THE TRUE SCRIPTURAL DOCTRINE
OF THE
SECOND ADVENT:
AN
EFFECTUAL ANTIDOTE
TO
MILLERISM,
AND ALL OTHER KINDRED ERRORS.

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"Where needeth let him understand."—Christ.

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The present is a time of great excitement and inquiry respecting the Second Coming of Christ. Thousands earnestly desire to understand what the scriptures really teach on the subject. New editions of antiquated error are republished from time to time, and disappointed marvelousness reluctantly abandons one extravagant theory only to embrace another equally groundless. Thus has it been for these eighteen hundred years with the Jews, in looking for the first coming of the Messiah, and with Christians in expecting his second. To the former Elias came, and they knew him not. Likewise their Messiah, according to the word of prophecy, and they rejected him as a blasphemous impostor. So the second advent took place at the time predicted, but because the nominal church was carnal and childishly, the great mass of its members continued to look for some overwhelming supernatural manifestation of the whole divine scene in the material world. And the more imaginative have wearied their minds to picture forth some adequate representation of Christ's incarnate majesty, glory, and vengeance. But infinite wisdom and goodness do not take counsel of mortals—not even of the most devout and sincere. They may contrive and arrange the most sublime, glorious, and terrific drama, and summon all mankind to the exhibition; but neither God, Christ, nor angels, will become actors at their bidding, nor move a hair's breadth to save them from the mortification of disappointment. It is lamentable to see so large a portion of professing Christians needing "to be taught the first principles of the oracles of God," at a time when they ought themselves to be "teachers." Yet we must not despair, but with patience and perseverance give them "line upon line, precept upon precept, here a little and there a little," till they can be brought to discern the difference between the realities of the spiritual world and those of the corporeal. To promote this most desirable result in some humble degree, the following pages are laid before the religious public, with an honest assurance that they will conduce to the enlightenment of many inquiring minds.

The Author.
THE TRUE SCRIPTURAL DOCTRINE, &c.

One effectual method of displacing error from the minds of mankind is to imbue them with truth, which, being substantially more solid than its opposite, insensibly settles like wheat to the bottom of the vessel, crowding the chaff upward to the wind till it be carried away. It is deemed proper, therefore, to state, explain, and defend the true doctrine of the Second Advent, before making any direct assault upon error. The doctrine to be advocated is presented at full length in the following

STATEMENT.

The “second coming,” “appearing,” or “revelation,” of Christ, in his regal and judicial glory, took place about the time of the final dispersion of the Jews, at the end of the Mosaic age. The general resurrection and day or age of judgment then commenced in the invisible world, denoted to mortals only by the remarkable signs, terrors, and dreadful events attendant on the destruction of Jerusalem. Then all departed souls in Hades came forth, clothed with immortality, before the judgment seat of Christ, they that had done good to the resurrection of life, and they that had done evil unto the resurrection of condemnation. The patriarchs, prophets, apostles and saints, who had previously finished their course on earth, and were resting in hope, then entered into their glory in the resurrection of the just. From that time to the present, all the righteous and wicked have passed at death into the resurrection state, and to judgment. This will be the case with mankind in all future time, till death shall lose its sting and be known no more. The kingdom and judicial authority of Christ having thus been established over the whole human race, both quick and dead, he will continue to reign in righteousness until he shall subdue all things unto himself, and God be all in all.

EXPLANATION.

Let the reader be careful to understand the terms and prominent points of this Statement. First, the terms: The words “coming,” “appearing,” and “revelation,” are used synonymously, as they are in scripture, to express the idea of a personal manifestation of Christ. See 1 Cor. 1:7, 1 Tim. 6:14, 1 Pet. 1:7, Luke 17:30, 1 Pet. 1:13, &c. By his “second coming” is meant a second personal manifestation; not any mere moral, figurative, or mystical coming. “Regal and judicial glory,” are terms used to signify the majesty of a king and judge, administering divine government over human kings, according to their moral capacities and characters. By “the end of the Mosaic age,” is meant the actual termination of the temple worship, and authoritative ordinances of the Levitical dispensation, not far from the year 70 of the Christian era, at which time the Jewish nation was broken up and scattered into universal captivity. This period is frequently designated in scripture as “the end,” “the last day,” “the end of the world,” [wan, agr.], “the great and dreadful day of the Lord,” “the day of Christ,” &c., as will be shown in the proper place.

By the “resurrection,” is meant that great change in the condition of the dead, whereby the perfect conscious identity of the whole person, soul and body, is renewed in an angelic, immortal constitution. In respect to their bodies, the dead are represented in scripture as “asleep,” and their souls as existing in a conscious, but powerless, expectant state, awaiting the resurrection. By the day or age of judgment is meant a certain appointed period, or reason, of righteous retribution for mankind,
under the immediate judicial authority, scrutiny, and discipline, of Christ. By "the general resurrection," is meant the resurrection of the dead generally, both just and unjust, in distinction from any temporary resurrection of individuals to natural life, or any special resurrection of a select class to actual immortality, such as is represented to have taken place at the time of Christ's resurrection. (See Matt. 27: 52.) By the "invisible world," is meant that world, order, or state of existence, which is invisible to men in the flesh—the world of spirits, angels, and immortal realities. By the Greek word "Hades," [Hebrew, "Sheol,"] rendered frequently in our common version of the scriptures, "hell," is meant the state of the dead before the resurrection, the region of sleeping bodies and disembodied souls, into which both the righteous and wicked were believed by the ancients to descend at death; and which they imagined to be divided by an impassable gulf into two great abodes—"Paradise" for the good, and the "Prison" for the bad. By "the judgment-seat of Christ," is meant his personal presence, judicial majesty, and heart-searching scrutiny, which first or last every human being must consciously realize. By "the resurrection of the just," is meant that glorious, blissful, and perfect state, into which the righteous enter at their resurrection, in contradistinction to the remorse, shame and self-reproach, experienced by the wicked. By "the quick and the dead," are meant all the living on earth, and all who have passed through death into the invisible world. By Christ's subduing all things unto himself, is meant his spiritual subjugation of their inmost will to the divine will. And by "God's being all in all," is meant the indwelling of the Holy Spirit in all rational creatures—a state of pure, perfect and universal love. After these definitions, the terms of my statement can hardly be misunderstood.

Next, the prominent points. These are the following:

1. That the second coming of Christ took place about the time of the final dispersion of the Jews, and that the general resurrection and day of judgment then commenced.

2. That these events transpired in the invisible world, and were denoted to mortals only by the remarkable signs, terrors, and dreadful events, attendant on the destruction of Jerusalem.

3. That the judicial reign of Christ is now in progress, and will continue, till sin, death and misery shall cease, and God be all in all.

Can these points be fairly established? It is believed that they can.—But if so, how? By the plain, positive, conclusive testimony of the scriptures. We are not to go behind them as an ultimate authority in the settlement of these questions. Our sole business is to ascertain what they teach on this subject. When we have done this, it ought to be satisfactory to all who profess to rely on their testimony. Let us proceed to the

PROOF.

1. The second coming of Christ took place about the time of the final dispersion of the Jews; at which time the general resurrection and day of judgment commenced.

Attend to the Prophet Daniel:

"Seventy weeks [or seventy-sevens of years, as the original might with more propriety be rendered] are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince shall be seven weeks, and three score and two weeks; the street shall be built again and the wall, even in troublous times. And after three score and two weeks shall Messiah be cut off, but not for himself; and the people
of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.” Dan. 9: 24—27.

This is almost universally regarded as a plain and veritable prophecy of the first coming of Christ, his death, and the subsequent destruction of Jerusalem and its temple worship by the Romans. To this last event Christ himself applied it:

“When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand:) Then let them which be in Judea flee into the mountains;” &c. Matt. 24: 15, 16.

In the twelfth chapter of Daniel we find another distinct prophecy respecting what should take place at the destruction of Jerusalem and about that time:

“And at that time shall Michael stand up, the great prince that standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time: and at that time thy people shall be delivered every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever. But thou, O Daniel, shut up the words, and seal the book even to the time of the end.” “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 spake by him that liveth forever, that it shall be for a time, times and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, go thy way, Daniel, for the words are closed up and sealed to the time of the end.” “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. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days.” Daniel 12: 1—4, 7—9, 11—13.

Here we have in one immediate connection, closely clustering around a certain point of time, the second coming of Christ, the general resurrection, the glorification of the righteous, &c. Michael [Christ,] shall stand up in his regal and judicial glory. The true and faithful, who endure unto the end, written in the book of life, shall be delivered. Many that sleep in the dust of the earth shall awake; or, as Christ says, (John 5: 28, 29, with obvious reference to this passage,) “all that are in the graves shall hear his voice and come forth, they that have done good to the resurrection of life, and they that have done evil unto the resurrection of damnation.”

The righteous and wise shall be glorified forever and ever, and Daniel having rested in Hades, should stand in his lot at the end of the days. Now, when were these grand events to take place? If we can ascertain when some of them took place, we shall have found the general period when all took place; for they are too closely associated to be separated many years from each other. When was there a time of trouble such as never was since there was a nation? At the destruction of Jerusalem and the final dispersion of the Jews. Christ says, (Matt. 24: 21,) “For then shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be;” almost the exact words of Daniel. No sound mind will doubt that the Saviour here refers to the destruction of Jerusalem. And history fully verifies his prediction. If, then, there was such a time of trouble at the period designated, and if there never shall be
such another—this point is settled beyond dispute. We can neither go behind it nor before it. Well, in the 7th verse of the 12th chapter of Daniel, above quoted, it is said—"and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Is there any doubt that Daniel meant by the "holy people" the Jewish nation? Not the least. When did God "accomplish to scatter" them among all the nations by the hand of their enemies? We know when. At that time "all" the things mentioned in the preceding verses were to be "finished." Let us further notice the fact that there are three periods of time mentioned by Daniel, more explicitly defining the duration of this eventful process. In the 7th verse, "time, times and an half time" [or, as it is in the margin, a "part" of a time], i.e. three years and a part of a fourth. Then in the 11th verse, 1290 days—between three and four years; again, in the 12th verse, 1335 days, still longer, but likewise between three and four months. The great Jewish war lasted about three years and six months; i.e., "a time, times and an half time." The other two periods, 1290 days and 1335 days, are made to commence with the taking away of the "daily sacrifice" and setting up of "the abomination." Whether the commencement of the war is here meant, or the precise time when the daily sacrifice ceased, is doubtful. If we begin the 1290 days with the war, then this period is identical with the "time, times and part of a time," mentioned in the 7th verse. And the 1335 days would cover the same space, with a little additional time. But if we commence the two last periods with the day on which the "daily sacrifice" actually ceased, then the resurrection took place some time in the year 74 of the Christian era. Because, according to Josephus, (see War Book 6, Chap. 2, Sec. 1,) this took place on the 17th day of the month Panemus, A. D. 70, (about midsummer,) 606 years after Daniel's prophecy, and just three years and a half from the commencement of the war by Vespasian. It might perhaps be well to criticise this matter, by a close inspection of the original, and the use of similar expressions in other passages; because the change of a single preposition (as "from" to "unto," or the reverse,) would determine the question, whether the two latter periods began or ended with the taking away of the "daily sacrifice." But we may leave this to scholars for adjustment; since nothing important to our present purpose depends on the decision. Whether the resurrection took place in the year 70 or 74, and Daniel stood "in his lot" among the "just" a little sooner or later, is immaterial. We are not curious to know the hour, the day, or even the year; since we have found that week of years (term of 7 years) within which the "oblation was to cease, the desolation to be consummated, the general resurrection and judgment to open, and the power of the holy people to be scattered.

It may now be confidently asked how the proof drawn from the prophecies of Daniel to support the point contended for can be invalidated or resisted? Can the standing up of Michael and the time of unparalleled tribulation be referred to any other period of time than that to which Christ himself refers it? Can the deliverance of those who should be "found written in the book," be referred to any other period? Can the resurrection of them that slept in the dust of the earth be thrown forward hundreds, or perhaps thousands of years into the future? Or can it be explained to be a mere figurative resurrection? Whoever attempts to do either, under any well settled rules of interpretation, in the face of sound and thorough criticism, will find it a very difficult task. Can there be any question as to the time when God "accomplished to scatter the power of the holy people?" Is there any reasonable doubt that the "time, times and part of a time," designate literal years, or the other two periods literal
days? Fanciful interpreters take the liberty to turn the "times" into days, and then from days into years; also the two periods of days into years; but they do so without any warrant from the prophet, and against all approved rules of interpretation. Daniel no where uses days for years; nor can one thing be reconciled with another, in his twelfth chapter, if days are taken for years. So that an honest, straight-forward construction and application of his testimony, as I have quoted it, sustains my conclusion, and will agree with no other.

Shall we now take up the 24th chapter of Matthew, and see whether that sustains it:

MATT. TWENTY-FOURTH CHAPTER.

"And Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple. And Jesus said unto them, see ye not all these things? Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down." The temple and its surrounding buildings were at that time among the most splendid and glorious structures on earth—the admiration of all that beheld them. "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world?" [Aion, age, or then existing order of things?] When shall the desolation of the city and temple take place, and what shall be the sign of thy manifestation in thy regal and judicial glory? What infallible indication shall mortals have of that event, and of the period when the dead shall be raised, and thy kingdom be fully established? "And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and shall deceive many." Anti-Christians should come. "And ye shall hear of wars and rumors of wars; see that ye be not troubled: for all these things must come to pass, but the end [of the world or age] is not yet." It was between 30 and 40 years future to the time of this prediction. "For nation shall rise against nation," &c., &c. "All these are the beginning of sorrows. 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." Exactly fulfilled in the great persecutions of the Jews, and of the Romans under Nero. All the Apostles, save John, suffered martyrdom before the end of the age. "And then shall many be offended [shall stumble or fall away from the faith] and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall deceive many. And because iniquity shall abound the love of many shall wax cold." Paul referred to this falling away, false prophesying and delusion, in his second epistle to the Thessalonians, written about the year 52 or 54, Chap. 2: 1—12. It had at that time already began, verse 7. "But he that shall endure [true and faithful] unto the end, the same shall be saved," (or as Daniel says, "delivered.") "And this gospel of the kingdom shall be preached in all the world [ostoumen, the same world which Augustus Caesar taxed, Luke 2: 1.] for a witness unto all nations, and then shall the end [of the world or age] come." Was the gospel preached thus universally before the final dispersion of the Jews? It was; see Rom. 10: 18, and Col. 1: 23. History confirms the fact. "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, [9: 27, and 12: 11.] stand in the holy place, (whose readeth let him understand,) Then let them which be in Judea flee into the mountains: Let him which is on the house-top not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days were shortened, there should no flesh be saved; [not even the natural lives of my own disciples,] but for the elect's sake those days shall be shortened." The Christians of Jerusalem nearly all escaped to the mountainous country beyond Jordan, and thus avoided the more terrible calamities and sufferings experienced by the besieged Jews; though doubtless their privations and afflictions were very considerable, before their redemption from the bondage of mortality into the glorious liberty of the resurrection state. "Then if any man shall say unto you, Lo here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and
shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect [even my own chosen and enlightened disciples.] Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: Behold, he is in the secret chambers, believe it not." You will not see my person in the flesh; for I shall be in the invisible world among the angels of God. "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." You will see the flash and hear the thunder, but will not see with mortal eyes the causing agent. Therefore be not deceived in your expectations. In due time ye shall be where I am. "Immediately [within a short period, as Daniel has prophesied] after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." That great event, foreshown by prophets and by all the significant types of the Mosaic dispensation, shall take place. The present ecclesiastical and moral order of things shall be dissolved. The dead shall be raised, the judgment shall commence, the ancient saints shall enter into their glory, and my divine kingdom shall be gloriously established in the spiritual world, to expand thenceforth till my enemies shall all be subdued. The present time-honored ordinances of religion shall be abolished, and the true spiritual worship become the only one sanctioned and approved of God, either in heaven or earth. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth [rising from the dead in the invisible world] mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together [from among the rising dead] his elect ["the just," "they that have done good""] from the four winds of heaven from one end of heaven to the other," [all the righteous who have lived in any age or quarter of the world.] "Now learn a parable of the fig tree: when his branch is yet tender, and puttheth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things [these premonitory indications] know that it is near, even at the doors. Verily I say unto you, [it is not far distant.] This generation shall not pass till all these things be fulfilled." How vain is all the ingenuity which has been employed to give this verse an unnatural meaning—to make "this generation" signify some other than the generation with whom Jesus was contemporaneous! But the stubborn truth will not yield. "Heaven and earth shall pass away, but my words shall not pass away," [The heavens and earth shall sooner pass away, than my words be falsified.] "But of that day, and hour [that precise point of time] knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and given in marriage, until the day that Noah entered into the ark, and knew not till the flood came and took them all away; so also shall the coming of the Son of man be." So shall it be with the inhabitants of the earth, and especially with the people of this nation when I shall be manifested in my regal and judicial glory. Dreadful calamities shall then suddenly overtake them, and multitudes shall be swept away by the sword, by famine and pestilence, and shall be ushered unprepared into my presence. "Then shall two be in the field; the one shall be taken [cut off from the earth] and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left. Watch, therefore, for ye know not what hour your Lord doth come." Ye know not at what hour ye shall be summoned before him.

The residue of this chapter, and the whole of the 25th, is an exposition of the nature and character of the general judgment, which was to commence in the invisible world at Christ's manifestation as supreme Lord and Judge, and in which all mankind were to be sooner or later subjected to the same unescapable scrutiny and righteous retribution. Great and terrible judgments were to fall on the Jews, as a church, a nation, and people—sweeping off hundreds of thousands of the old and young, the intolerably guilty and the comparatively innocent, even tender babes of a few days old. But this was not their final perfect retribution. It was but a means of hastening them before that judgment-seat, where, as individuals, every one must give account for himself, and receive according to the deeds done
in the body. Let these distinctions be borne in mind, and every passage of scripture relating to this subject may be readily understood. I would now ask if the 24th chapter of Matthew does not clearly and unequivocally confirm the conclusion so well sustained by the 12th of Daniel? What argument is necessary to make this matter plainer than it has already been shown to be by critically examining these important chapters in their mutual connection? What other theory of the second coming harmonizes these and other scriptures, like the one I am now advocating? But I proceed.

Another prophecy in point is Joel 2:28-32. This passage was quoted and applied by the Apostle Peter on the day of Pentecost, as then beginning to be fulfilled:

"But this is that which was spoken by the prophet Joel: And it shall come to pass (saith God) I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants, and on my handmaids I will pour out, in those days, of my spirit, and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood and fire and vapor of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass that whosoever shall call on the name of the Lord shall be saved." Acts 2:16-21.

Here observe the phrases, "last days" and "the great and notable day of the Lord." Can there be any doubt that "the great and notable day of the Lord," here spoken of, was the day or age of judgment to commence at Christ's second coming?—the same which is spoken of in the New Testament as "the day of the Lord," "the day of Christ," "that day," &c. Or can there be any doubt that by "the last days" were meant the last years of that age (or world) which was to end at Christ's second coming? This prophecy of Joel, then, relates to events which preceded the second coming of Christ, the general resurrection and opening of the judgment. It began to be fulfilled in what took place at the feast of Pentecost; and doubtless had its complete fulfilment before "the great and notable day of the Lord" commenced. Thus applied, it still further confirms my position.

We will next adduce the prophecy of Malachi respecting the coming of Elijah or Elias: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Mal. 4:5. "The great and dreadful day of the Lord" must be the same which Joel calls "the great and notable day of the Lord," the end of the world or age, when the final judgment should commence. And did Elijah come before that period? Christ shall answer: "For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come." Matt. 11:13, 14. Again; "But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." Matt. 17:12, 13. So then Elias did come about forty years before the "great and dreadful day of the Lord." This is another confirmation of my doctrine.

Let us now attend to a passage in Matt. 10:22, 23:

"And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved; [the same end as in the 24th chap.] But when they persecute you in this city, flee ye into another, for verily I say unto you, ye shall not have gone over [finished teaching] the cities of Israel till the Son of man be come." Here "the end," and the coming of the "Son of man" stand in the same relation to each other, which we have all along seen.

Another passage, which deserves a place under this head, is the following:
“If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that this disciple should not die; yet Jesus said not unto him, He shall not die; but if I will that he tarry till I come, what is that to thee?” — John 21: 22, 23.

It is a remarkable historical fact that John alone of all the apostles, lived till the destruction of Jerusalem, after which nothing is certainly known of him. If so, he tarried until his Lord came.

THE EXPECTATION OF THE APOSTLES.

It is now proper to inquire whether the apostles expected the second coming during the life-time of some of their own cotemporaries. For if they really expected it to take place about the time designated by Daniel and Christ, it will show that they understood their predictions as I have—according to the most obvious import of the language. If they misunderstood any thing in relation to the matter, it is much more natural that they should err in respect to the manner and accompanying circumstances of their Lord’s manifestation, than as to the general object and time of it. Thus they knew Christ to be the Messiah, the Son of God, and the only Saviour of the world, and were certain as to his first coming, though they frequently erred respecting the precise nature of his kingdom, the necessity of his death, and the spirit of his religion. And when after his death and resurrection, under the more perfect inspiration of the divine spirit, they had outgrown their narrow worldly notions of a temporal kingdom, and had come to apprehend correctly the fact that his kingdom was not of this world, but had its metropolis and throne in the spiritual, immortal world, still they might have had some imperfect and erroneous conceptions as to the manner and details of its administration. They might have clothed the event of the second coming in Jewish drapery somewhat. But to say that they were absolutely mistaken in the great declared fact that it was to take place near their own time, within the natural life of some of their generation, would be to invalidate not only their inspiration, but also the divine infallibility of Christ; who on that supposition must have been himself mistaken, or, what is worse, intentionally deluded them into a groundless expectation by a kind of pious fraud. But the man who adopts either horn of this dilemma had better save himself the inconsistency of making any further pretensions to distinctive Christianity. He had better turn philosopher, profess natural religion, place the New Testament along side the records of other pretended revelations, and out of them all make a system to suit his own wise fancy. For if Christ and his apostles were grossly mistaken as to the matter in question, and above all, if there was any intentional deceit in them, these writings are worthy of very little credit in respect to anything which depends on their personal judgment or honesty. I trust there are few professèd christians who will allow themselves to be driven, by their devotion to any mere theory of the second advent, into such dangerous positions.

Now I maintain that the apostles did firmly and undoubtedly expect the second coming, resurrection and judgment, about the time I am contending for. And I will endeavor to prove it from their writings:

“It is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.” — Paul to the Romans, 13: 11, 12; written A. D. 60. 

“So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.” — 1 Cor. 1: 7, 8; written A. D. 54. Notice the terms, “waiting,” “the end,” “the day” of Christ. “Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come.” — Ib. 10, 11. This was only a few years before the great event. “The end,” or
"last days" of the order of things to be dissolved, had then come. "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at [Gr. en, in the time of, in that era or age ushered in by] the last trump. For the trumpet shall sound [Matt. 24: 31.] and the dead shall be raised incorruptible, and we [who shall be alive at that time, with all who shall live afterwards in the flesh] shall be changed [instantly at death and enter the immortal state.] Ib. 15: 51, 52. Couple with this the following, written A. D. 54: "But I would not have you to be ignorant, brethren, concerning them which are asleep, [those whose bodies are in the dust, and whose souls are in Hades,] that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring [forth into the resurrection state] with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent [precede or go before] them which are asleep. For the Lord himself shall descend from heaven [in the invisible world] with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then, [from and after that time] we which are alive and remain [on the earth] shall [at the moment of our death, without sleeping at all, or descending like the dead of all past ages into Hades] be caught up together with them in the clouds [the immortal state]: and so shall we ever be with the Lord." 1 Thess. 4: 13—17. Is it possible, to read these passages without feeling an irresistible conviction, that Paul was expecting the coming of Christ, and the resurrection of the dead within a few years, and within the natural life-time of some of his contemporaries? Was he mistaken? Not if my doctrine is true. Otherwise he was.

"But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. [See Matt. 24: 43.] For when they shall say, Peace and safety, then sudden destruction cometh upon them [in the time of the great tribulation.] But ye, brethren, are not in darkness, that that day should overtake you as a thief. [You are watching and waiting for it.] Ye are all the children of light, and the children of the day." Ib. 5: 1—5, &c. Does not this language convey the idea that the apostle expected and knew that his brethren were expecting the second coming before the close of that generation? In the first chapter of 2d Thess. the same coming is spoken of in connection with the punishment of the wicked, and the glorification of the saints, as an event for which the living were to wait with confidence. But in the 2d chapter there is a caution against expecting it immediately: "Be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter, as from us, as that the day of Christ is at hand." It would appear that the Thessalonian christians had become excited with terror, from an apprehension that the second coming was just about to burst upon the world with some tremendous destruction of physical nature. The apostle, knowing how imperfect their notions of the great reality were, and that it was yet several years future, judging from the signs which Christ had taught his disciples to watch, deemed it necessary to soothe their minds and enlighten their judgment concerning the matter. He was writing as early as A. D. 54; at least sixteen years before the time I have been contending for. He continues,—"Let no man deceive you by any means: for that day shall not come, except there come a falling away first; [Christ had clearly predicted this Matt. 24: 10—13] and that man of sin [the apostatizing, persecuting, anti-christian spirit] be revealed, the son of perdition: Who opposeth and exalteth himself [both in the Jewish hierarchy and in the Roman rulers] above all that is called [God, or that is worshipped; so that he be God, sitteth in the temple of God, shewing himself [by lying and murderous assumptions] that he is God. Remember ye not, that when I was yet with you, I told you these things. And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." &c. 2d Thess. 2: 1—8, &c. Not long after this, the spirit of anti-christ developed itself in a most hideous and destructive manner throughout not only Judea, but the whole Roman empire, under the reign of Nero. In those days apostacy and treachery from within the church, and exterminating persecution from without, against all who bore even the name of Christian, literally fulfilled both the words of Christ and of Paul. In that dreadful time of persecution Paul and Peter were made martyrs at Rome, and christianity seemed on the eve of utter extinction,
This was just before the great Jewish war. But God nevertheless performed his strange work, and the predicted events took place in their proper order. It will be seen, then, that this passage, though likely to be quoted by superficial thinkers against my conclusion, is entirely in its favor. In the next chapter the apostle says, verse 7,—"The Lord direct your hearts into the love of God, and into the patient waiting for Christ." What propriety in using the term "patient waiting" if Christ were not going to appear till hundreds of years after their death? But if they looked for his appearing within a few years, it was proper that they should watch the signs with "patient waiting." Writing to the Philippians, ten years later, while in bonds at Rome, he speaks of himself as anxiously pressing forward to attain the resurrection of the dead, and a state of spiritual perfection; (See 3:7-14) and says, "for our conversation is in heaven [concerning things of the heavenly world] from whence also we look [we of these days] for the Saviour, the Lord Jesus Christ; who [by the resurrection] shall change our vile body that it may be fashioned [superseded with a spiritual body] like unto his most glorious body, according to the working whereby he is able even to subdue all things unto himself." Verses 20, 21. Then in the next chapter he exhorts thus:—"Rejoice in the Lord alway: and again I say, rejoice. Let your moderation be known to all men: THE LORD IS AT HAND." Phil. 4: 4, 5; written A. D. 64, six years only before the destruction of Jerusalem. To Timothy he says, A. D. 65, "Keep this commandment without spot, unrebukable until the appearing of Jesus Christ," as if Timothy should bear long stand before Christ, at his revelation. 1 Tim. 6: 14. Compare 2 Tim. 4: 1, 6-8; written A. D. 66. See also Titus 2: 13.

The Epistle to the Hebrews, supposed to have been written A. D. 64, opens thus:—"God who at sundry times and in divers manners spake in times past unto the fathers, hath in these last days spoken unto us by his Son." Note the term "last days." Again;—"But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself," "and unto them that look for him shall he appear the second time without sin unto salvation." 9: 26-28. "For yet a little while, and he that shall come will come, and will not tarry." 10: 37. "Ye are come unto mount Sion [the glorious manifestation of Christ in his kingdom] and unto the city of the living God, [which is but a little way before you] the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born written [recollect Daniel's "book"] in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant." 12: 22-24. Remember, he was to appear in the glory of his Father "with all the holy angels." All this was to be realized within a few short years in the invisible world. Does this coincide with my doctrine? What do all these passages signify, on supposition that Christ was not to be revealed in his glorious judicial kingdom till hundreds or thousands of years then future? "Whoso readeth let him understand." James, (5: 8, 9) writing about the year 60, says, "Be ye also patient; establish your hearts: the coming of the Lord draweth nigh: behold the Judge standeth before the door." Peter, writing at the same date, thus speaks: (1 Pet. 5: 5-7) "Who shall give account to him [Christ] that is ready to judge the quick and the dead. For, for this cause was the gospel preached to them that are dead ["the spirits in prison," 3: 19, 20,] that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand: be ye therefore sober and watch unto prayer." The end of all things peculiar to that world, age, economy, or dispensation which was to terminate at the resurrection of the dead, was then "AT HAND." John, writing—(as Dr. Adam Clarke dates his first epistle) A. D. 68 or 69, thus speaks: "Little children it is the last time: and as ye have heard that antichrist shall come, even now are there many anti-christs; whereby we know that it is the last time." 1 John, 2: 18. They were then in the midst of those signs which Christ had predicted should immediately precede his coming. The time of apostacy, treachery, false Christs and false prophets had arrived; whereby all that had not fallen into the prevailing delusions might know that it was "THE LAST TIME." Finally, the same apostle, in the 20th verse of the same chapter, says,—"And now, little children, abide in him: that when he shall appear, we may have confidence, and not be ashamed before him at his coming." Here I close the testimony on this point. I think it cannot be doubted by any sound mind, that the apostles confidently expected the second coming, the resurrection and judgment, before their own generation should
entirely pass away. If so, they must have understood the predictions of Daniel and Christ, respecting the general time of these events, as I have interpreted them. And if so, is not the main question settled by the best and only conclusive testimony? Did not Christ come, appear, or stand up revealed, in the glory of his Father with all the holy angels, as the Lord and Judge of quick and dead, at the period I have insisted on? Did not the general resurrection, and day or age of judgment, properly so called, then commence? And was not that "the end of the world," or age, so frequently spoken of in the scriptures? But perhaps this phrase, "end of the world," ought to be better explained. Let it be understood then, that in the original Greek of the New Testament there are three words of different signification, which are rendered in our common English version "world." 

1. Kosmos, the corporeal or visible world, with all its creatures, things and peculiarities. 2. Oikoumene, the inhabited earth, the human race, the known nations of men. 3. Aion, time, an age, or period of duration, distinguished by a peculiar order of things. This last word (aion, age) is the one so frequently used in connection with our present subject. Let it also be understood, that the ancient prophets and their expositors habitually contemplated the religious and moral existence of mankind in two grand periods of duration; the period before, and the period after the reign of the Messiah should commence—denominated "this world and the world to come." The first period extended from the creation of man to the perfect manifestation of Christ in his regal and judicial glory. This was the age of prophecy, preparation, expectation, arbitrary external laws, types, shadows, ceremonies and ordinances of religious worship; during which the bodies of the dead slept in the dust, and their souls remained in Hades, having a conscious, but powerless existence, as to any thing out of themselves. The second age was to commence with the glorious appearing of Christ, as Lord and Judge of the human race; when he should be fully installed in his kingdom; when prophecy, preparation, expectation, ritual types and shadows should give place to the sublime spiritual realities of which they had been the precursors; when the dead should enter upon the resurrection state, and a perfect retribution begin to be administered to men as individuals, according to their works and character. This was the age or "world to come," whose duration should be without end.

With a knowledge of these facts, many passages of scripture, otherwise obscure, become plain, and we are able to perceive, without so much astonishment, that "the end of the world" actually took place at the time predicted, though the corporeal world still stands. And this brings me to my next prominent point, which is

2. That the second coming of Christ, the general resurrection, and opening of the final judgment took place in the invisible world, denoted to mortals only by the remarkable signs, unparalleled calamities, and dreadful events, attendant on the destruction of Jerusalem.

The truth of this position has already been assumed under the preceding head, and a tolerable insight incidentally given to my views of the matter. But it ought to be thoroughly considered; because, if it can be fairly demonstrated, the principal objections to my doctrine of the second advent will thereby be removed. How then can it be established? Can I adduce the testimony of history to prove it? No; for mortals could not witness scenes invisible to them. The transactions of Christ, angels and spirits, are not within the observation of earthly historians. It will not be doubted by christians that Christ has personally existed somewhere in the invisible world, among angelic beings, ever since his ascension; but no one would expect to find historical accounts of his acts in that state. So if
my present position is true, it cannot be proved by ordinary history or tradition. Hence the point must be established by other means. And of such there are enough.

There is a world or state of existence in which there are innumerable beings and things imperceptible to the senses of mortals. I shall not stop to argue this proposition; because only the grossest materialists will doubt it—a class for whom I am not now writing. That invisible world comprehends all conceivable space and time, and so far as conceptions of locality are concerned, may be any where above, around, upon, or within the earth. If, then, there is such a world of beings and things, scenes may be enacted there, and events transpire as much more interesting, sublime and glorious, than the scenes and events of this mortal state, as immortality is superior to mortality, or spirit to mere matter. Consequently, the scenes and events predicted respecting the second coming, the resurrection, and the day of judgment, are not to be regarded as impossible to have taken place in that world, nor in the nature of things as even improbable. Indeed, they seem to be much more suitable to that than to this mortal state. But it will be urged that all those scenes and events are represented as taking place perceptibly to human beings. Certainly; and abating what is merely figurative, is it not as true that the realities took place perceptibly to human beings, according to my theory, as according to any other? What was not experienced or witnessed by men in the flesh, was experienced or witnessed by men in the other world. For it is assumed that men in the other state of existence can perceive and experience realities there, as well as that men in the flesh can perceive and experience the realities of the material world.

HADES AND THE RESURRECTION.

This will more clearly appear from the scriptural doctrine of Hades and the Resurrection. This was, that the bodies of the dead slept in the dust, and their disembodied souls descended into the interior of the earth, where they had a conscious, but shadowy and powerless existence. There, in "Paradise," the just reposed in serene hope, and there, in "Prison," the unjust were reserved, with fearful forebodings, until the resurrection and final judgment. This invisible under-world is called in the Hebrew tongue "Sheol," in the Greek "Hades," and frequently in our English version of the scriptures, "Hell." At the great signal-trump of the resurrection, the souls in Hades were to come forth, be invested with bodies of an ethereal, incorruptible constitution, experience a perfect renewal of their personal identity, and be capacitated for all the joys, sufferings, and attainments designed for them by their Creator through an endless life.

Can it be shown that this is really the doctrine of the Bible? Consider the following passages, concerning Hades:

"Then said the woman, Whom shall I bring up unto thee? And he said, bring me up Samuel. And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, why hast thou disquieted me to bring me up? The Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David. The Lord will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me." I Samuel, 28: 11, 13, 14, 15, 17, 19.

In quoting this passage, I do not feel called on to affirm or deny any thing as to the power of the Witch of Endor over departed souls, or to solve any questions about the fact of Samuel's appearance. About these things there may be various opinions. The record stands as it does. But in this all must agree, that the doctrine of departed souls or ghosts, in the
under-world, was a prevailing one of those days among the Israelites, and their sacred writers. Observe, then, according to this passage, that Samuel (verse 7) was dead and his body had been buried at Ramah; that he is represented as a god ascending out of the earth; that he reproved Saul for disquieting him; and that he said to him, "to-morrow shalt thou and thy sons be with me;" evidently meaning, that their souls would be with him in the under-world, or Hades. I forbear to comment.

"There the wicked cease from troubling; and there the weary are at rest. There the prisoners rest together, they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master." Job 3: 17—19.

The fall of the king of Babylon, is thus spoken of:

"Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us?" Isaiah 14: 9, 10.

There is something highly figurative here; but the radical idea of souls in that under-world having a conscious, but shadowy and powerless existence, is obvious.

The parable of the Rich man and Lazarus assumes and teaches the same general doctrine:

"And it came to pass that the beggar died, and was carried by angels into Abraham's bosom, [Abraham being in that part of Hades called "Paradise." The rich man also died and was buried. And in hell [Hades, in that part called the "Prison"] he lifted up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom." He then begs that Lazarus may be sent to alleviate, however slightly, his pains; which being denied, he entreats that Lazarus may be sent from Hades to the world above, to warn his five brethren, and induce their repentance that they might escape his fearful lot. But Abraham declares that if they will not hear "Moses and the prophets, neither will they be persuaded though one rose from the dead." Luke 16: 22, 31. This, too, is highly figurative, but the radical idea cannot be easily misapprehended.

The case of the penitent malefactor is in point. "And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise." Luke 23: 43. Where was Jesus that day? He gave up the ghost, saying, "Father, into thy hands I commend my spirit." His body was delivered to Joseph, and laid in his new tomb. Was the penitent malefactor's body buried with his in that tomb? No. Or did Jesus mean merely that they, should both he dead together? No; for this would be as true of the other malefactor, and could be no particular consolation. Or did he mean that they two should be in heaven, properly so called, or in the resurrection state? No; for he did not rise till the third day, and then forbade Mary to touch him, because he had not yet ascended to his Father. Where, then, was the "paradise" in which he and the comforted penitent were that day to be? In Hades. But did the soul of Jesus descend into Hades? It did. "The Son of man shall be three days and three nights in the heart of the earth." Matt. 12: 40. "Now that he ascended, what is it but that he also descended first into the lower parts of the earth." Ephes. 4: 9.

"Being put to death in the flesh but quickened by the spirit: By which also he went and preached to the spirits in prison; which some time were disobedient, when once the long-suffering of God waited in the days of Noah." I Pet. 3: 18—20. "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." I Th. 4: 6. "He [David] seeing this before, spake of the resurrection of Christ, that his soul was not left in hell [Hades] neither his flesh did see corruption." Acts 2: 21. "I am he that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell [Hades] and of death." Rev. 1: 18.
"For to this end Christ both died, and rose and revived, that he might be Lord both of the dead and living." Rom. 14: 9. So then it is abundantly proved that the soul of Christ, between his death and resurrection, descended into Hades; and the reasons therefor are also declared. Many learned men have tried hard to make it appear that this is not a doctrine of the scriptures. But though they have tortured these texts on the iron bedstead of prejudice, with a keen and desperate ingenuity, they still teach the same simple and blessed truth. But I pass to the Resurrection, &c.

What do the scriptures teach concerning this?

"Many of them which sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12: 2, 3. "But go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days." Ib. 12: 13. Christ, with an evident reference to Daniel's prediction of the resurrection, says: "Verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John 5: 24—29. Some imagine that these two passages (from Daniel and John) relate to a kind of moral or figurative resurrection; for instance, the conviction and conversion of sinners by the preaching of the gospel. But this construction of their language refutes itself. "The graves" would then mean a state of death in trespasses and sins, and coming forth out of them would be true conversion to holiness. But in this view of the matter, how could it be said that any should come forth to "damnation," "shame," or "contempt"? Rather, all must come forth to the "resurrection of life." Or how could it be said that some did "good" while "dead in trespasses and sins," and others "evil," when in fact doing "evil" was the very grave from which they were to be raised? Is a man when converted to holiness, justified because he did "good" in the grave of sin? Or, after having become holy, is a man damned for doing "evil" before his conversion? But enough of this.

"The same day came to him the Sadducees, which say there is no resurrection, and asked him "whose wife a woman should be in the resurrection, that had successively had seven husbands." "Jesus answered, ye do err, not knowing the scriptures, nor the power of God. For in the resurrection, they neither marry nor are given in marriage, but are as the angels of God in heaven." Matt. 22: 23—30. "But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed, for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke 14: 13, 14. "I know (said Martha concerning her brother Lazarus, John 11: 24) that he shall rise again in the resurrection at the last day." "And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." John 6: 39. "He hath appointed a day [a time period, or age] in which he will judge the world [oikoumeni, the human race] in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all: men, in that he hath raised him from the dead." Acts 17, 31. "And have hope (says Paul) toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Ib. 24: 15. "But some man will say, how are the dead raised up? and with what body do they come? Thou fool! that which thou sowest is not quickened except it die. Thou sowest not that body that shall be, But God giveth it a body as it hath pleased him, and to every seed his own body. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God [the immortal resurrection state]; neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall
sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 55—53. See also 1 Thess. 4:13—17. "And I saw the dead small and great stand before God and the books were opened; and another book was opened, which is the book of life [reference to Daniel 12: 1.] And the sea gave up the dead which were in it; and death and hell [Hades] delivered up the dead which were in them; and they were judged every man according to their works." Rev. 20: 12, 13. Without commenting on these and similar passages, I think I may assume that they sufficiently prove the doctrine of Hades, the Resurrection and Judgment, as I stated it, to be clearly scriptural.

Now let it be recollected that up to the time of the apostles, the general resurrection had not taken place. But they were looking for it, in connection with the second coming, to take place soon. Perhaps some one of that class of christian philosophers who think that the resurrection has always taken place with every individual at death will ask me to prove that the dead in general, and especially the patriarchs, prophets and worthies under the old dispensation, had not risen from the dead at that time. I will adduce a few texts in relation to this point, from which I think the doctrine of the New Testament respecting it will very plainly appear:

Peter, on the day of Pentecost, referring to a passage in the Psalms, above quoted, says, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne, He spake of the resurrection of Christ, that his soul was not left in hell [Hades,] neither his flesh did see corruption. This Jesus hath God raised up, wherein we are all witnesses. For David is not ascended into the heavens [had not as yet to that time:] but he saith himself, The Lord said unto my Lord, sitt thou on my right hand until I make thy foes thy footstool," Acts 2: 29—32, 34, 35. Paul says, "Having therefore obtained help of God, I continue unto this day, witnessing none other things than those which the prophets and Moses did say should come: That Christ should suffer, that he should be the first that should rise from the dead," &c. Acts 26: 22, 23. Again; "But now is Christ risen from the dead and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits, afterward they that are Christ's at his coming," 1 Cor. 15: 20—23. Again; "And their word will eat as doth a canker: of whom is Hymenius and Philetus; who concerning the truth have erred, saying, that the resurrection is past already [A. B. 66:] and overthrow the faith of some." 2 Tim. 2: 17, 18. Once more; speaking of the Old Testament worthies, the author of the Epistle to the Hebrews says,— "Women received their dead raised to life again: and others were tortured not accepting deliverance; that they might obtain a better resurrection. And these all, having obtained a good report through faith received not the promise [that better resurrection:] God having provided some better thing for us, that they without us should not be made perfect." Heb. 11: 35, 39, 40.

Having thus at length brought clearly into view the scriptural doctrine of the invisible world, and shown that it is neither impossible nor improbable, that the second coming, general resurrection, and final judgment should take place in that world, imperceptibly to the senses of men in the flesh, but on the contrary that those events were more proper to than to this state of existence, what now remains to be done? Need I go into a formal proof of the fact, that the remarkable signs, unparalleled calamities, and dreadful events attendant on the dissolution of the Jewish polity and destruction of Jerusalem, (which were predicted as the certain indications to mortals of the second coming &c,) actually took place at the time designated? All, who are acquainted with the history of Josephus and other writers of that period, will admit that there was a most exact fulfilment of prophecy in every thing properly relating to the Jewish nation, the city of Jerusalem, the temple and its splendid ritual worship. I think-
I shall be allowed to assume that every thing took place, according to prediction, which was to denote to mortals the coming of the Son of man, the resurrection and opening of the judgment.

Let us see where the argument now stands. I have proved that these great events were to take place, according to Daniel and Christ, about the time of the final dispersion of the Jews at the end of the Mosaic age. Authentic history fixes this dispersion somewhere about A.D. 70. I have proved that Christ positively taught, and that his apostles as confidently expected, his second coming before the entire passing away of their own generation. It is admitted that the great leading events in the affairs of men on earth, which were to denote the second coming, &c., actually took place at the time and in the manner predicted. And now what more is necessary to establish my conclusion? If any thing, it will be found in the lesson of Christ’s transfiguration. For that vision appears to have been especially designed as an illustration of the peculiar character of Christ’s manifestation in his regal and judicial glory, at his second coming. We have an account of it as follows: “For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works. Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming [or manifesting himself] in his kingdom.” This evidently refers to Peter, James and John, on whom he intended to make a vivid impression, of his personal appearance and majesty in the invisible world, as he should manifest himself in the day of Judgment. In order to this it was necessary that he should be transfigured, and that his disciples, by a supernatural illumination of their minds, should see him in the society of spiritual beings. Accordingly,—

“After six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and “his raiment was white as the ligh.” And, behold, there appeared unto them Moses and Elias, talking with him. Then answered Peter, and said unto Jesus, Lord; it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.—While he yet spake, behold, a bright cloud overshadowed them: and, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen from the dead.”—Matt. 16: 27, 28, onward to 17: 9. (Also Mark 9: 1—10; Luke, 9: 27—36; 2 Pet. 1: 16—18.)

This is expressly called a “Vision.” That Peter, James and John were supernaturally illuminated to contemplate a supernatural spectacle is clearly implied. That the transfiguration of Christ’s personal aspect, and the presence of Moses and Elias with him, were designed as a sample or specimen representation of personal appearances and scenes in the invisible world, and especially at the second coming, there can hardly be a doubt. What else, then, can we deduce from this impressive lesson than that the great judicial manifestation of Christ should take place out of the reach of fleshly observation, behind the curtain of mortality, in the invisible world? To me the matter is plain, the main question settled, and my two prominent points of time and place irrefutably established. If we turn away from this conclusion concerning the time, place, and manner of the second advent, whither shall we go? What other period of time or circumstantial scenery shall we adopt? What other point, around which all the prophecies and expectations of scripture will cluster in one harmonious and symmetrical body. They cannot be concentrated at any other point.
Whoever attempts it must begin his work by invalidating the divine infallibility of Christ, and end with a patch-work theory, alike inconsistent with scripture, with reason, and with itself.

I am aware that there are some specious objections to my doctrine, professedly founded on particular passages of scripture. Some of these I have anticipated and removed, incidentally, in the progress of my argument. Three or four others deserve to be noticed. And before I advance to my last prominent point, as I shall not probably find a more suitable place, I will briefly consider them:

Obj. 1: Several passages of scripture which treat of the second coming, resurrection and final judgment, speak of the "end of the world," the darkening of the sun and moon, falling of the stars from heaven, the heavens being rolled together as a scroll, and dissolved with "fervent heat," the earth being "burnt up," and both earth and heaven fleeing away from the presence of the great Judge, &c., &c. See Matt. 13: 39, 40 and 49, 50; also 24: 29, 30; 2 Pet. 3: 7, 10—12; Rev. 6: 14, and 20: 11.

Answer.—It must be confessed that these passages, and especially those in 2d Peter and Revelation, taken literally, are irreconcilable with my doctrine. But are they to be taken literally? It would seem that some of them (those in 2d Peter,) will hardly bear a figurative construction. And yet no view of the second coming and end of the world, that has ever been taken, or that ever can be taken, will admit of the most literal construction of such language. All require that it should be understood more or less figuratively. Much less will the scriptures themselves allow of its literal construction. Since one great doctrine of divine truth would then be arrayed in contradiction to another, and impossibilities, both natural and moral, involved. If it could even be made to appear (which possibly it might, considering the limited inspiration and traditional education of the apostles,) that some of them really anticipated a literal end of the material universe at the second coming; still, their errors of judgment or imagination respecting the peculiar manner and concomitants of the great event, would weigh nothing against the positive, reiterated, unequivocal declaration of Christ, that it should take place about the period I have been contending for. The essential fact and general date were plainly declared and expected. These will not bear bending. But misconceptions of figurative language, and consequent mistaken notions about the accompaniments, the details and the manner of the thing, might have been indulged, without dishonesty, by the primitive disciples of Christ, as we know was the case on other topics connected with his kingdom. I will not therefore undertake to say how literally the authors of 2d Peter and Revelation understood these things, or meant them to be understood. But whatever difficulties grow out of their literal use and understanding of language, neither the great fact, nor the declared time of the second coming can be changed. And now I will endeavor to show from the scriptures how the strong figurative language of the ancient eastern nations was frequently used to describe events and scenes much less important than that great revolution which I have affirmed took place both in the visible and invisible worlds, about the time of the final dispersion of the Jews.

David, celebrating his deliverance from the hand of Saul and all his enemies, utters himself thus: "The sorrows of hell compassed me about; the snares of death prevented me. In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled, the foundations also of the hills moved and were shaken, because he was wrath. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down. Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the
blast of the breath of thy nostrils. He delivered me from my strong enemy, and from them which hated me.” Psalm 18: 5, 17. Some may say this is very strong language for so small an occasion. If so, I am not the one to answer for it.

“The burden of Babylon, which Isaiah the son of Amoz did see. Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man’s heart shall melt. For the stars of heaven, and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger. And it shall be as a chased roe, and as a sheep that no man taketh up. Behold I will stir up the Medes against them, which shall not regard silver; and as for gold they shall not delight in it. And Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah.” 13th Chapter of Isaiah. See also Isaiah 34, particularly the 4th and 5th verses. “And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven; behold it shall come down upon Idumea, and upon the people of my curse, to judgment.”

“Son of man, take up a lamentation for Pharaoh, king of Egypt. When I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.” &c., Ezek. 32: 2, 7.

What is there in the New Testament, respecting the second coming, end of the world or age, the opening of the general resurrection and judgment, as I have presented the subject; or respecting the external events connected with the final dispersion of the chosen people; stronger or stronger than this language—a sort of language abundant in the Old Testament, and familiar from infancy to all the Jewish Christians? Are we to complain of this language, because it sounds disproportionate to the events and scenes described? We had better learn wisdom, and set ourselves to understand it. Then we shall know what allowance to make for a thousand intensive, hyperbolical expressions of scripture; instead of intoxicating our love of the marvelous with imaginary exhibitions of a burning universe. If Peter and the author of Revelation used language no stronger than the prophets had done before them, and used it too, in reference to events confessedly more sublime and awful, I think I may safely rest in my conclusions, undisturbed by any objections founded on their modes of expression.

Obj. 2.—Your doctrine is contrary to the testimony of the angels, at the ascension of Christ; who said, “This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” Acts, 1: 11.

Answer.—The words, “in like manner,” here used, must not be overstrained. If they were to be, they would prove too much. Christ ascended from a retired place on the Mount of Olives. Was he to come to such a retired place? He ascended alone. Was he to come alone? His ascension was witnessed only by a few select disciples, unobserved by his enemies and the world. Was he to come in the like private manner? By no means. He was to come in the view of multitudes. He was to come with an innumerable company of angels in the glory of his Father. His enemies that condemned and crucified him were to behold him, and to wail because of him. “Hereafter,” said he to the high priest and Jewish Council, “ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.” Matt. 26: 64. “Behold the Lord cometh with ten thousand of his saints to execute judgment,” &c. Jude, 14, 15. “All that are in the graves shall hear his voice and shall come forth.” John 5: 28. So the manner of his second coming was to be in several respects unlike that of his ascension. But if the words, “in like manner,” be taken in their natural sense, to mean that he would certainly
come or appear again, by a glorious personal manifestation, to those who saw him depart, as well as to millions of others in the spiritual world, then the passage is nowise contrary to my doctrine. It agrees with and confirms it. The certainty of Christ's personal appearance to his disciples and the nations of the dead, subsequently to his ascension, is taken for granted in all my reasonings on the subject. Now, unless it can be shown that Christ could not, or did not, come in the invisible world, as really and gloriously as he disappeared from the visible world, the objection before us is groundless. I dismiss it.

Obj. 3.—Your doctrine sets aside "the first resurrection," and the millennium, predicted in the twentieth chapter of Revelation.

Answer.—It does; but it holds forth a "resurrection of the just," and an ultimate reign of righteousness, far more excellent and glorious than any described in that chapter. It must be considered that this is the only chapter in all the Bible which even intimates that a part of the dead are to rise one thousand years before the rest; or that there is to be a thousand years reign of the saints with Christ; or that Satan is to be shut up in prison a thousand years, and afterwards loosed for a season before the general resurrection. The ancient prophets say no such thing—Christ hints no such thing. The other New Testament writers do not lisp it. But it is contrary to their uniform representations of the resurrection and final judgment. It must also be considered that the term, "thousand years," is of extremely doubtful signification. Dr. Adam Clarke says, in his comments on this chapter, and particularly on the "thousand years"—

"It is not likely that the number is to be taken literally here, and a year symbolically and figuratively in all the book beside." "I am satisfied that this period should not be taken literally. * * As to the term * it is a mystic number among the Jews."

The Rabbins used it in a very vague and indefinite manner. It must be further considered that the visions of Revelation are exceedingly figurative and obscure. The wisest heads that ever undertook to expound these visions have abandoned them in despair of any satisfactory results. Others who have imagined themselves competent to the task have produced only monuments of absurdity, to the reproach both of themselves and the book. It has been the great magazine of prophetic visionaries, from which the lovers of the marvelous have been entertained at the expense of common sense, for these fifteen hundred years. The simple doctrines of Christianity, and many excellent sentiments scattered through it, all can understand. But its visions are couched in language profoundly and inexplicably poetical. Many of them are grand and sublime utterances of the imagination, which must be left to explain themselves, or to be admired for ever without explanation. Dr. Adam Clarke confesses himself unable to give any rational well connected exposition of this book. He says:

"I cannot explain the book. I do not understand it." "After living in one of the most eventful eras of the world [that of the French Revolution and conquests under Bonaparte down to his overthrow]; after having seen a number of able pens employed in the illustration of this and the other prophecies; after having carefully attended to those facts which were supposed to be the incontestable proofs of the fulfillment of such and such visions, seals, trumpets, thunders, and viads of the Apocalypse; after seeing the issue of that most terrible struggle which the French nation, the French republic, the French consulate, and the French empire, have made to regain and preserve their liberties, which, like arguing in a circle, have terminated where they began, without one political or religious advantage to them or to mankind; and after viewing how the prophecies of this book were supposed to apply almost exclusively to these events, the writers and explainers of these prophecies keeping pace in their publications with the rapid succession of military operations, and confidently promising the most glorious issue, in the final destruction of
superstition, despotism, arbitrary power, and tyranny of all kinds, nothing of which has been realized! I say viewing all these things, I feel myself at perfect liberty to state that, to my apprehension, all these prophecies have been misapplied and misinterpreted; and that the key of them is not yet entrusted to the sons of men. My readers, will, therefore, excuse me from any exposure of my ignorance or folly, by attempting to do what many, with much more wisdom and learning, have attempted, and what every man to the present day has failed in, who has preceded me in expositions of this book. I have no other mountain to heap on those already piled up.” Commentary, vol. 6: pp. 917, 118, 119.

In concluding he declares his full conviction, that it was written before the destruction of Jerusalem.

“I think the book was written before the destruction of Jerusalem, and not in 95 or 96, the date which I follow in the margin: which date I give, not as my own opinion, but the opinion of others.”—ib. p. 1012.

Finally, it must be considered that this is one of the seven doubtful books of the New Testament, and the most doubtful of these seven, last of all admitted into the canonical catalogue; concerning which that most profound and eminent Biblical critic, Dr. Nathaniel Lardner, lays down this rule:—"These should be allowed to be publicly read in christian assemblies for the edification of the people, but not be alleged as affording alone sufficient proof of any doctrine.” Supplement to the Credibility of the Gospel History, vol. 1, pp. 29, 30, chap. 2. sec. 4.

If then this 20th chapter of Revelation, which speaks of the first resurrection, and thousand years reign of the saints, &c. is the only one in all the Bible which so much as intimates such a doctrine; if the term “thousand years” is itself mystical and of uncertain meaning; if the passages which contain it belong to one of the inexplicable visions of the book; and if the book itself is so far doubtful, as to its canonical authority, that it ought not to be quoted as “alone sufficient” to prove any doctrine; the objection is answered. I know of no other which need be noticed in this connection, and therefore proceed to my last prominent point.

3. The kingdom and judicial authority of Christ, having thus been established over the quick and dead of the human race, he will continue to reign until he shall subdue all things unto himself and God be all in all.

The final absolute universality of Christ’s kingdom and the perfect subjection and reconciliation of the human race to his spiritual sceptre is taught in such passages of scripture as the following:

“And the stone that smote the image became a great mountain and filled the whole earth.” “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 for ever.” Dan. 2: 35, 44. “I saw in the night visions, and beheld, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.” Dan 7: 13, 14.—also ver. 27.

That these prophecies relate to Christ and his kingdom is admitted by all professed christians. That kingdom is not of this world. It was fully set up in the spiritual world when Christ came in the clouds of heaven, as has been shown, about A. D. 70. Henceforth it must go on to its consummation in both worlds. But I proceed.

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” Acts 3: 21. "Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were
made sinners, so by the obedience of one shall many be made righteous. Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound; That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.” Rom. 5: 18—21. “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 turn away ungodliness from Jacob. For as ye [Gentile christians] in times past have not believed God, yet have obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever, Amen.” Rom. 11: 25, 26, 30—36. “For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. We shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.” 1b. 14: 8—11. “For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is Death. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that did put all things under him, that God may be all in all.” 1 Cor. 15: 25, 28. “We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” 2 Cor. 5: 10. “Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth: even in him.” “The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principalities, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.” Ephes. 1: 9, 10, 18—23. “Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth. He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” Eph. 4: 8—13. “Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.” Phil. 2: 9—11. “For it pleased the Father that in him should all fulness dwell; and having made peace through his blood of his cross, by him to reconcile all things unto himself; by him, whether things in earth or things in heaven.” Col. 1: 19, 20. “But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool.” Heb. 10: 12, 13; also Acts 3: 34, 35. “And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.” Rev. 5: 13. “And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no
more death, neither sorrow, nor crying: neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new." Ib, 21: 3-5.

This is the doctrine of the scriptures concerning the reign of Christ in his regal and judicial glory; that he shall render unto all men according to their works; that his dominion shall gradually increase, spreading itself from soul to soul, and deepening its influence in the heart of man till all things shall be perfectly subdued unto him, death be known no more, and God be truly all in all. "To him be glory in the church, through all ages, world without end." Amen.

**REVIEW OF ERRORS.**

The great and almost universal error of professing christians, from the first century downward to the present time, has been this that the Second Coming of Christ must take place bodily, in the natural visible world, to be immediately followed by the destruction of all physical organic life. Hence the Second Advent, and the end of the natural world by fire, have always been considered inseparable events. This error originated partly in a traditionary philosophy, and partly in gross literal conceptions of religious truth. There was a very general opinion among the ancient Heathen Philosophers, that the material world had passed through several successive destructions and renewals during the unknown past, and that it must experience a series of such regenerations in the unknown future. The later Jews are supposed to have embraced this doctrine in some modified form. The Gentile converts to christianity in the second, third and fourth centuries compromised its great truths very much with their philosophical opinions and traditions. Thus predisposed by the original weakness and ignorance of their minds to gross views of divine things, and biased by a traditional belief in the dissolution of material nature, what was more natural than that the mass of nominal christians should so understand the language of the prophets, Christ and the apostles on this subject, as to fall into and perpetuate the error alleged. In this manner a great and glorious truth was obscured and perverted, yet without undermining, by any means, the foundations of the christian revelation. Once established in the church, it seems to have been taken for granted in all after time. Here and there a choice mind had juster and clearer conceptions of things, but could express them only at the hazard of their lives, or at least of their religious reputation. In the meantime, the more imaginative, ardent, and zealous preachers in the church, found this theme of the second appearing of Christ in flames of fire to dissolve the heavens and earth supremely alarming, pungent and effectual upon the minds of the multitude. Many of the indifferent, the atheistic, the ungodly were convicted and converted under the tremendous eloquence which described the scenes of the last awful drama; whilst the saints were refreshed and confirmed by vivid anticipations of their redemption. Hence myriads of pious men have lived and died without a doubt that all this was evangelical truth. And such is the nature of divine truth, even when mixed with much of error and delusion, that it cannot act on the religious sentiment of man without some great and good results.

But it was impossible that such an error as this should take possession of so many minds without giving rise almost continually to the question When shall all these things take place? Accordingly we find the church agitated from time to time by solemn annunciations from some prophetic calculator or visionary, that the coming of Christ and end of the world was to take place soon, at such, or at such
things! Their errors are many and extravagant. I proceed to point out very briefly some of the most striking.

THE PROPHECY OF DANIEL.

1. They make the 8th and 11th chapters of this prophecy predict a long series of events extending from Daniel's time to the present year 1843; whereas those chapters, according to their own limitations, describe events to take place during the existence of the Medo Persian and Grecian monarchies, the last of which was swallowed up by the Roman empire before the birth of Christ. But can it be shown that these chapters are thus limited by their own text? Read from the 1st to the 9th verses of chapter 8, concerning the ram with two horns (Medo Persia,) and the he-goat (Grecia) with at first one notable horn, (Alexander the Great,) then four horns (Egypt, Syria, Macedonia, Thrace, &c.) then a little horn, or mischievous king coming out of one of the said four horns. Read also the angel's interpretation of this vision, verses 20 to 26; from all which it most clearly appears that the line of events therein predicted cannot extend beyond the time of the third great monarchy and its proper branches. Read next the 11th chapter, from the 1st to the 5th verse, concerning the three kings yet to reign in Persia; the last one's stirring up war with Grecia; a mighty king (Alexander the Great) that should stand up, whose kingdom should be broken and divided towards the four winds of heaven, (Syria to the north, Egypt to the south, &c.) Then read the chapter through, and observe that the kings of the north and the kings of the south, viz. Syria and Egypt, (two of the four horns of the he-goat) are the principal actors in the scenes described. Then remember that the last of these conspicuous horns of the Grecian goat fell under the power of the Roman beast (see chapter 7: 7.) before the time of Christ. Now to take these predicted scenes and events out of their proper epoch, as defined in the text of the two chapters, is contrary to all fair rules of exposition, and a most obvious error, pregnant with a numerous offspring of its own kind, as we shall presently see.

2. They make the "little horn," 8: 9, which came out of one of the four horns of the he-goat (Grecia,) to be Rome Pagan and Papal. But it is against all reason and fact to suppose that Rome grew out of one of the horns (or kingdoms) of the Grecian beast; since Rome had its rise in Italy, and ultimately reduced the Grecian kingdoms to mere provinces of its own empire. In the 7th chapter Grecia is represented by a four-winged, four-headed leopard, and Rome by a dreadful, terrible, iron-toothed beast. Now would it be reasonable to say that the great iron-toothed beast came up out of one of the Leopard's four heads? How then can it be said that Rome grew out of one of the he-goat's four horns? For the four-headed leopard and the four-horned he-goat are one; i.e. Grecia. Here then is a most unwarrantable distortion and perversion of the prophet's symbols—alike contrary to the plain analogies of reason and the facts of history. Besides, these expositors gravely tell us that Rome Pagan and Rome Papal were separated by a space of thirty years, from A. D. 508 to 538, during which 30 years she must have been Rome Christian. Yet one little horn, coming out of another horn in the head of the Grecian beast, represents both Pagan and Papal Rome! Does truth take such liberties with common sense?

3. They make the daily sacrifice (8: 11, and 11: 31,) to be the Roman Pagan idolatry, or worship of false gods, rejecting the italicised word sacrifice, and speaking of it as "the daily, the abomination of Pagan worship; whereas a decent regard to the use of this term throughout the prophecy of Daniel, and indeed the whole Bible wherever it occurs at all, requires it to be understood as denoting the regular morning and evening sacrifice of the Jews, described in the 28th chapter of Numbers. Where, from Genesis to Revelation, is this term "daily" used to denote Paganism, or Pagan worship, or any thing of the kind? I know of no such instance. The assumption that it has any such significance is without scripture warrant. And if such new, strange and unauthorised meanings may be given to terms, what may not the Bible be made to teach?

4. They make "the place of his sanctuary," verse 11, to mean the seat of the Roman Pagan worship; instead of the temple at Jerusalem, where the daily sacrifice was offered on the altar. To this there are the same objections as to their
time. Some of these heralds of the Second Advent have created a general excitement over whole continents, and others very limited ones, confined to a few credulous adherents. It might be interesting to give a historical sketch of these repeated agitations; but my limits will not admit of it. One of the most general and remarkable was in the tenth century, by which all Europe was thrown into consternation. Moshiem says, in his Ecclesiastical History, vol. 2, century tenth:

"Prodigious numbers of people abandoned all their civil connections and their parental relations; and giving over to the churches and monasteries all their lands, treasures and worldly effects, repaired with the utmost precipitation to Palestine, where they imagined that Christ would descend from heaven to judge the world." "When an eclipse of the sun or moon happened to be visible, the cities were deserted, and their miserable inhabitants fled for refuge to caverns, and hid themselves among the craggy rocks, and under the bending summits of steep mountains. In many places temples, palaces, and noble edifices, both public and private, were suffered to decay—nay deliberately pulled down, from a notion that they were no longer of any use, since the dissolution of all things was at hand. In a word, no language is sufficient to express the confusion and despair that tormented the minds of these miserable mortals on this occasion."

The wiser few endeavored to dispel delusion by argument and reason, but in vain. Time only produced the result. When the dreaded period had passed without the development of any great calamity, the multitude began to understand that they must have been mistaken.

After a thousand calculations, predictions, visions, &c. fixing the time of this presumed future event, all of which have disappointed their authors and expectants, we of the present day are called to witness a new and very wide spread excitement occasioned by the doctrine of Wm. Miller and his associates, that Christ is to come during the present year, the earth to be purified by fire, and the first resurrection to take place. Never was a cause pleaded, propagated, and pushed forward with more industry, zeal and perseverance than this. It has many ingenuous, eloquent, and persuasive advocates, and many sincere christian believers. The great mass of religionists were partially prepared to fall in with it by the ancient prevailing error, that some such event must take place. And although for fifty years the doctrine of a pre-Millennium has been generally taught and believed, it has proved but a feeble barrier to the onward march of this new theory. Hence its success has transcended the expectations of its opposers, if not of its advocates. It is now spreading itself in all directions, and carrying along in its current a strange medley of error and truth, folly and wisdom, evil and good. It will probably go forth in prevailing triumph till time, that cold and uncompromising arbiter, seals up its fate, and consigns it to the tomb of its predecessors.

But as the public mind is now in a state to be instructed on this great subject, affording reasonable presumption that in due time the truth will be gradually considered and embraced, I have thought it my duty, as well as privilege, not only to present my views of the Second Advent, but also to expose the errors of what, for want of a better name, I must call

**MILLERISM.**

As I cherish only feelings of kindness and good will towards the Second Advent brethren, I have no bitter or contemptuous words to use against them; and no occasion to apologize for the unqualified plainness with which I shall set forth what I deem false, fallacious, or absurd in their theory. I shall do unto them in these respects as I would that they and all others should do unto me. Truth before all
newly coined meaning of the word "daily." But in verse 14, where it is said that the same "sanctuary" should be cleansed, they give the word entirely another meaning, and say that the earth is the sanctuary to be cleansed! Yet we all know that the sanctuary polluted and trodden under foot is the sanctuary that should be cleansed. Thus if the sanctuary of Pagan worship was desecrated and is to be cleansed this year, then Paganism is to be restored to its pristine glory. But if "sanctuary" means the seat or metropolis of Pagan worship in verse 11, and the earth in verse 14, contrary to the plain sense of the language, what may not words be made to mean? And I would particularly inquire, in what part of the Bible the word "sanctuary" means the "earth"?

5. They make the "daily" Pagan worship to have been abolished A.D. 508; and by whom? By the "little horn," i.e. Rome Pagan and Papal. But it could not have been Rome both Pagan and Papal that took away this "daily," and polluted the place of its sanctuary; for Rome Papal, as they tell us, did not commence till A.D. 358; i.e. till 30 years after Paganism had been abolished. So it must have been Rome Pagan that abolished Paganism! Thus Satan cast out Satan, or Rome Pagan dethroned her own gods! If so she did a very good work. But the prophet represents the "little horn" as casting "down the truth to the ground" (v. 12) and corrupting the wicked by "flatteries." (c. 11: 32.) Was Pagan worship the "truth"? Or in persuading the votaries of that worship to renounce it were they "corrupted by flatteries." Or was it Christian Rome that abolished Paganism, i.e. "cast down the truth to the ground"? Which way so ever we turn such absurdities, they appear equally absurd. But suppose we were to admit that taking away the "daily" meant the abolition of Pagan worship, could we confine it to Paganism in the Roman empire? Ought we not to make it Paganism throughout the world? Yet this will not answer, for even now more than one half the human race are pagan worshipers, despite of taking away the "daily" A.D. 508. Or if the daily meant only the established Pagan worship of the Roman empire, was not that abolished by law long before 508? Was it not done by Constantine, A.D. 313? Or by some one of those imperial laws passed between that time and A.D. 420, which forbade all idolatrous worship in the empire under the severest penalties? They claim Gibbon as their authority for saying that Paganism was abolished A.D. 508. But I can show his positive authority for the assertion, that it was formally prohibited by law more than a hundred years before that date. Can that be a true doctrine which construes language and alters historical dates in this manner?

6. They make the 2300 days, (v. 14,) so many years; and say that after 2300 years the "sanctuary" shall be cleansed; which 2300 years terminate this present year 1843. When did these 2300 years commence? Before Christ 457, say they. Well, then, we must conclude that the "sanctuary" i.e. the earth, was given to be trodden under foot and polluted B.C. 457. But was not the earth polluted long before that period? Certainly, if sin and all manner of iniquity could pollute it. Indeed, if the earth was given to be trodden under foot only 2300 years, the time of its cleansing expired long ago. But what proof is there that these "days" are to be reckoned years? Does Daniel any where intimate that he uses days to signify years? No. Show it who can. It is all presumed. It is also presumed that these 2300 days begin B.C. 457. But why should they commence then? "Because the 70 weeks (c. 9,) commenced then." What proof is there even if the 70 weeks commenced then, that the 2300 days did? Was the sanctuary then given to be polluted and trodden under foot? None of these things agree, either with each other, or with historical facts, or with the plain sense of Daniel's language. Moreover, the word days is not in the original of Daniel 8: 14. The Hebrew reads— "Unto 2300 morning and evening." Unto 2300 morning and evening what? Ans. Burnt offerings or sacrifices, or seasons of sacrifice. For one lamb was to be offered in the morning, and one in the evening, as a continual burnt offering, or "daily sacrifice." (See Numbers 28: 1-6.) Hence it is plain that the number of burnt offerings or seasons of sacrifice was designated; i.e. 2300. As two of these were offered every day, according to the law, the time specified was 1150 days, or about 3 years and 55 days. So long should the sanctuary and the host at Jerusalem be given to be trodden under foot, by the "little horn" (the mischievous king) that should come out of one of the Grecian he-goats four horns; i.e. Syria,
or the kingdom of the north. This was evidently Antiochus Epiphanes, whose history and doings at Jerusalem answer well to the prophecies in the 8th and the 11th chapters. The cleansing of the sanctuary by Judas Maccabeus, recorded 1 Macc. 4: 36–61, also agrees well with the prophecy. It had been trodden down for three years and an unspecified number of days, (no doubt exceptly 55, if we could ascertain precisely) during which the daily sacrifice had been made to cease. This is evident from 1 Mac. 1: 30–59. Josephus understood this prophecy of Daniel to relate to these same times, persons and events. For he says—(Antiquities Book x. chap. 11, sec. 7.) “And indeed, so it came to pass, that our nation suffered these things under Antiochus Epiphanes, according to Daniel’s vision, and what he wrote many years before they came to pass.” So Rollin, Prideaux, and most of the commentators understood the matter. See Rollin’s Ancient History, Book xix. chap. 2, sec. 4, where the prophecies of Daniel in the 8th and 11th chapters are clearly elucidated.

7. They make the latter part of the 11th chapter to be a prediction which relates to Atheistic France, Bonaparte, &c. Thus one of the four horns of the Grecian he-goat is handed down the stream of time and made identical with, what in another part of their exposition they make to be, one of the ten horns of the great iron-toothed Roman beast. And “the king of the north.” i.e. of Syria, becomes Bonaparte, while still Egypt remains the kingdom “of the south.” In verse 40 it is said—“And at the time of the end shall the king of the south push at him [the king of the north, i.e. France or Bonaparte]; and the king of the north [Bonaparte] shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.” This they tell us was all fulfilled about the time of the French invasion of Egypt and Syria, A. D. 1798, &c. But only look at the facts. The Pacha of Egypt, “the king of the south,” who by the way was only a Turkish governor of a long degraded province, did not push at France; but France under Bonaparte pushed at Egypt; which is the exact reverse of the prophecy. Then Bonaparte did not victoriously “overflow, and pass over.” For the English and Turks destroyed his ships, defeated his forces, baffled his enterprise, and drove him home in disgrace. The French invasion of Egypt was really an inglorious failure, and Bonaparte literally stole away home, leaving his shattered and unfortunate army, under the next in command, to get out of their miserable condition as they best might. What are we to think of such interpretations and applications of prophecy?

8. They make the 12th chapter relate to times and events wholly out of the limits within which the prophet confines them, and give to his expressions new and unauthorized meanings. Among these are the following instances: (55)“There shall be a time of trouble such as never was since there was a nation even to that same time.” Christ applies this to the miseries of the Jews at the destruction of their city, saying, (Matt. 24: 21). “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.” Yet they say that this time of trouble is now about to take place, at the coming of Christ to destroy the earth and its wicked inhabitants. How can Daniel’s and Christ’s words be true, if theirs are true? According to Daniel and Christ, this time of trouble took place not far from A.D. 70. There never was such a time of trouble to that time, and never should be afterwards. How then is it yet to come? Daniel says “at that time thy people shall be delivered every one that shall be found written in the book. And many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” But they deny that any such event transpired at the time of great tribulation spoken of, and insist that the first resurrection is now about to take place. Yet they say that none who sleep in the dust of the earth will awake to shame and contempt at their forthcoming resurrection, but that all the wicked dead are to sleep on a thousand years longer. How does this agree with the prophet’s prediction? Again he says (v. 7). “When he shall have accomplished to scatter the power of the holy people, all these things shall be finished.” This was to be after a “time, times, and half a time,” or three years and half of great tribulation, (just about the length of the war that ended in the dispersion of the Jews). Now we know that the Israelites or Jews are generally signified in scripture by the term “holy people.” We also know that God “accomplished to scatter the power of the holy people,” about A.D. 70. Then, according to the prophecy, “all these things were to be finished.” But they tell us that “the holy people” are the christian saints. That they began to be scat-
tered by Anti-Christ, alias the Papal power, about A.D. 538, that the "time, times and an half" mean 1260 years, which ended Feb. 15, 1798, when the French under Gen. Berthier took the Pope prisoner &c.; that God then "accomplished to scatter the power of the christian saints," i.e. he put an end to their being scattered. So about the 15th Feb. 1798 the power of the christian saints ceased to be scattered. What sense or what truth is there in all this? By what authority are the "time, times and an half time" first turned into days, and then from days back into years again? By what authority is the term "holy people" made to signify christian saints? By what authority is the scattering of christians made to commence A.D. 538, and to end in 1798? By what authority is it said that Papacy arose 538? According to Church History, Siricicus the first Pope, assumed the Papal title and supremacy A.D. 304. By what authority is it asserted that Papacy ended in 1798? Was not the Pope reinstated A.D. 1814 in his temporal power and possessions, just as they were before the French interfered with them? And is not the present Papal influence throughout the world equal to what it was before the French Revolution? These questions answer themselves. By what authority is the phrase "accomplished to scatter" construed "accomplished to make an end of scattering? And by what authority is Roman Catholic Popery made to be Anti-Christ, in distinction from Greek Popery, or Protestant Popery, or any other Popery, which claims a divine right to exercise tyranny and persecution in the name of Christ? These assumptions are all like bones out of joint. The theory to which they belong is too lame to walk upright even on crutches.

9. They confound the final taking away of the daily sacrifice &c. mentioned 12: 11, which was to be at the time of the "great tribulation" caused by the Roman war, with the temporary taking away of it by Antiochus Epiphanes, mentioned 8: 11, and 11: 31; whereas chapter 12 evidently relates to the times designated at the end of chapter 9th. Both (9 and 12) expressly refer to the times of the Messiah, the destruction of Jerusalem, the abolition of the temple worship, and the final dispersion of the Jews. To these two passages Christ plainly refers, when he says (Matt. 24: 15), "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place," &c. But, by disregarding the order of things laid down, applying the events of one period to those of another, ascribing the doings of one beast or horn to some other, and by confounding things of the same name which belong to different connections, truth is smothered and the most incoherent errors fabricated.

10. They acknowledge that "the stone cut out of the mountain without hands," which was to become "a great mountain and fill the whole earth" (chap. 2: 35,) denotes the kingdom of Christ. Also that the extent and glory of his kingdom is predicted (chap. 7: 14), in these words (chap. 7: 14), "And there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." But they assert that this kingdom has not yet been set up, that it is about to be set up, and that in setting it up Christ will destroy from off the earth "all people, nations and languages," excepting the few whom he shall find to be true saints at his coming. And in this way "all people, nations and languages are to serve him." What are we to think of such interpretations? But I will not say more respecting the use they make of the prophecy of Daniel?

OTHER PROOFS EXAMINED.

11. They undertake to prove their doctrine from the 26th chapter of Leviticus; in which it is said, verse 18, "And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins." They make this a positive, unconditional prediction or threatening. They make the seven times to be seven prophetic periods of 360 years each, amounting in all to 2520 years. They commence the 2520 years at the captivity of Manasseh, 677 years before Christ; so of course they end in 1843. But not one of these positions is tenable. The threatening is entirely conditional—"If ye will not yet for all this hearken unto me, then I will punish you seven times." But if they should hearken, he would not punish them. Mark the "if." The phrase "seven times" imports not seven years, or any succession of equal periods, but evidently a seven-fold repetition. The number seven was used mystically by the ancients to denote completeness, perfect fulness.
Hence it was called the perfect number. When, therefore, God threatened to punish rebellious Israel "seven times," no more is meant than that he would punish them repeatedly, thoroughly, with a complete series of plagues and tribulations. But the precise duration through which the seven-fold punishment should last is not intimated. Yet these expositors, without reason, presume the word "times" here to mean years (because it does in some other parts of the scripture.) They then turn the years into days, and thence from days back again into years, and so make out 2520 years of punishment. But who are these that have been punished 2520 years? Why, the people of God, both Jews and Christians—generation after generation, in this world. It is certainly very marvelous that God's people should be so obstinate, as to require this protracted hereditary punishment. And is it at all certain that they will get through this year? Not unless they repent; for it is said, verse 21, "And if ye walk contrary unto me, and will not hearken unto me, I will punish you seven times more for your sins." That must be 2520 years longer. This is just as positive a threatening as the former. But it does not end here. In verses 24 and 25, it is threatened that if they would not be reformed by the second "seven times," they should be punished another "seven times," i.e. 2520 years longer. Then again, in verse 28, if they should still rebel, they were threatened with being "chastised seven times more," which would add another period of 2520 years to their sufferings. Then, if they should accept the punishment of their iniquity (verses 41, 42,) he would remember his covenant and show mercy. So they give us 10080 years of punishment, three-fourths of which must come after the present year! Truly their end of the world is afar off still! But we will come back to the supposition that there is to be but one period of 2520 years. What authority have they to say it commenced with the captivity of Manasseh? Were there no punishable saints in the world till that day? According to the Book of Judges, the Israelites repeatedly apostatized from their fidelity, and were delivered into the hands of their enemies, who afflicted and oppressed them in the most cruel manner. Yet when they repented, God raised them up Judges and deliverers. Thus they were 18 years under the oppression of Egliion, king of Moab, 20 under that of Jabin, &c., &c. Why pass over all these and begin the "seven times" of punishment 677 years before Christ? It is without warrant and against reason—mere arbitrary assumption. Besides, Manasseh went into captivity alone, without his people, and was restored to his throne after a few years. Yet they gravely say, "take 677 out of 2520 leaves A.D. 1843, when the punishment of the people of God will end. I see that the subtraction of 677 from 2520 leaves just 1843, and this is all the truth I can see in this pretended proof.

12. They prove their doctrine by the year of release under the Mosaic law. This they say was typical of their millennium. As the Hebrews were commanded to make every seventh year a year of release to servants and debtors, so the people of God will be delivered from their servitude and bondage, when they have served their seven prophetic years. 7 times 360 are 2520; which, commencing with the captivity of Manasseh, before 677 years before Christ, by the same unexceptionable arithmetic, ends A.D. 1843; "when the children of God will be released from all bondage and slavery." This would sound very well indeed, if there were any dependance at all to be placed on the main premises. But when we ask, is this a true view of the people of God, and did their bondage commence just 677 years before Christ? alas! all is impalpable emptiness.

13. They prove their doctrine "by the seven years' war of Zion with her enemies," spoken of in the 39th chapter of Ezekiel. There Gog and Magog are represented as gathering themselves together against Israel, and by the divine intervention dismissed with a dreadful slaughter, whereby they are nearly all cut off. Being thus overthrown and destroyed by God, Israel was to take the spoils without hindrance. And so great should be the number of their warlike weapons, that they were to supply Jerusalem with fuel for seven years, so that the people should have no occasion to cut any wood out of the fields or forests. (See verses 9, 10.) And now for the application. "The children of God will be contending with their enemies, spoiling those that spoiled them, and robbing those that robbed them; 7 years prophetic, which is 2520 years. Beginning as before, when Babylon began to spoil and rob them, and when they by the fire of truth began to burn up the weapons of their enemies, in this moral warfare; this will end in 1843."—What can be more conclusive than that 677 from 2520 leaves just 1843? But
only look at the consistency of things. Before, we had the people of God, all
sinful and rebellious against him, doomed to bondage and slavery, under the op-
pressions of their enemies, and consigned over to 2520 years of punishment.
Now, we have the same people of God gloriously triumphant over their oppressors,
with nothing to do for these 2520 years but to live on the spoils of the vanquished,
and to burn up their weapons! So it appears they can be the people of God, yet be
obstinate rebellious against him. They can be in bondage and slavery to their
enemies, and yet be triumphant over their dead bodies and burning up their weap-
ons of war with the fire of truth. In fine, they can be in the most opposite condi-
tions of order and disorder, captivity and mastery, prosperity and adversity, sin and
holiness, punishment and reward, during this same 2520 years! Comment is unne-
cessary.

14. They prove their doctrine by the sign of the sabbath. For as God created
the world in six days and rested on the seventh, commanding men to labor six days
and rest on the seventh, so the world will continue in a state of toil and conflict
6000 years, and then rest in peace 1000 years, after the wicked shall have been
consumed from off its surface. Six thousand years, according to Mr. Miller, are
now about completed, therefore the millennium is at hand. Why is not this per-
fectly conclusive? Their proof from the typical jubilee is equally well founded
and convincing. What is all this but mere assumption?

15. They prove the doctrine by Hosa, 6: 1—3. “Come and let us return unto
the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind
us up. After two days will he revive us: in the third day he will raise us up, and
we shall live in his sight,” &c. “This prophecy is the two days of the Roman King-
dom, in its imperial, kingly, and papal form, with its great iron teeth, tearing and
persecuting the people of God. The third day is the same as Revelation 20: 6; the
first resurrection and reign of a thousand years. “If, then, the third day is a
thousand years, then the two days are of equal length.” Now commence to reckon
before Christ 158 years, at the time the Romans made a league of friendship with
the Jews, then just add 1842 years, and the two days of 1000 years each are com-
plete, ready for the third day to commence. A. D. 1843. This is fully confirmed by
the saying of Peter, that “one day is with the Lord as a thousand years, and a
thousand years as one day.” So the world will certainly end in 1843! Who can
gainsay such logical conclusions? To state such proofs is to refute them.

16. Finally, without noticing the whole catalogue of proofs, all of the same gen-
eral character, I will present one more, and conclude. “It can be proved by the
two witnesses being clothed in sackcloth,” Rev. 11: 3. “And I will give power
unto my two witnesses, and they shall prophesy a thousand two hundred and three
score days, clothed in sackcloth.” This time began with papacy, 538, and ended
in 1798, during which time the Bible was suppressed from the laity, in all the
countries where popery had power.” Here again, we have these famous dates,
538 and 1798, about which enough has already been said. But the notion that
these two witnesses are the Old Testament and New, though not original with
Mr. Miller and his brethren, is certainly a remarkable conception. Some of the
beauties of it will appear from reading what the Revelator says of these two wit-
tesses: “These are the two olive trees, and the two candlesticks standing before
the God of the earth. And if any man will hurt them, fire proceedeth out of their
mouth and devoureth their enemies.” Is it not strange, then, that the Pope was
never devoured by them? for he certainly was one of their greatest enemies, ac-
cording to the views of these expositors. Yet for 1260 years he suppressed them
with impunity. “These have power to shut heaven, that it rain not in the days of
their prophecy, and have power over waters to turn them to blood, and to smite the
earth with all plagues, as often as they will.” Did any one ever witness any exer-
cise of this terrible power of the Old Testament and New? Probably not. It is
very strange that such potent entities as these should have allowed the Pope to
suppress them 1260 years! “And when they shall have finished their testimony,
when was that—in 1798? the beast that ascendeth out of the bottomless pit shall
make war against them, and shall overcome them, and kill them.” But were the Old
and New Testaments overcome and killed after 1798? Or is this yet to happen? It
is now 1843, and they are yet alive. Let us see: “And their dead bodies shall lie
in the street of the great city, which spiritually is called Sodom and Egypt, where
also our Lord was crucified.” Where is this? “And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.” The dead bodies of the Old and New Testament! Are these “three days” three years and a half, or three thousand five hundred years? In either case, time must be lengthened out, if the event is yet future. “And they that dwell upon the earth shall rejoice over them, and make merry, and send gifts to one another; because these two prophets tormented them that dwelt on the earth.” Has all this come to pass since 1798, when the Bible laid off its sackcloth and took free course among the nations? “And after three days and an half the spirit of life from God entered into them [the Old Testament and New], and they stood upon their feet, and they ascended up into heaven in a cloud; and their enemies beheld them”! See Rev. 11th chapter.—

Here I forbear. It is painful to me, and must be useless to others, to express the feelings with which I contemplate such proofs that the second coming of Christ and the end of the material world by fire, are to take place during the year 1843. I will sum up all in a single question, how can a sound mind honestly receive and embrace such a doctrine, on such grounds, backed by such proofs, defended by such interpretations of scripture, abounding with such incongruities, and characterised by such amazing fallacies? But I will not judge my fellow servants. To their own masters they stand or fall. I think them sadly deluded; but I have no doubt many of them are pure-hearted, upright, devoted christians. I rejoice to know they are in the hands of a God, who will kindly excuse and correct their unintentional errors; who will overrule the excitement they are producing to a good end, bring light out of darkness, make crooked things straight and rough places smooth, so that all may be brought in due time to know and love the truth.

And now, respected readers, friends or opposers, I wish you well. I have written the foregoing pages from a sense of duty. I have spoken my real opinions, thoughts and feelings, without fear or favor in good will to all. Truth, and nothing but truth, will stand. If you praise or denounce me, it will not make one hair white or black on my head. I must give account for myself before that righteous tribunal where sin finds no justification, and trembling weakness no persecution. So must you all; for there is no respect of persons. We shall soon severally walk through the valley of the shadow of death, and enter upon the invisible world. It is to my faith a world of sublime, awful and glorious realities. Let us willingly unfold our hearts even now before the judge of quick and dead, that we may be corrected and reproved whenever we are out of the way. Let us send off our sins to judgment beforehand, that when we personally behold the face of him that loved and gave himself for us, who poured out such divine tears and prayers even for his murderers, we may have confidence and not be ashamed before him. And may the grace, given us in him by the Infinite Father, effectually renew our hearts unto holiness, inspire us with the profoundest abhorrence of sin, perfect in us the divine life, and make us meet to mingle forever with the spirits of the just made perfect in the realms of immortality.