspeakable importance, I can most earnestly recommend it to the consideration of every metaphysician, of every minister, of every teacher, of every parent. But I cannot here enlarge upon the subject. Two or three hints must suffice. Endeavor to teach the several branches, and as far as possible, the parts of each branch in the order, that is most natural, most intelligible, and most easy. Teach those things first, which can be most easily understood by themselves, and are most needful for the understanding of others. The want of due attention to this, has conduced, more than perhaps almost any thing else, to render

some studies dark, intricate, perplexing and disgustful. Endeavor to explain every thing, that needs explanation, in the most plain, simple, intelligible and striking manner. Ask your pupils many questions relating to their studies, and if time will admit, indulge and encourage them, in asking as many questions as they please. Cautiously guard against embarrassing, distracting, perplexing and weakening their minds by too great a variety of studies at the same time, or by passing too rapidly from one to another. On the other hand, however, you must guard against wearying, discouraging or disgusting them, by too great a confinement to a single branch. In the whole business of teaching there is perhaps scarcely any thing more difficult to be properly adjusted than this.

Suffer me in the fourth place to recommend, that you endeavor to show the use and importance of every thing you teach; and never attempt to teach any branch, except perhaps to those who are very young, unless you are able to show its importance. Surely no branches ought to be taught, but such as are useful; and for your pupils to know the advantage, may be a powerful stimulus to urge them forward in the prosecution; and by keeping this advantage habitually in view, they will be likely to gain a much more practical knowledge of the branch.

I would advise in the fifth place that you endeavor to keep the attention of your pupils directed, not only to those things that are unquestionably useful, but to such as are of the greatest importance. Some may be important to one, that are not equally so to another. It is a good general rule, never to give up a greater advantage for the sake of securing a less. So in teaching, never neglect any branch, for the sake of attending to one of inferior utility.

As my last and most earnest advice, my beloved friends will permit me to recommend a particular attention to religious instruction. As it is the particular duty of ministers and parents to give religious instructions to those under their care, some may imagine that teachers of schools may be excused. But how often, alas, is the religious instruction of children almost entirely neglected by parents and ministers; and then, if it is neglected by their teachers, there seems to be nothing, but destruction before them. But even if ministers and parents are faithful in this business, is there nothing left for teachers to do? Where is the child, that has as much religious information, as it is desirable for him to possess? or that has made as great advances in holiness, as are desirable, so as to leave no need of the religious instructions and earnest, affectionate exhortations, of a dearly beloved and much respected teacher? Teachers often have advantages to give re-

religious instruction and exhortation to their pupils, that no other person can be supposed to enjoy. How can they answer it to their consciences and to their Judge, and how will they dare to meet their pupils at the bar of Christ, if they neglect such opportunities of doing good? Especially, as the teacher, who does not inculcate religion upon his pupils, can hardly fail to inculcate irreligion. If he does not teach religion, his pupils will naturally conclude that he considers it of no importance; and therefore, that it is of no importance to them. Such instruction, as this, many children are but too ready to receive. If the teacher gives verbal instructions, and then contradicts them by unchristian conduct, there is reason to fear, that they will be worse than in vain. It seems infinitely important, therefore, that every teacher should be a decided, well informed, consistent, zealous Christian; that he should pray with his pupils and for them, most sincerely, and fervently; and that he should train them up in the nurture and admonition of the Lord.

And here I cannot deny myself the pleasure of transcribing a few sentences from the Christian Observer for last November. "We may confidently affirm, that imperfect and essentially defective must be every plan to form the human character, which is not founded on the basis of *religious instruction*. For, if true religion can alone restore man

to those high hopes, blissful employments, and ennobling privileges, for which he was originally created, and which assimilate and unite him to pure and holy spirits, 'who circle God's throne rejoicing;' if it is well described, as 'an active, vital, influential principle, operating on the heart, restraining the desires, affecting the general conduct, and as much regulating our commerce with the world, our business, pleasures and enjoyments, our conversations, designs, and actions, as our behavior in public worship, or even in private devotion;—if this be true, shall we for any weak and frail weapons of human device, reject those arms of heavenly temper, that panoply divine, which has in every age defeated the strongest and most inveterate enemies of the human race? Shall we, for any ineffectual mixture of our own, neglect that medicine presented by Infinite Wisdom, which has so often cured the most fatal and inveterate diseases, to which man's fallen nature is subject? Would we then qualify our children, for the discharge of duties, domestic, social and political;—would we, that they should possess the substance, of which the world admires only the empty shadow; that they should be directed by the inward dispositions and principles, rather than exhibit only the outward form; let us instruct them in that 'faith, which worketh by love,' that 'wisdom, which is from above,' and which is first pure, then peaceable, gen-

tle, and easy to be entreated, full of mercy and good fruits; without partiality, and without hypocrisy.'”

If any of our civil fathers should condescend to cast an eye over these pages, they will doubtless feel, that I am a debtor to them. So much is depending upon the conduct of those, who are raised to stations of honor and trust by the voice of a free and enlightened people and the providence of God—so much is depending upon the conduct of those, whose important duty it is, to enact, to explain, to execute the best of human laws, that I dare not pass them by in silence. Respected and beloved rulers, may you have the unspeakable satisfaction of doing much, very much, for the introduction of that blessed day, when kings and queens shall be nursing fathers and nursing mothers to the church. For this, your abilities, your opportunities, your obligations, are greater than I can express. How much may you do, by your example, by your wisdom, by your influence, by your prayers, by your zeal for your country and your God; how much may you do to banish or crush the monster vice, to promote truth, integrity and every good work, to promote the cause of sound and useful learning, to advance true religion, to renovate and bless the world. Vicegerents of God on earth, your offices are vastly important. Under him, you carry in your hands the destinies of the nation; and your conduct may have a great and ex-

tensive influence upon other nations. To you much is given; of you therefore much will be required. You are as much accountable to Him, who shall judge the judges, as the least of those, over whom you are promoted; nay your accountability is as much greater than theirs, as your talents and opportunities are superior. Take heed, O respected magistrates, take heed to yourselves, and to the duties of your honorable stations, lest your accumulated responsibility should only prepare the way, for the accumulated displeasure of the King of kings. What you do for your Savior, your race, your country or your own souls, either as magistrates or as men, you must do quickly. You cannot long hold the important stations you now occupy. You will not be suffered to continue by reason of death. Already the grim messenger is on his way. "How swift the shuttle flies, that weaves your shrouds." The cloth that shall array the sad procession, and blacken the way to your graves, may have already passed the loom. What you do in the land of the living, you must do quickly. Be wise therefore O ye rulers, be instructed ye magistrates of the land. "Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." Beloved guardians of liberty, fathers of the people, may this blessedness be eternally yours.

Those, who are favored with a large portion of the good things of this world, ought to feel that they are distinguished and blessed, above most of their fellow citizens, above the opulent of former ages, and probably, above the opulent in ages to come. Happy, thrice happy ye, if indeed ye have a disposition to make such distribution as the Lord requires. Once it was said by one of the greatest and best of poets, and the saying was true in the sense intended, "Gold glitters most, where virtue shine no more." But now it may be said, if never before,

"Gold brightest shines to eyes that glow with love,
Love to the Savior, love to souls redeem'd."

If in any age it can be in any sense proper to say, "Blessed are the rich," surely that age is the present. God has opened so many channels, in which their wealth may flow out for the most important purposes; he has put it in their power to do good upon such a vast and extensive scale, that, if they faithfully improve their talents, they may have reason to hope, that generations yet unborn, and whole nations will rise up and call them *blessed*. The names of Thornton, and Phillips, and Norris, and Abbot, and many others, who have liberally given back to the Lord of what he had so liberally bestowed

upon them, will be music in the ears of those, who shall flourish as the palm-tree in the Millennial Paradise. Ye sons and daughters of affluence, ye stewards of the bounties of Heaven, would ye know the bliss of these worthies, the bliss which they felt in giving, the bliss which they now feel in the presence of the Lamb—would ye know how much better it is to give than to receive, go ye, and do likewise. I do not ask, that you should expose your families to want, nor incapacitate yourselves for future benefactions; but according as every one has received, so let him give; and let him give liberally and freely of what he has so freely received from the great Source of every gift. Bible Societies, Missionary Societies, Education Societies, Theological Seminaries, &c. &c. are loudly calling for all the silver and the gold, that you can spare; which the Lord has put into your hands, which he considers as still his own,* and which he requires you to use in his service. The Lord has opened a thousand treasuries, by which, as with so many mouths, he is calling upon the affluent, saying, "Give, give." Most of the vast machines, that are rolling forward toward the glorious consummation, predicted and promised, must move on golden wheels, and be urged forward by weights of gold. Blessed are they, who can

* Joel 3:5.

sincerely and cheerfully give up a liberal portion of their treasures, to promote the glorious cause. They will find it, after many days; they will find it to be treasure laid up in heaven, that will be increasing and brightening to all eternity.

Nor will this blessedness come upon the affluent alone. Blessed are they, whether rich or poor, who are willing to labor and toil, who are willing to rise up early and sit up late, and eat the bread of carefulness, for the sake of advancing the Redeemer's kingdom. The two mites of the poor widow, will never be forgotten before God. And we shall know in another world, what vast sums have been raised, what blessed purposes have been answered, by Cent Institutions, Mite Societies, &c. formed principally by those, who could afford to contribute only a few cents from month to month, or from year to year.

But even if there are any, who are denied the privilege and delight of helping forward the work of the Lord in this way; if there are any who can say with the indigent apostle, "Silver and gold, have we none;" still they may give something in the important cause. They may give their hearts, their influence, their prayers.

But to none, perhaps, does the subject of the Millennium speak in strains more affecting; than to the rising generation. My

dear young friends, you live in an age peculiarly eventful, peculiarly interesting. We, who have come upon the stage before you, have within a few years, seen great things—great things indeed, whereof we are glad—things, which “prophets and kings desired to see; but died without the sight.” Some of the most important of these, were mentioned in the Lecture upon the signs of the times. So great and glorious are the events that have taken place within a few years, that some persons in the overflowings of their joy and praise, have concluded, that the Millennium has already begun. But they mistake. Satan is not yet bound. Ye, who are now coming upon the stage, will see greater things than these; and some of you will be the blessed instruments of accomplishing much greater things than these. And now, my young friends, who of you are prepared, willingly to offer yourselves to engage in a work, so great, and so glorious? There is enough for you all to do. In the figurative and beautiful language of the prophet, “Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed; and all flesh shall see it together.” All this is to be effected principally, if not wholly, by human instrumentality. And this is more than the

present and succeeding generation will be able to accomplish. But there is reason to believe, that the succeeding generation will excel the present, in the work of the Lord, as much as the present excels all the preceding. And to me it appears highly probable, that the generation, that is to succeed the present, will do more toward introducing the Millennium, than any before or after it. It is to those who are now in their pupilage, that we must look, as the principal instruments in the hand of Zion's King, to raise the church above her enemies, that she may "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Surely this will be the most important step toward the Millennium, tho that blessed period will not probably commence, till 75 years after the church has gained the ascendancy, and laid aside her sackcloth. With what veneration and awe, then, may the teacher look upon his pupils, and the hoary-headed grandsire, upon his children's children.

Dear respected youth, a considerable proportion of you will live—(that is, if I have been enabled to understand the scriptures relating to this subject) a considerable proportion of you will live, to see the commencement of *the time of the end*; and many of you will have a most important agency in introducing that illustrious era. Who of you is desirous of such an honor? of such a bliss?

Such an honor, such a bliss, you may every one enjoy, if your lives are spared. It is only for you to engage with all your hearts in the work of the Lord, and persevere in the ways of well-doing; and you shall be enabled to "tread Satan under your feet shortly." Nay, if you do not live to see "the mountain of the Lord's house established in the top of the mountains, and exalted above the hills," yet, if you will sincerely enlist yourselves under the banners of the King of kings, and heartily engage in the service of the Captain of salvation, tho you fall in the first onset, you shall in no wise lose your reward; you shall receive from your Judge, the heart-thrilling plaudit, "*Well done,*" and he will declare to assembled worlds, that you "did well, that it was in your hearts," to engage in his service—that it was in your hearts to fight in his cause, till you should be covered with honorable scars, and honorable wounds. Dear youthful reader, are these things nothing to you? and can you be so unwise as to care for none of these things? The King of Zion, your Creator and Preserver, now calls you to his service. Can you be deaf to the call? The great Captain of salvation, who has shed his most precious blood for you, now summons you to the field. Will you, can you, neglect and despise the summons? Hark! the trumpet gives a *certain* sound. It bids you instantly gird on the

gospel harness, and prepare yourself for the battle. The victory is declared to be certain; and the triumph, most glorious and eternal. Can you refuse? can you doubt? can you hesitate? If angels could look into your heart, with what overwhelming solicitude must they witness your exercises, while you are discussing within your own breast, the momentous question 'whether you shall follow the standard of Immanuel, or the standard of the prince of darkness—a question, upon the decision of which hangs your eternal destiny. Are you almost persuaded to yield to the invitation of Christ? *Almost* persuaded? That is not sufficient. It was not enough for Agrippa;* it is not enough for you. Remember, you are still in the enemy's ranks, while you are only *almost* persuaded to leave them. If you content yourself with being almost persuaded, you are lost forever. This most important decision, which will seal you over to everlasting life, or everlasting death, must be formed without delay. Unbelieving reader, your time is short. O do not, I beseech you, do not decide against your Savior, against his kingdom, against your own soul, against your eternal salvation. And now, methinks, I see you just ready to form the decision, as Satan would have it, and as it were sealing your own death-warrant, that consigns you

* Acts 26:28.29.

over to everlasting darkness and despair. And now, you seem to whisper to yourself, "Farewell, Savior; farewell, angels of light; farewell, saints; farewell, heaven; farewell peace; farewell, hope. Hail, ye powers of darkness; ye everlasting horrors, hail. I come, I come to dwell with you.—No! I cannot, I cannot renounce my Savior, my heaven, my hope, my all, for such a prison, for such companions. Jesus, I am thine; O blessed Redeemer, I yield my soul to thee. But canst thou accept of one so vile and filthy; so wretched, and miserable, and poor, and blind, and naked?"

'And can so vile a sinner find
A just and holy God so kind?
And can I trust his grace?
Yes, my Redeemer lives, he lives!
Joy to my soul, my hope revives;
I see his smiling face.'

Lord what wilt thou have me to do? Here am I, send me—send me to India, to China, to the remotest isle of the sea, to the ends of the earth, to prison, to tortures, to death, if I may but glorify thy blessed name. Lord what wilt thou have me to do?" - Are these, O youthful reader, are these the honest inquiries of thy heart?—of a heart humble, broken, and reconciled to God, and in love with the Savior? If so, I can most joyfully say, Dear brother, or dear sister, go to thy bible, to thy spiritual guide, to thy Christian friends, and especially to the throne of grace,

and it shall be made known to thee, what thou shalt do. Be not in haste to decide a point of such vast importance. Perhaps the Lord intends to send thee far hence unto the Gentiles; and perhaps thou art destined to fill a humble, narrow sphere in the village that gave thee birth.

Let me again entreat you, my dear youthful readers, to devote yourselves to the Lord and to his service most unreservedly and most fervently. Youth was always a very interesting and important period of life. It is peculiarly so at such a day as the present. It is now your seed time. Neglect this, and you will have no harvest; none but a harvest of weeds; or rather of tares, of briars and thorns, fit only for the burning flame. How important, that you should sow good seed, and none but good, in a soil so noble. And take the most diligent heed that the enemy do not sow tares. "Cease, my son to hear the instruction, that causeth to err from the words of knowledge." Sow your seed with a liberal hand. With such a blessing, as you may humbly expect, the soil is capable of producing a most glorious and abundant harvest; if it be properly sown, and properly cultivated.

Young candidates for glory, honor and immortality, your time is precious. Time was always precious. "The man is yet unborn, who duly weighs an hour." Time is peculiarly precious to you. You have no

time to indulge in vain amusements, however harmless they may seem to "fools reputed wise." Surely they cannot be harmless, if they rob you of that, which "worlds want wealth to buy." You have no time for the gratification of vain curiosity. Whatever study, or book, or pursuit, may solicit your attention, let your first, your grand inquiry be, "Is it useful? is it conducive to the salvation of souls? to the advancement of Christ's kingdom? to the glory of God?" Remember, you are tasting forbidden fruit, whether you eat or drink, or converse, or read, or write, or whatever you do, unless it is conducive to the glory of God. God is glorified by good works; especially by such as are immediately conducive to the salvation of souls. Assiduously engage in forming such habits, in cultivating such dispositions, and acquiring such knowledge, as may appear most conducive to your usefulness below, and your bliss above.

If any of you, my young friends, have such gifts and graces, as to render it probable that with a proper education, you may be useful in the ministry, it is vastly important, that you should be brought forward and educated for the sacred office. The call for faithful ministers is so loud and urgent from the four quarters of the world, that it seems that no one, who has the requisite qualifications, ought to be excused from engaging in the

work. All pious and promising youths, who are indigent, may unquestionably be assisted in obtaining the best education, that the country can afford. And let no parent presume to withhold his son, his only son, if the Lord appears to have called him for the service of the sanctuary.

Dear reader, farewell. We shall meet at the bar of Christ. May it be at his right hand. And, O may we have the unspeakable satisfaction to find, that these imperfect pages have not been written, nor read, in vain.

THE END.







