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1. 95 P. S. M. 2 pt.

2. 557 H. L. M.

3. 547 H. C. M.

Lecture No 2 on the 2^d Advent
of Jesus Christ.

Rev XX: 1-6

From the text:

1. "And I saw an angel come down from Heaven having the key of the bottomless pit and a great chain in his hand.
2. And he laid hold on the Dragon, that old serpent which is the Devil, and Satan, and bound him a thousand years,
3. And cast him into the bottomless pit, and shut him up, and set a seal upon him that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.
4. And I saw thrones

sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be Priests of God and of Christ and shall reign with him a thousand years.

Lecture No 2.

As a general practice I think it objectionable to use the Apocalypse as a source of ordinary Pulpit Instruction. But it is not only true that mingled with much that is obscure and mystic there is also a great deal of practical and available truth in this Book, but I find my justification in resorting to it on the present occasion, in the conceded fact that this passage which constitutes my text, is the main reliance of our Pre Millennialist Brethren to establish their theory of a personal reign of X^p & his saints upon the Earth for a thousand years. It is their own admission that only one direct intimation of their peculiar views is found in the I. J. and that is here "in the most difficult book

of Scripture, the most symbolical
in its structure and that one
about which there has been the
greatest diversity of sentiment.
They claim additional evidence
scattered thro' S.S. but it is
only confirmatory and if it
were not for this passage
they would not be sufficient
to rely upon at all. "This," says
Bickersteth, "is the seat of the
doctrine." I am therefore
fully justified in drawing
upon the Apocalypse for
my text, and I am sure if
I succeed in overthrowing
their creed, and establishing
what I consider the true
one, by using the same
passage, there can be no
further objection to it. This
then is what I trust I
shall be able to do.

The passage is relied upon by
both parties to prove their
directly opposite creeds. And

the great question & the only one indeed is, whether it be a literal or figurative Resurrection of which the passage speaks.

Premillennialists affirm it to be literal, we deny it.

A brief exposition of the Passage will serve once for all to exhibit before you the views which we conceive to be held forth in it.

The Angel here spoken of represents the Angel of God's Covenant who endued with great Power from Heaven seizes Satan and confines him effectually so that He can no longer produce the evil effects which he has for so long a time been permitted to work upon the Earth. The men who had been the enemies of God previously had been ^{in the preceding Chapter} represented as slain and cast into the deep, a byss of fire & brimstone, and now Satan who actuated them is bound and shut up lest he should enter

The hearts of the Children of men and produce a continuation of the same wickedness. The binding and restraining of Satan includes the prevention of all the evil influences which, combined with the natural depravity of the human heart, have so powerful a tendency to "counteract the Gospel and excite men to atrocious crimes, and cruel persecutions and aid in devising and propagating ingenious but fatal delusions." The natural and certain consequence then of this restraint will be that the Gospel will be rendered effectual to purify the Church and to convert the Nations; the Christian religion will in all its purity and Glory become universal and Piety, Peace, righteousness, and Purity will fill the Earth until these restraints shall be removed from Satan as it is said "he shall be loosed for a little season." The Glory of the

pure Kingdom of Christ which is here described - meaning nothing more than the universal spread of Gospel truth shall last for 1000 years, and after that great wickedness shall again prevail and in the midst of this latter reign of wickedness Christ shall appear suddenly for judgment after the mill. of ~~of~~ ^{of} ~~of~~ ^{of} and having destroyed his enemies shall proceed to the awards of the general judgment.

This sketch we think is fully warranted by the general drift of the chapter, and that ^{for} every point we have embraced in it we have authority in this Chapter. We shall now point out wherein our Brethren differ with us. They think as we do that Satanic influences are restrained; but then they regard the reign of Righteousness as a personal coming of Xt. that this universal prevalence of the Christian Religion shall not be

-gin until Christ comes and that
the purification of the Earth is
to be effected by His personal
presence, that the influences of
Gospel truth & of the Holy Spirit
shall be withdrawn, that Christ
shall destroy all his enemies
by his coming and that then the
Saints shall be transfigured
that they shall no more have
mortal bodies but glorified
and immortal bodies and shall
still nevertheless reign with
Christ upon this Earth
for 1000 years - that the business
of judging the world will
go on during the whole
of this time, and that this will
constitute a part of Christ's rule
which will wind up with the
final visitation of the wicked
which occurs at the expiration
of the Millennium. You will
perceive then that while we both
believe Christ will come the
2^d time, there are two points

in which we differ; the 1st is as to
the time, we after, & they before
the Millennium & the 2^d point
of difference is as to the object
of his 2^d advent. We contend
it will be for judgment they
for a personal reign of a 1000
years. If we show that the objects
of Christ's second coming are not
the same as those contended for by
Pre Millenialists we shall establish
the time also the time of his 2^d com-
ing. This we shall attempt to do by
showing from Scripture the truth
of certain propositions which are
all in direct opposition to their creed.

1. Whenever Christ does come be
that at the beginning or at the end
of the Millennium - His Church
will be complete - there will be no
more souls to be saved; all that
are to be saved will be saved,
and the numbers, ^{will be full} and the character
of the Church will be perfected.

To prove this I shall adduce certain passages of S. S. accompanying each with a brief comment.

1. 1 Cor. XV: 23. Paul speaking of the resurrection says "Each party in his own order; Christ the first fruits afterward they that are Christ's at his coming." Two things are here held forth 1. Who shall rise, & 2. When they shall rise. We are told that the order will be, ^{will be regarded} Christ, first fruits - (as in 20th verse it is distinctly stated) then, ~~in~~ in consequence of his resurrection all his saints, here represented as, "them that are his" shall rise. The term "rise" includes not barely the being restored from the grave but the transformation which will take place in their mortal bodies so that they shall be rendered immortal & glorious bodies. This is clear from the 51st verse - "we shall all be changed." Now the question is. Does this limit the resurrection to a part of the

Saints, or ~~dox~~ ^{can} The expression "them
that are his" be by any sort of
just interpretation be made to
mean only a part of the Ch.?
The unbiassed reader would take
it to mean the whole Church
of Christ & not a fractional part.
And ^{accordingly} ~~consequently~~ All Commenta-
tors have so considered it. Well
the point we find conceded is
that whatever portion is here
meant — are perfect — we say
all — they say, only a part.
Now if we can show that we are
correct in considering it as meaning
the whole Ch. & not a part, we have
overthrown the theory for as you
remember they do not consider
the Ch. complete at X^{ty} & Adv^t
but only a part complete & the
perfection & completion of the
Ch. goes on thro' the 1000 years
under the new Kingdom of X^t &
these perfect Saints. This is shewn
from the bare comparison of this

passage with the 22^d v. "as in Adam
all" he represented "~~shall~~ in X^t
all" he represented "shall be made
alive" i.e. by resurrection & trans-
formation. There is no limitation
here all admit. The next verse
only shows the order in which
this making alive proceeds & the
term all in the 22^d is only
Ch.^o to "them that are this."

Now if any object to this as forced
~~and~~ consider the all of the 22^d
verse as including the wicked
as well as the righteous - I still
see no injury, ~~as~~ to my argument
for the including the wicked does
not exclude the Ch. nor does it
give any ground to sustain
the view of those who under-
stand that only a part of
the Ch. is meant. Remember
now that they as well as we ad-
mit that the portion made a-
live - be it more or less - is perfect
is complete in holiness at the
coming of X^t, and if you see as

we think you must see, that it means
the whole Ch., why our 1st proposition
is established. And if so the theory
of the Pres. cannot be true for
they contend "that the work of the
conversion of the world is to go on
after the 2^o advent, & be perpetua-
ted from age to age." But we have
~~other~~ passages if possible more conclu-
sive. "He shall come to be glorified in
his saints and to be admired in
all them that believe". To the end he
may establish your hearts unblamable
in holiness before God even our
Father at the coming of our Lord
Jesus Christ, with all his saints."

But we present as a 2^o Proposition
2. At the coming of Xt, (be that
when it may) "the means of grace
and agencies of salvation come
to an end." One of the most power-
ful of these means is the "Scriptures
of truth." One object of these is to
encourage saints, ^{under trials} by the prospects
of the 2^o advent; "Be patient says

James" therefore my Brethren unto the
coming of the Lord" "Occupy till
I come" is the injunction of Christ
to his servants. Peter says "Ye do
well to take heed to the sure
word of Prophecy, as unto a light
that shineth in a dark place
until the day dawn and the
day star arise in our hearts."
"The Lord the righteous Judge
shall give the crown of righteous-
ness at that day to all them
that love his appearing."

Now if Xt come at the beginning
of the Mill. how can these pas-
sages be of any use any longer
to saints either to encourage
or sustain them? Again the
Scriptures are used as a means
of warning to sinners. Accord-
ingly we find that some of
the most fearful passages
derive all their force
from their connection with
the Day of Xt's coming.

Paul in 1 Cor. 2^d Thess. tells us that "The Lord Jesus will be revealed from Heaven with his mighty Angels in flaming fire taking vengeance on them that know not God & that obey not the Gospel of our Lord Jesus Christ who shall be punished with everlasting destruction from the presence of the Lord and the Glory of His power . . . in that Day."

"The day of the Lord will come as a thief in the night." "Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not." Now where would be the use of these & the many similar passages, to warn sinners of the coming of that day, after the Day had already come? And where would be any sinners to warn, if as the first passage assures us they will all have been destroyed with an everlasting destruction from the presence of the Lord and

from the Glory of his power in that day? So that there would be no further use for the A.T. either to comfort saints or to warn sinners, since the Day had come which was the object of attention to both. And admitting that the work of Conversion were to go on during the Millennium, the Bible we now have would not answer. We would need a new Revision Movement to expurgate the Book and render it applicable to the new state of matters.

But not only will the S.S. be at an end, but the Sealing Ordinances of the New Testament will disappear at Christ's coming - (be that when it may) by the express terms of their limitation. You know that these are Baptism & the Lord's Supper. The terms of the Commission which Christ gave the Apostles were "Go ye &c

(Spiritually)
and lo! I am with you unto
the end of the World." At
the end of the world this ordi-
nance then ceases. So of the
other "For as oft as ye eat this
bread & drink this cup ye do
show forth the Lord's death
till he come." Whenever he
comes then this Ordinance
ceases. Well these are the only
ordinances sealing which we
recognize, any of us, in the
Church. If they are at an end
then at the coming of ~~It~~ if
the S. S. cease their applicability
— then all that may be re-
garded as the furniture of
the Christian Church having
been withdrawn, there will
be no Christianity in the
new System — it will be
something totally different
from the present System
of Grace, & ~~for~~ which we have
no means of ascertaining in any

in any revelation we now have.
Now all this is in opposition to
the theory which holds that
the work of Conversion is to
go on. If so by what means?
This is not all. The Intercession
of Christ which is another means
of Grace will cease. Heb. IX: 12, 24, 28
3 times — 3 appearances. They admit it.
And the saving work of the Holy
Spirit will cease then — as it
grows out of the Intercession.
All the means of grace
cease at the 2^d advent
there can be no work of
conversion going on ~~there~~
after this period, so that
this argument overthrows
the theory.

If therefore the Scriptures cease
to be useful, if the Ordinances
of Baptism & the Lord's supper
terminate, and the Intercession
of Christ & the work of the Holy
Spirit have come to an end
at X^t's coming, it is incredible

in what way the Conversion of the world is to go on, and we conclude that a Millennium on their principles "was never designed, is not provided for, and will never take place." But we have to offer as a 3^d Proposition "That X^t's proper Kingdom is already in existence." We contend that it began at the time when he ascended up on high and took his seat at the right Hand of God in Heaven. We contend that this Kingdom is to "continue unchanged both in its character and in its form until the final judgment." To prove this we refer to Acts II: 29-36. We perceive here the following facts: A Kingdom had been promised to X^t by His Father (as in 2^d Psalm) that promise Peter ^{says} had its fulfillment in the resurrection & exaltation of Jesus X^t to the right hand of Power, and that as "God had made that same Jesus whom they had crucified & slain both Lord & Christ" This there-

fore was his proper Lordship or Royalty
We cannot but see from Peter's
earnestness in this language "There-
fore let all the house of Israel
know assuredly" ^{to} this fact, that
he was determined to convince
them that their notions of his
Kingdom were all wrong - they
had rejected X^t. because they
did not like his Kingdom
it was not the kind they tho'
expected or desired ^{but says}
Peter He slew Him - nevertheless
assure you that He is King
now - a Spiritual King & so
He will continue until
all his enemies are destroyed
& this by the admission
until the day of Judgment.
Now our Prelates are exactly
in the same error that the
Jews were - they want a
real flesh & blood Kingdom
& the same remarks used
to the Jews ought to be used
to them "My Kingdom is not
of this world" - And the
only sense in which X^t will

ever sit on the throne of David
is pointed out here by Peter, &
that is a spiritual sense.
No one ^{will} doubt that from this is clearly
proved ^{the} present existence of
His Kingdom, & the proof of its
perpetuity consists in the fact
conceded by Pres. that he must
reign until all his enemies are
destroyed, and this will not be
until the day of final judg-
ment, and they also agree
with us that this is after
the millennium.

If then His Kingdom is now in
existence & if ~~it~~ ^{this Kingdom} is to contin-
ue to the end of the world
there is no ground for
the creed of the Pres. that
it will come in person in
a new Kingdom. The millen-
nium will be nothing but a
brighter development of the
present Kingdom, unchanged
in its ext or form of administration.

My 4th Proposition is that "at Xti 2^d coming
the whole Ch. will be made alive
at once - the dead by resurrection
and the living by transformation
And the resurrection of the
wicked will also take place
at the 2^d coming of Xti in imme-
diate connection with these events.
We have shown in our first Prop.
that all Xti saints will be raised
but that was to show that the
Ch. wd be complete then &
hence to ~~overthrow~~ that part
of the Pre. theory which says
that the Ch. will ^{not} be complete
at that time. We wish to
show here that all the saints
will be raised ^{& transformed} at the 2^d coming
another thing they deny. They say
that there will be a class of saints
that will be living & unchanged thro'
the millen. subjects of the risen
& transff^d saints who are sleeping
with Xti thro' the 1000 yrs.
Now a few passages of S.S. will
set this matter in its proper
light. In addition to those I have
already repeated from X Ch. 1600

I will quote John VI: 39-40. "This is
the Father's will that of all he hath
given me I sh^d lose nothing ~~but~~
sh^d raise it up at the last day. And
this is the will of Him that sent me
that every one which seeth the
son and believeth on him may
have everlasting Life; and I will
raise him up at the last
Day" Father I will that They also
whom thou hast given me be with
me where I am; that they may
behold my glory, which thou hast
given me." "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 trump
et shall sound and the dead
shall be raised incorruptible
and we shall be changed."
Now if this language does not prove
that all Xt^y Ch. shall be made
alive at his 2^d coming I am
at a loss to know what words
would prove it. But another
point in our proposition is that the

wicked shall be raised then also." Now the Pres deny that the wicked are raised at the same time with even their privileged few saints who are to reign with St. But that they are not to be raised until after the 1000 yrs are over. What however says S.S.

In John V: 28-29 it says: The hour is coming in ~~which~~ ^{which} all that are in the graves shall hear his voice and shall come forth; they that have done good into the resurrection of Life - and they that have done evil to the resurrection of damnation.

Dan Xth: 9. Many of them that sleep in the dust of the Earth shall awake, some to everlasting life and some to shame & everlasting contempt."

Now as this proves the simultaneousness of the resurrection of both parties if it prove anything - we have only to remember that this resurrection has been shown to take place at the end of the world and that

disposed of the Pre. theory also.

I offer then as a
3rd Proposition that both the right-
eous and the wicked will be judged
at the same occasion, and this
will be at the 2^d coming of Xt.

But the Pre.^s tell us that the
~~day~~ ^{work} of Judgment extends over
~~that of the right before & the wicked after~~
the whole 1000 years. Now
have only to produce Scripture
passages to prove that the judg-
ment of the righteous & wicked will
be simultaneous, and all argu-
ment will be "useless." Behold
says Christ "I come quickly and my
reward is with me to give every
man according as his work is."
"For the Son shall come with the
glory of His Father with His angels
and then shall he reward
every man according to his
works." "When the Son of man shall
come in his glory, and all the Holy
Angels with him, then shall he
sit upon the throne of his glory
and before him shall be gathered

all nations; and he shall separate them one from another as a shepherd divideth the sheep from the goats" &c
You can find a vast number of similar passages all proving a oneness - a simultaneousness of time as well as of action. And consequently when Paul tells us "we must all appear before the judgment seat of X^r. and every man must give account of the deeds done in the body whether they have been evil or good" - why we believe the manifest doctrine taught is, that the righteous & the wicked shall be judged both at the same time and that will be at the 2^d coming of Christ. And then my Last

VIth Proposition is that at the second coming of Christ (be that when it may) the present heaven

and the present Earth, shall be
destroyed by fire, and a new Heaven
and a new Earth shall succeed
wherein dwelleth righteousness.
To show how inconsistent this is
with the Pre Millennial theory
I will quote in full the pas-
sages of Scripture bearing upon
this topic: 2^o Pet. III. 7, ~~10~~ 10-13.
"But the Heavens & the Earth which
are now by the same word are kept
in store, reserved unto fire against the
Day of judgment and perdition of un-
godly men. But the day of the Lord
will come as a thief in the night
in the which the Heavens shall
pass away with a great noise
and the elements shall melt
with fervent heat, the Earth also
and the works that are therein
shall be burned up. Seeing then
that all these things shall be
dissolved, what manner of persons
ought ye to be in all holy con-
versation and godliness, looking
for and hasting unto the day of God

wherein the Heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new Earth, wherein dwelleth righteousness."

Rev XX:11. "And I saw a great white throne and him that sat on it from whose face the Earth & the Heaven fled away; and there was found no place for them";

Rev XXI:1. "And I saw a new Heaven and a new Earth; for the first Heaven and the first Earth had passed away; and there was no more sea."

In the 47th Chapter of Ezekiel and in the 14th of Zech. we find what is generally regarded as a glowing description & visional representation of the Millennium. But it is remarkable that in all that is represented to take place at that time, of the glory and blessedness of the state of the Ch. not a remote intimation is given that any

such change as is here described shall take place — we see there shall be still countries, and islands, and seas, & Nations and so the Earth will be still the same in the Mill, in all its physical features as it is now. Not only so. But the inhabitants will be still the Jew & the Gentile as now. And so come when it may after the Mill, it cannot come before; for the Conflagration will change & destroy the Earth & so we conclude that for this reason, the theory will fall. For you remember that they say the inhabitants of the Earth will be changed & glorified during their kind of Mill. Now if the Earth & the things that are therein be burned up — this is a sheer impossibility. Some of them admit this, & so they agree that it takes place at the close of the 1000 yrs. But still maintain that

that XI comes at the beginning
of the 1000 yrs. Now they have to
reconcile this theory with those
words of the Apostle which tell
us that this conflagration takes
place at the very day of X's
advent. And they do that in this
way. They tell us that "this Day
is a 1000 yrs long! and that as
it is to take place in the day - it
may be conceived to take place
as well at the end as at the
beginning!" But in reply to this
- if reply be required to a position
so absurd - it has been well
said that this destroys the
whole object that the Apostle
had in view in this solemn
passage. That object was to
warn the wicked scoffers who
were deriding the idea of a Day
of judgment. And hence he speaks
of the unexpected manner of
the coming of that Day "like a
thief &c." & the conflagration with
a rushing noise bursting suddenly
upon them & so it is this fire
that is to take the world by surprise.

But others get around the difficulty
of a the destruction of the Earth at
the beginning of the Mill. by saying
that the Conf.ⁿ & the 2^d adv. both
come before the Mill. but that
the Conf.ⁿ will not be universal
but that it will only cover the terri-
tory of Auct. Rome, ^{often say Europe} not in addition
to other objections to this interpreta-
tion we have this: It seems from
the very wording of the Passage
that the conflagration of the
present Heavens & the present
Earth is immediately to be suc-
ceeded by "a New Heavens & a
new Earth." And as there is just
as much reason to interpret
the "new" in a limited sense as
there is so to interpret the Conf.
they ought (to be consistent) to make
the renovation a limited renova-
tion ~~to~~ confine it to the territory
of Auct. Rome or Europe. But
then the very same men who
contend for a limited Conf.ⁿ
contend also for a universal re-

novation. The inconsistency shows that their theory is pressed with immense difficulties, which drives them to such expedients.

Others say there may be two fires one at the beginning & the other at the end of the great Day. There is no earthly foundation for this theory save in the heated fancy of the Pre.

Now whatever may be the difference of opinion as to the details of this matter, all are agreed that the "New Heavens & the New Earth" spoken of in the passage is to take place after the judgment.

We condense the argument then thus: The conflagration which destroys the present Earth will be at the day or in the Day of the Lord — which all admit means his 2^d advent.

The fleeing or passing away of the Heavens & the Earth ^(which) is but an expression for the destruction by this conf.ⁿ) takes place as we all see after the judgment

and of course after the millen.
So the conclusion is inevitable
that Xth second coming is
after the Millennium.

If these things be true then,
and you will observe that
our argument has been purely
a scriptural one, — the presen-
tation of passages of Scripture
accompanied by such an inter-
pretation of them as did no
violence to their plain and
undistorted sense — the whole
Pre Millennial Theory is shown
to be incorrect. The 1000 yrs. we
see is not a reign of X^t & his
glorified saints in person on
the Earth, at Jerusalem on the
throne of David, — but that
his ^{the description given in 55} advent is accompanied
by such a host of important
events as renders it utterly
impossible he sh^d come until
after the Mill., & that whenever
he does come, it will not be to reign
but to judge the world & close this ^{scene} _{th^s}.

That the whole train of this
Argument may be before the
mind at once I will briefly
recapitulate the points and
propositions embraced in it.
For it has been well said
by an acute and able critic
"Either one of these propositions
is decisive against Premillen-
nialism; but the aggregate power
of all is little less than demon-
stration.

1. At X^{ty}'s coming the Ch. will be complete — they say not.
2. The S. S. will cease to be of use at 2^d advent — consequently if the work of conversion go on after he come — they will need a new Bible; — but we contend that it ceases because the world ceases.
3. Baptism & the Lord's supper go out at his 2^d advent. So does his Intercession & the work of the Holy Spirit so that there can be no conversion

4. X^ts Kingdom is already in ex-
istence — they deny this & say
that it will not begin until
He come. We prove our assertion
by a reference to Peter's Sermon
Acts II:

5. At X^t's 2^d adv^t all the Ch.
will be made alive at once —
and at the same time all the
wicked shall be raised. They
deny this — 3 sets of Beings.

6. At X^t's 2^d adv^t all will be
judged simultaneously.

7th The universal Conf^t will
take place ~~at the~~ ~~at~~ ~~at~~ at
X^t's 2^d coming — the new Heavens
& the new Earth will take place
after judgment & consequently
after 2^d adv^t.

If any one of these propositions
be true then the Pre-millennial
Theory will be exploded. And
if all ^{together} are not ~~so~~ satisfactory then there
is no^t truth that can be estab-
lished by an Appeal to S^ts.

In the Conclusion of this Lecture I will be glad to leave upon your minds a correct impression of my motives & the manner in which my mind stands affected towards the whole subject.

If I had not supposed I could make a practical use of this interesting point of Divine Revelation I would have omitted all notice of it. I regard mere matters of speculation however interesting and entertaining to the mind, as by no means legitimate subjects of Pulpit ministrations. But I have already intimated that the proper investigation of the Millennium must exert upon our minds an influence highly edifying and I trust that this will be demonstrated still more fully as we progress with the Course.

And further, if the views which I entertain could be established only by a train of abstract reasoning apart from the revelation of the God of Heaven, then for one I would have avoided all discussion. I regard it as vain and unprofitable to the last degree to undertake to speculate beyond the Sacred Record. I am willing to follow

the Light afforded by the Bible
ambitious of no empty distinction
of originality on subjects not re-
vealed.

And yet finally, I know that some
great minds of all ages of the Church
have maintained views diametrically
opposite of these here set forth.

Justin Martyr was a Pre Millen^{ist}
and many of his Contemporaries
Iohanne & Bengel in the 17th Cent.
and Bishop Newton, and in our
day we have some of the Master
spirits of the English & Scotch
Edhs. ^{the Bonars & D. Cummings} arrayed against us & some
in our Country also. But first,

Human Authority has no weight
with me except to induce me to
examine its teachings. Respecta-
ble names are entitled to respect-
ful attention, and deserve to have
what they teach respectfully consid-
ered. And ^{even} if Human Authority is to
decide the question, the advocates
on our side, are at least ^{as} deserving

of attention as these men. The names
of Origen & Dionysius of Alexandria
in early times, and Luther & Melancthon
in ~~latter~~ times, and Jonathan
Edwards the metaphysical Giant, and
David Brown of the Free Church
of Scotland are all with us. But
away with 'human Authority as a
standard.' 'Call no man master'
"To the Law and to the testimony"
if any speak not according to
them it is because there is no
light in them." And it is only be-
~~cause~~ I am deeply convinced
that the creed I adopt is in perfect
accordance with the S.S., and
derived wholly from them, that I do
adopt it.

I can readily understand & appre-
ciate the motives and state of
mind of the Premil^{ists}. They are
men of ardent and fervent spirits,
and a vivid imagination, and ^{with} their
^{hearts} glowing with love to the Savior
they have seized eagerly upon

the idea of a personal reign and pres-
ence of the Savior, ^{having clothed it} and ^{with} the imag-
inary glories of a sublimary yet
Heavenly Kingdom, by a literal inter-
pretation of some purely figura-
tive passages of S. S., they have
found it necessary to force an
interpretation of those passages
manifestly at war with their
Theory in its details and hence
they are pressed with innum-
erable + formidable difficulties
which can only be ~~overcome~~ ^{avoided}
by an entire abandonment of
the Theory.

But I honestly believe them to be
mistaken. And I do not see that
even in the charm of mental excite-
ment, and in the increase of our
holy affections ~~and~~ Heavenly As-
pirations, there is nothing to be
lost by rejecting theirs and embracing
ours. For we embrace a Theory which
fills the Earth with ^{the} glory and
blessedness of X^ts Spiritual Millen-
nial Kingdom.