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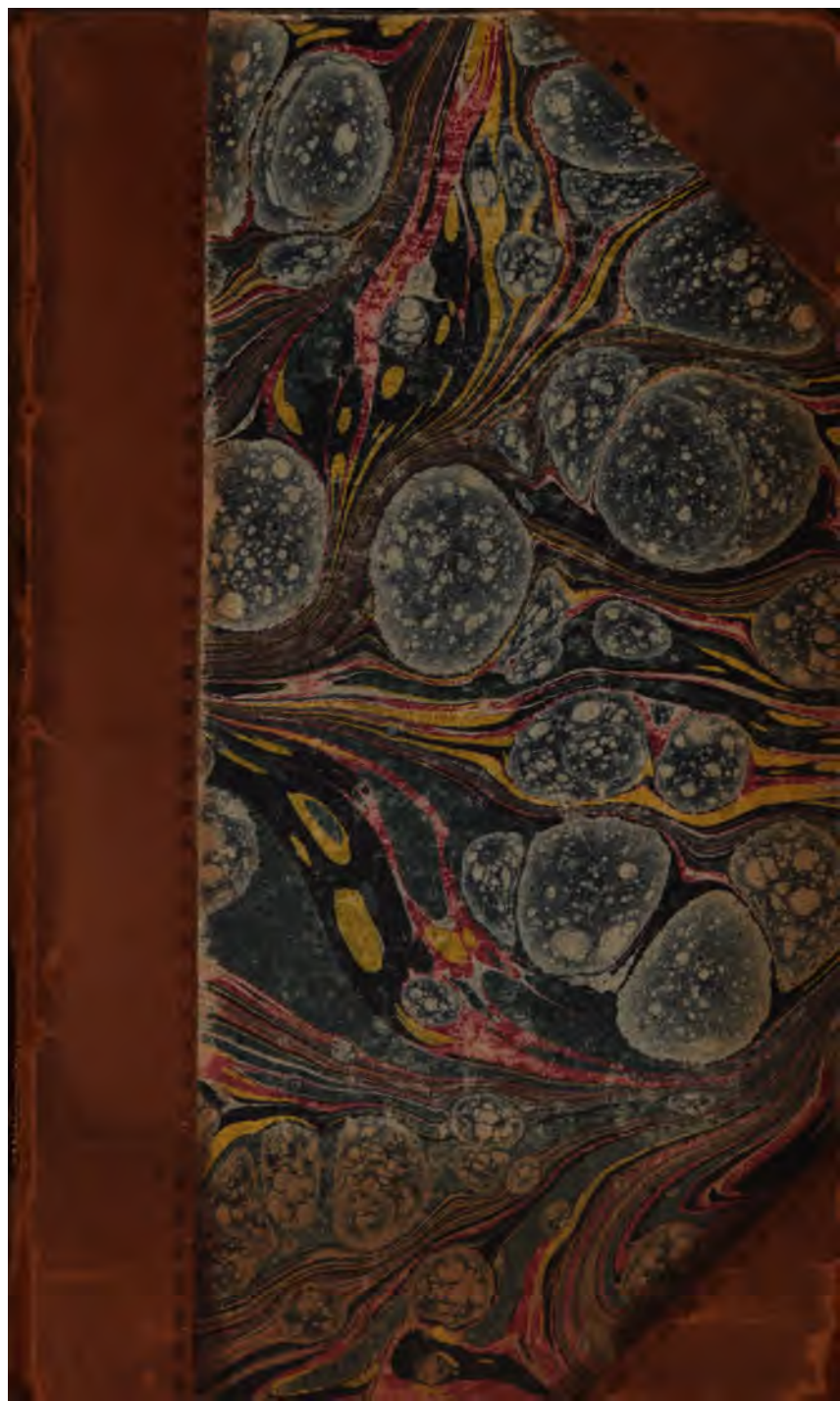
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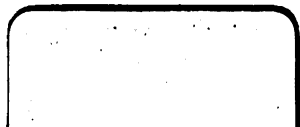
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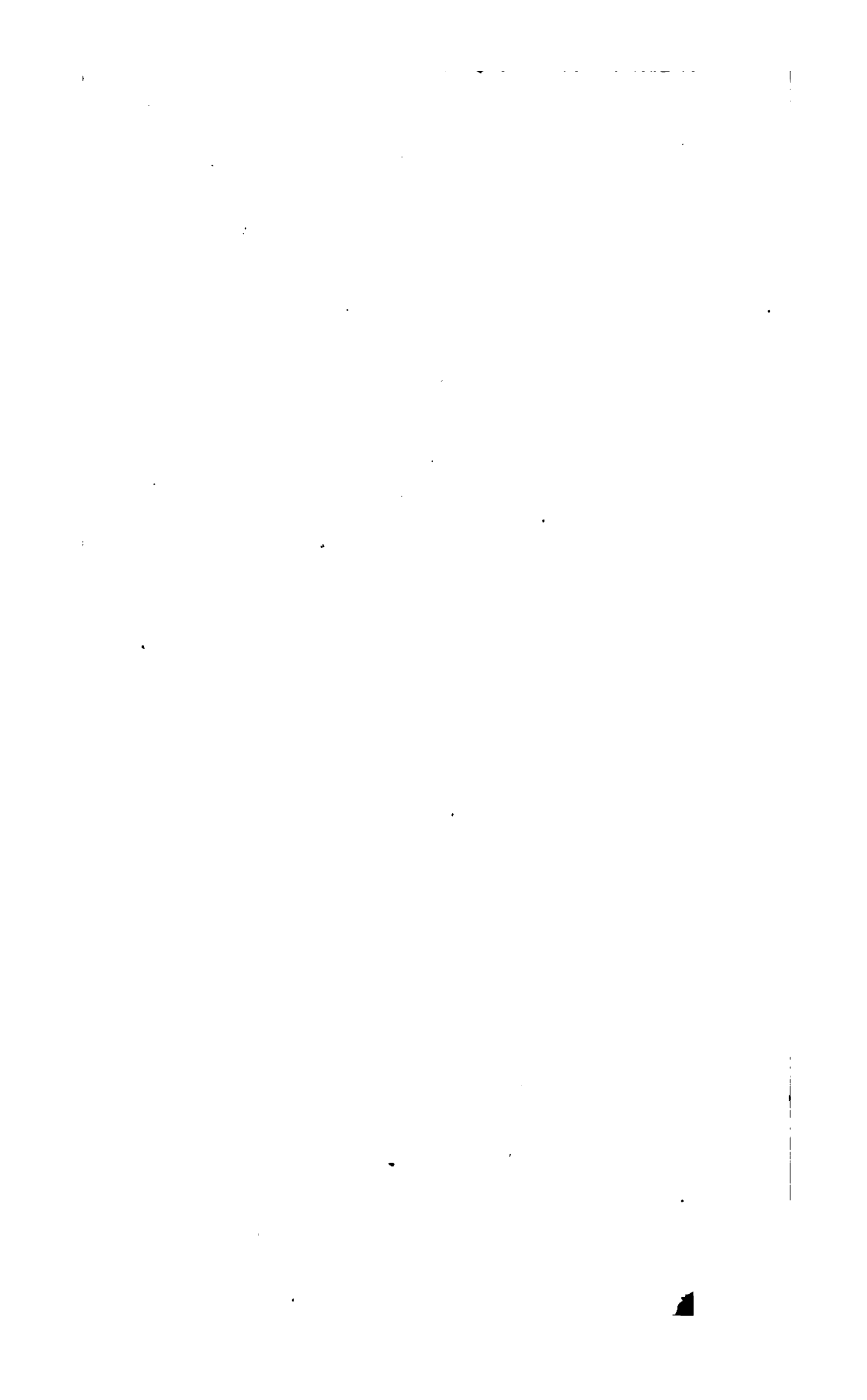
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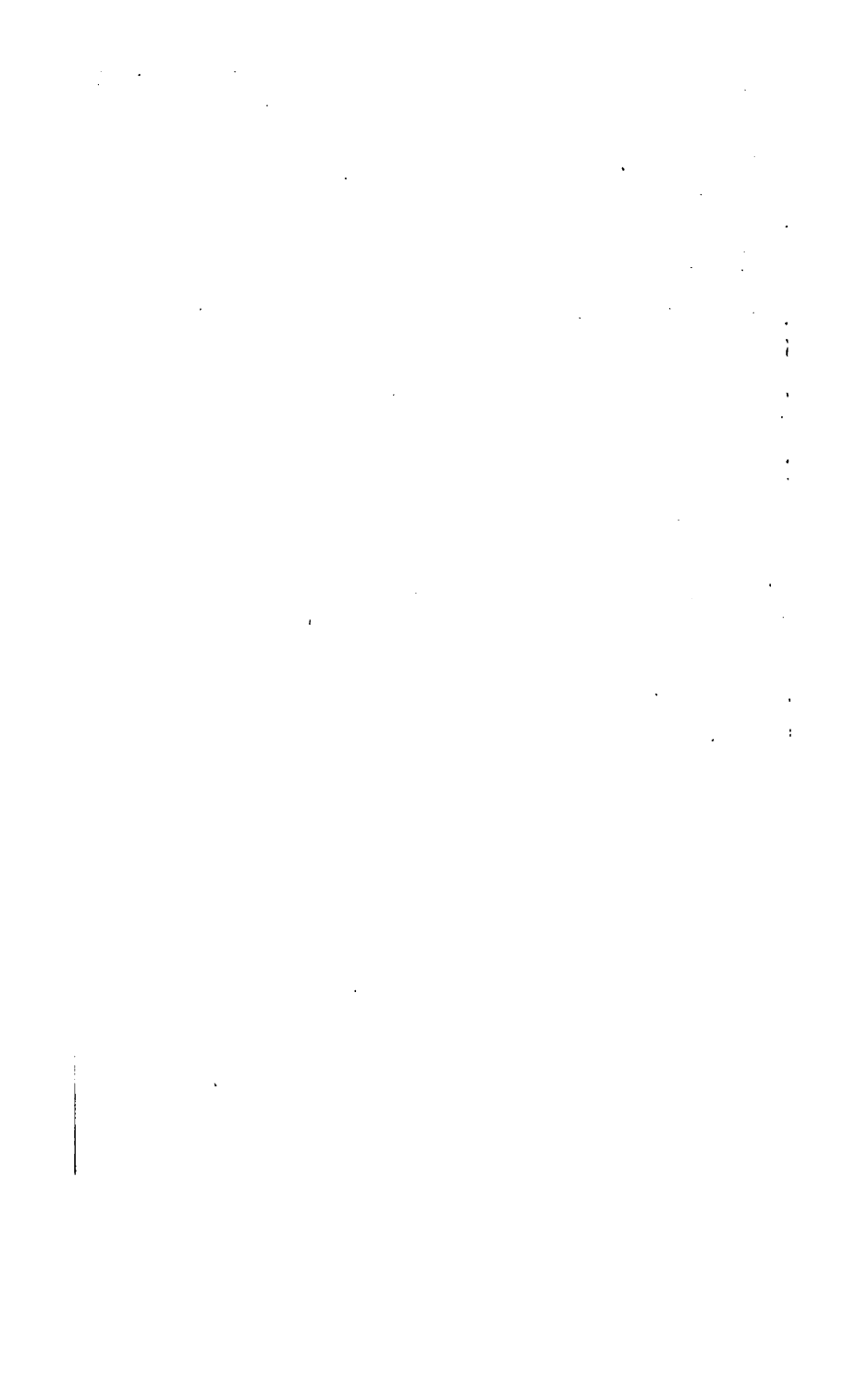
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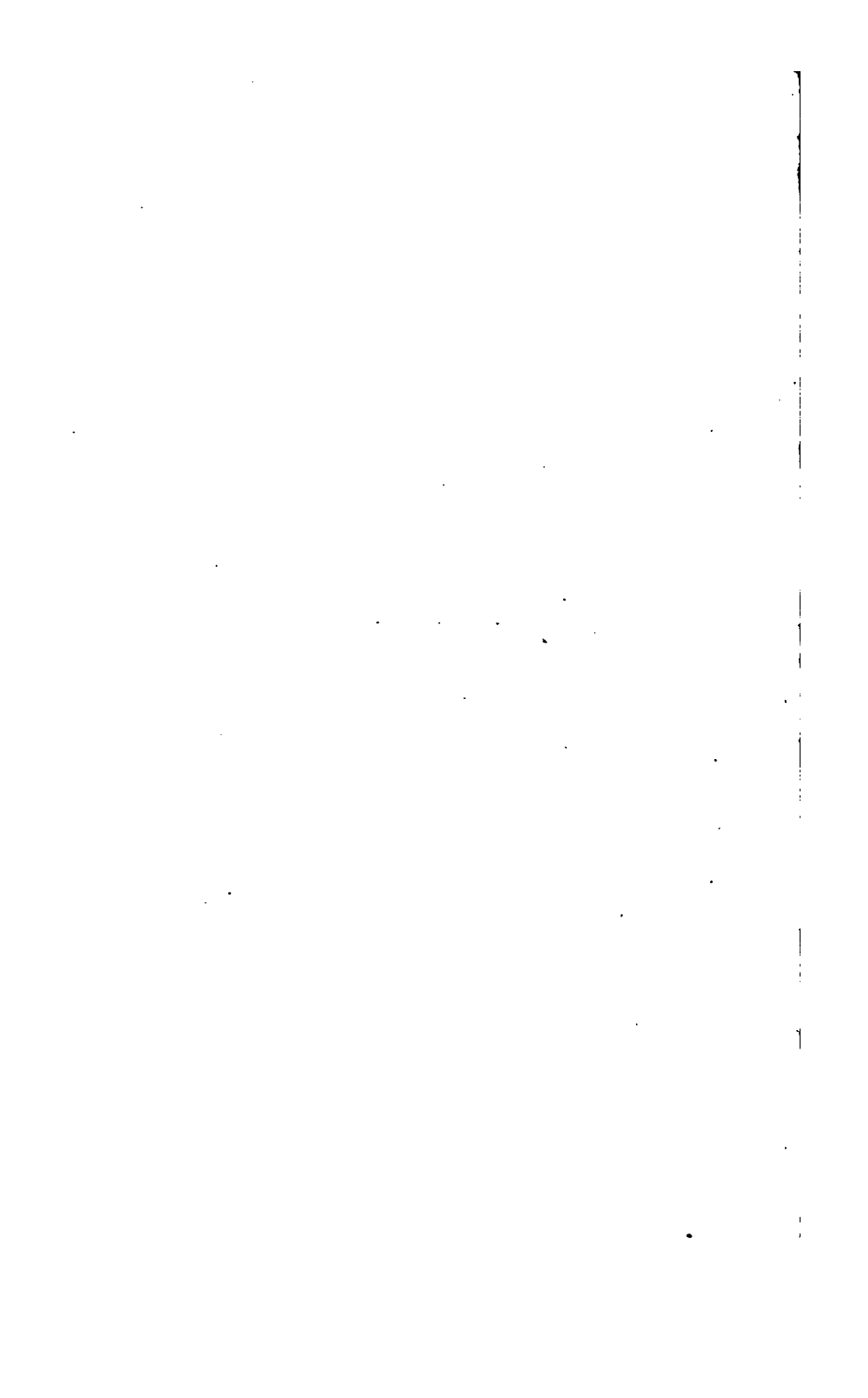






A REPLY,

&c.



A R E P L Y

TO

5
MR. PYM'S (N. N.)

"WORD OF WARNING IN THE LAST DAYS."



LONDON:
B. FELLOWES, LUDGATE STREET.
1836.

215.

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R. CLAY, PRINTER, BREAD-STREET-HILL,
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PART I.

MR. PYM'S ARGUMENT FOR THE YEAR 1847, AS
THE OUTSIDE PERIOD OF THE LORD'S RETURN
TO EARTH IN PERSON, EXAMINED.

CHAPTER I.—*Introduction.*

A LITTLE book has, of late, been circulating in the neighbourhood in which I live, written by Mr. Pym, Vicar of Willian, in Hertfordshire, the purport of which is to show that the second *personal* appearance of the Lord must take place before the year 1847.

Strange indeed it is that such a book even bears upon its pages those words of our Saviour himself—“Of that day and hour knoweth no man, not even the angels in heaven.” Strange, indeed! for if the facts and argument which Mr. Pym has put forth to determine the date were authentic, it had lain within the reach of the meanest intellect to discover long ago. How much more obvious, then, must it have been to the higher capacity of the angels.

But the book professes to be written for the young and unlearned; to put a warning into their

hands on the subject of which it treats. Oh! you, my brethren, who have been moved by your religious sensibility, and your reverence for the mysteries of God, to give heed to the words of this teacher, and such as he, who, professing a more than ordinary love for the truths of the word of God, and the blessed hopes conveyed in them, gain the confidence of the simple and sincere, by pretending to have discovered in that holy book deeper things than common teachers make known, look carefully here, and attentively examine with me the arguments and the assertions of this book.

I assure you, that even to me, who feel most desirous that you should know the truth of this matter, which I am most fully persuaded is in opposition to this book;—even I, through the weakness of my nature, for such must be the cause, am disposed to view the general conclusions of the work as an enticing and beautiful romance, if I only could find ground to think it true. But truth is the most precious of all things; and however it may seem to some that, in this Essay, I am seeking to relieve the world of an impressive admonition to consider diligently their ways, and to be robbing themselves of an animating cause to rejoice with thanksgiving in the Lord, let them dismiss the prejudice, and temperately resolve to seek, and bear to look upon the truth, for it is certainly the will of the God of truth that we should follow it before all things, and trust to him, that that which he ordains and purposes shall be better and holier than any imagination of our own. The more definite and the more near any object of expectation which is beau-

tiful in its character and elevating in the sentiments it awakens, is pictured and presented to the mind, the stronger disposition must it there find to embrace it, and receive it as a true description. This favourable disposition must any one meet with in his readers, who will present to them some tangible picture of the general objects of their faith, dressed in the beautiful light of the language of Divine promise. This earth, indeed, we all look upon with love and admiration, as the effulgent expression of the celestial mind, in which every form of beauty which it contains was first conceived; and the prospect of living here again in love, in a more perfect state of nature, without the let and hindrance of sin and sorrow, and without the apprehension of a speedy departure as now, how soon we know not, but for the continuance of a thousand years, and that speedily to arrive; this is a draught of the prophetic scenes which cannot but be welcome to a believer. But remember, that if this be not truth, it is only our own infirmity; for if the truth is something different, it must be also something better than this, for "it hath not entered into the heart of man to conceive what good things God hath prepared for those that love him;" therefore should we be confident to look for truth, and abide in that—not carried about with every wind of doctrine, as some have made use of this cry, which Mr. Pym has raised, to draw the fearful and unlearned into schism.

If further reasons be sought for my desire to set forth the errors of this book, they are these:—that its general tone, and its language in many places,

is injurious; that it tends to the unsettlement of faith; claiming for private interpretation the authority of positive doctrine; but chiefly am I offended to see the sacred repository of saving knowledge and elevating contemplation, the well of divine truth, and refreshing fountain of holiness and comfort, converted into a liberty-ground of fanciful invention, as if it were a piece of poetical mythology, out of which any one of a romantic turn may compose whatsoever entertaining visions and exciting schemes of doctrine may chance to fall in with the prepossessions of his imagination.

I pray you, then, to bestow upon this examination those pains which are necessary, in every case, to arrive at an assurance of the truth; and, if I seem long, yet know that to come to the bottom of a question it is needful to view it in all its parts. Not only in the end will you so be better able to judge of the particular subjects of this discussion, and to estimate the degree of confidence to which Mr. Pym is entitled as a faithful guide to the sense of Scripture; but I trust also you will, from the exercise, gain some security against the danger of being misled hereafter by a similar treatment of the mysteries of religion.

I shall be obliged to show you how the author of this work has mistated Scripture; how he has laid different parts together as relating to the same thing, which have no connexion with each other, drawing an unwarranted conclusion from the joint effect of the two; how he has made arbitrary declarations of the sense of Scripture on the faith of passages referred to, which, on being examined,

are found to contain no such meaning,—or, if they sometimes contain just so much as to raise a question on the point, the question is never stated, but his own decision of it is given instead, as the positive language of inspiration,—while the passages which seem to contradict his views are never so much as alluded to; but demanding the *literal* acceptance of *one* passage, he takes no notice of others which render such a sense incompatible, intimating too, in various places, that those who differ from him are characterised by an unwillingness to receive the word of God, and while their opinion, like his own, is drawn from the context of Scripture, assigning some trivial reason for it, which he would hardly find any one to acknowledge.

CHAPTER II.

Statement of the Question.

I AM able, by an extract from the concluding chapter of Mr. Pym's book, to present side by side, in a prominence himself has given them, *the* two assertions, which, though treated but as holding place in a series of subordinate propositions, are those which it is the main object of the book to make out; as they are the only ones that bear upon the question of time, excepting one other respecting the cleansing of the sanctuary, which, whether rightly or not, he has rather assumed as an inference, than stated as

a distinct proposition. As the passage is likewise an express challenge to examination, it is particularly applicable to the purpose. "From all these I turn *to the statement*, which has been made [see chap. iii.] and the plain calculation which accompanied it. We ask you to examine it closely, to search it." "Should the conclusion be favourable, and should it be found that the calculation is correct, then search diligently and satisfy yourself upon that other doctrine—that *the national conversion of Israel and Judah is to be brought about only by the appearing of the Lord Jesus Christ*. Should this also prove correct, then be honest enough to confess 'that we have not followed cunningly devised fables.'"—(P. 66.) That *statement* and that *calculation* referred to, as in chap. iii. is the point in which I first and chiefly purpose to place myself at issue with the author. What that is, and of how much importance to the writer's purpose, will appear in the following passages, taken from the fore-mentioned chapter.

"Then how do you reply to it, [the saying of our Saviour, that of that day and hour knoweth no man,] it may be asked? Reader, were any man to tell you that at some future day, *which he did not name*, you should be in possession of an inheritance which he had to bestow; but that *after you were in possession of it*, some particular event with which he was acquainted would follow as a necessary consequence, and *that this event would happen in the year 1847*: what would you conclude respecting the time of entering upon your inheritance? You will tell me, that though ignorant of the day and hour

in which you would enter upon it, *it must be before the year 1847*. And just the same conclusion the Church may draw respecting the coming of her Lord to bring her into the enjoyment of the purchased possession. This, by God's grace, it shall now be my endeavour to show."—P. 30.

"Happily in this case *one date may be ascertained correctly*; and by means of this one correct date we are enabled to ascertain the year in which the restoration of the seed of Abraham shall be accomplished; and by that the time *before which* the second advent of the Lord must have taken place."—P. 36.

"But if the seventy weeks begin 453 years before the incarnation of Christ, the 2300 beginning at the same time, *we ascertain their termination* merely by deducting the years before the incarnation, which leaves A.D. 1847 as the time when the sanctuary shall be cleansed, and the vision be accomplished: *the last end of the indignation*. And this last end shall be *the consequence of* the second coming of Christ, as we have already seen; therefore before the end, *i. e.* A.D. 1847, Christ shall have come."—P. 41.

"From the data furnished entirely by this prophecy, we have ascertained that the year of our Lord 1847 is the time appointed by Jehovah for the restoration and re-establishment of the seed of Abraham in the land, which he swore unto their fathers. From various passages of holy writ, the next advent of the Lord must precede that restoration; from which it follows, *that the second coming of the Lord Jesus Christ must have taken place before the year 1847*."—P. 42.

I have extracted these passages, as so many repeated assertions, that the next personal coming of the Lord must have taken place before the year 1847. They contain also some of the other positions, which make out the argument. As thus—the year 1847 is foretold as the time when the sanctuary shall be cleansed. The cleansing of the sanctuary, according to the passage p. 30, implies the *previous* restoration. According to the passages p. 36, and p. 42, it is either one and the same, or necessarily coincident with the restoration and re-establishment of the seed of Abraham in the land of their fathers. According to the passage p. 41, the cleansing of the sanctuary, which is supposed to be the same with the restoration of the Jews, is also coincident with the last end of the indignation; and this last end is stated to be the consequence of the second coming of the Lord.

Thus the argument for the time is made out; and upon the examination of this I shall enter first, as first in the order of consequence, being that from which all the other doctrines of the book derive their immediate pressure. I think we shall find that Mr. Pym has erected his theory upon such a connexion and joint-construction of separate passages of Scripture as is neither authentic nor reasonable.

CHAPTER III.

The Question respecting the Interpretation of the Passages in the eighth and ninth chapters of Daniel, which Mr. Pym has made authority for the assertion contained in the third chapter of his Book.

I. THE seventh chapter of Daniel relates a vision which was shown to the prophet in the first year of Belshazzar, king of Babylon. This is the famous vision of the four empires symbolized in the four beasts, and respecting the interpretation of which there is no difference of opinion, I believe, without the confines of the Romish Church.

In the eighth chapter is related a second vision, which appeared to the prophet two years after, in the third year of king Belshazzar, (he is very express in the points of time and place,) at Shushan, in the province of Elam, by the side of the river Ulai. This is the vision of the ram and he-goat, representing the empires of Persia and Grecia. "There stood before the river a ram which had two horns—and behold a he-goat came from the west; and the goat had a notable horn between his eyes; and he smote the ram, and brake his two horns. Therefore the he-goat waxed great: and when he was strong, the great horn was broken; and for it came up four notable ones, towards the four winds of heaven." Vers. 3—8.

Respecting the interpretation of this vision also, thus far there is neither difference of opinion, nor any room for it. Gabriel appears to the prophet and

explains it, (ver. 20:) "The ram which thou sawest having two horns are the kings of Media and Persia; and the rough goat the king of Grecia; and the great horn that is between his eyes is the first king (Alexander.) Now that broken, whereas four horns stood up for it, four kingdoms shall stand up out of the nation, but not in his power." Here too is the division of his empire among his generals. But then, (ver. 9,) "Out of one of them came forth a little horn which waxed exceeding great towards the south, and towards the east, and towards the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of the sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression; and it practised and prospered."

Of this part of the vision there is much dispute. It also is thus explained by the angel, (ver. 22:) "And in the latter time of their kingdom when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."

It is assuredly some very great and momentous course of history that is here fore-signified. There is indeed much difference of opinion respecting the application of the prophecy; and it is a point of some consequence to the question we are trying, since with these actions commences the period upon which the whole argument turns. I hope, however, when I have disproved the reasoning upon which Mr. Pym presumes to have determined it, to show that to whomsoever these actions be attributed, they must commence at a period much later than the time at which Mr. Pym begins:—First, that his argument is not authentic, grounded on a mistatement of Scripture;—Secondly, that his conclusion is, as nearly as one may judge in such matters, and by the obvious force of the context, impossible. Some have made the *little horn* and its antitype to be intended for Antiochus Epiphanes; an idea perfectly futile for many reasons. In the first place; there are many horns in the vision, and none of them represent an individual, but every one a several power; whereas Antiochus Epiphanes was in his time the representative of one of the four horns, or kingdoms. But the little horn should be a new kingdom arising out of that region, (Syria,) or some other one of the four. Alexander, it is true, is distinguished as a single horn; but then Alexander is the representative of a power that rose and fell with himself. Again, so inconsiderable a person as Antiochus Epiphanes is no adequate fulfilment of this prophecy, which occupies more space, and bespeaks a history of events of greater magnitude, than all that relates to all the other powers pre-

figured in the vision put together. Again, what is said afterwards of the length of the vision of the desolation, which is the period Mr. Pym would determine, puts Antiochus Epiphanes out of the question, unless the period be computed literally as so many natural days, not prophetic days, or years, which would destroy Mr. Pym's argument still more entirely, as it is the computation by years which he makes use of. If the Roman power, imperial and papal, be regarded as the true antitype, then Antiochus Epiphanes may be looked upon as a sign or earnest of the proper fulfilment to be hereafter, as David was a temporary fulfilment, and at the same time an earnest of the more eminent accomplishment that was to be made in Christ, of the kingdom prophesied to arise out of Judah. Then even the period, as having a gradual commencement in him, would begin some 300 years later than the point of time from which Mr. Pym dates it.

Another explanation of the prophecy applies it to Mahomet, which would bring us down to a far later point; but upon that I will not stand. This opinion, however, I am bound to say, Mr. Keith has very well argued, and has made out a very plausible case; whether the matter be his own, or taken from some precedent interpreter, I know not, as it is not his invariable custom to attribute what he borrows.

But the more commonly received interpretation is that supported by Bishop Newton, who refers the prophecy to the Roman power, first the imperial, then the papal as successor to it.

Between these two opinions I shall not presume to judge. Particular parts seem to favour each.

It is a doubt, however, that leaves the question of time, which Mr. Pym decides so positively, one of indeterminable ambiguity. For most assuredly the period of time, which he has undertaken to demonstrate, *does not commence* at the point from which he dates its commencement, but *is synchronous with the assaults of this little horn* upon the religious rites and place of the sanctuary; for it is thus expressed immediately following the description of the violence of the little horn, and the period here spoken of is that which Mr. Pym dates from the point he chooses, grounding the whole argument, or at least drawing the whole pressure of his "Warning" from it. "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Chap. viii. 13, 14.

Now in the next (the ninth) chapter is related another vision, which Daniel saw "in the first year of Darius the son of Ahasuerus, of the seed of the Medes." This, according to every computation, is several years later than the date of the second vision, that of the preceding chapter, in the third year of Belshazzar: the chronology of Dr. Lloyd, Bishop of Worcester, which is adopted in Mant's Bible, makes the interval fifteen years. The relation is, that Daniel knowing by the books of Jeremiah that the seventy years, the period of captivity which the Jews were to

complete in Babylon, had now expired, set his face unto the Lord with prayer and supplication, making confession of sins and entreating the pardon of God; saying, "O Lord,—keeping covenant and mercy to them that love him,—we have sinned, and have rebelled, departing from thy precepts. O Lord, righteousness belongeth unto thee, but unto us confusion of faces. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; yea, all Israel have transgressed thy law, therefore the curse is found upon us; and God confirmed his words, which he spake against us, by bringing upon us a great evil. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt; according to all thy righteousness let thine anger and fury be turned away from thy city Jerusalem, thy holy mountain:—O our God, hear the prayer of thy servant, and cause thy face to shine upon thy sanctuary that is desolate," &c. (ver. 4—19.) Here we see the whole substance, nature, and object of Daniel's prayer, all therefore that his thoughts were employed about at this time. How totally unconnected with the long-past matters of the preceding chapter. This is to be attended to, as it is a part of scripture which Mr. Pym has astonishingly perplexed, confused, and misrepresented. What follows in the context is most consistent with, and bears immediately upon the subject of the prayer. "And whiles I was speaking in prayer, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God;—yea, whiles I was yet speaking in prayer, even the man Gabriel,

whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am come forth to give thee skill and understanding. At the beginning of thy supplication the commandment came forth, and I am come to shew thee ; for thou art greatly beloved : therefore understand the matter, and consider the vision. Seventy weeks 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 of 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 threescore and two weeks : the street shall be built again, and the wall, even in troublous times. And after threescore 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 sanctuary ; and the end thereof shall be with a flood, and to the end of the war desolations are determined." Ver. 20—26.

Here is Daniel, at the end of the Babylonian captivity, praying that God would restore the people and rebuild Jerusalem. An angel appears and tells him that his prayer was granted as soon as made ; for that is the sense, I presume, of the words,—“ In the beginning of thy supplication the commandment came forth, and I am come to shew thee.” But something further : why do we suppose

Daniel was so careful about the re-establishment of his people in their land, and the rebuilding of the sanctuary? Was it merely for the affection which he bore his brethren, or his desire for the land of his fathers, or his concern for the honour of God, whose temple was now lying in rubbish on the ground, and trodden under foot by the heathen? But all this in the breast of one of the children of the promise, much more one gifted with the prophetic vision, was heightened by a longing expectation for the days of the Messiah, to whom, and the glory he was to bring, all present blessings seemed but to look forward, as a preparation only, and an earnest of their hopes. What so fit an opportunity then as the rebuilding of the sanctuary, to signify, if it was to be so signified, the period when the temple made with hands should be done away, and the virtue of the daily sacrifice be lost in the real sacrifice, of which that was the temporary shadow? But what, on the contrary, in all reasonable connexion, had this period to do with the period of the vision detailed in the preceding chapter, except as being directly opposed to it, as the one is a period to precede certain events, the other a period to date its commencement from them? But what possible reason can be assigned for the angel being supposed, in delivering this prophecy, to allude to the period of the other, in order to fix the commencement of *this*?—No; but, as a by-the-by, Mr. Pym would have it to fix the commencement of the other. That temple which the angel now announced should be built, was to stand till the coming of the Messiah. It was for the residence of God's Spirit on

earth, until the Son of God should visit the earth in his own person, and enter into a new covenant with men, by which the Spirit should be given in another measure, and seek for itself another kind of temple. It was to be the place of legal worship, in which the sacrifices of the law were to be performed, until the law itself should give place to the gospel of the Son of God. And so, when the spirit of Jesus took wing from his body, "the veil of the temple was rent in twain, from the top to the bottom;" the holy of holies was exposed, as it was no longer the sanctuary of the Almighty. The sentence of destruction then passed upon the temple, which therefore dates virtually from thence, if it were not carried into full execution till the expiration of some years afterwards. If this is so, was there not sufficient reason for the connexion of the prophecy of the time of the Messiah with the going forth of the commandment to rebuild Jerusalem? And was there not sufficient reason for the visit of an angel to announce such an event without supposing a connexion with some other visit of past time? And does not the prayer of Daniel explain sufficiently clearly the cause of his depression, without attributing it to a meditation upon the pictures of an ancient vision?

II. But what does Mr. Pym? He contracts the interval of several years, and brings together the events of successive chapters, as a continuous and uninterrupted narration.

"In the eighth chapter of Daniel (he says) we meet with the account of a vision, with which he had been favoured, which set before him a part of

the Divine purposes concerning his people. In the preceding vision of chap. vii. he had beheld a little horn come up among the ten horns of the fourth beast, and could not fail to see some resemblance in the little horn of chap. viii. ver. 9, 23, which would lead him to connect them both in time and character, and fill him with apprehension for his people under such great and long-continued tribulation, and occasion also no less perplexity to understand the vision. Wherefore it is said, at the end of chap. viii. 'I, Daniel, fainted, and was sick certain days, and I was astonished at the vision; but none understood it.'

“To comfort the heart of Daniel concerning this vision, which was so grievous and mysterious to him, the angel Gabriel comes in answer to his prayer: for though Daniel does not expressly mention the vision in his prayer, yet the desolation of the sanctuary, so often referred to, shows what was passing in his mind; and the angel, in his words to Daniel, expressly proves it, saying, ver. 23, 'At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved; therefore understand the matter, and *consider the vision*;' that is, the vision of chap. viii.”—P. 36.

Now, in this piece, which I have transcribed, there are so many misrepresentations and unwarranted assumptions laid so thick upon one another, that I could not find where to stop, without breaking up the paragraphs, seeing still another delusion immediately ensuing wherever I would have stayed to point out the preceding ones.

Daniel is represented by this account as meditating at once upon the prophetic visions which he had seen during the whole period of his office—the vision, chap. viii., and the vision, chap. vii. Why not, then, the dream of Nebuchadnezzar too, of which Daniel had received the interpretation by revelation? for this actually is the same in substance with the vision, chap. vii. All are supposed by Mr. Pym to be now troubling his mind together. But when is this *now*? The time of chap. viii. or of chap. ix., sixteen years afterwards? as they are different, and not one time, as Mr. Pym would wish to leave his readers in an unquestioning belief that they are. It cannot be the time of chap. viii.; for how could Daniel, during the time that he is suffering the overpowering awe of the present vision—"I, Daniel, fainted"—how could he have leisure, at this time, to think about the little horn of chap. vii., three years before?—and if he did, why, (to pursue this gentleman's reasonings to a point indeed irrelevant to the purpose,) should the resemblance of the two little horns occasion a perplexity to understand the vision? One would have thought that would have assisted him. But this is nothing to the purpose; only to show that here is a mingling and huddling together of many things irrelevant and unconnected, that would seem to be intended to lead the understanding captive; but the time *is* that of chap. ix. Now, then, mark the mistatement. Gabriel is, as related in chap. ix., sent to comfort the heart of Daniel concerning this vision, (so says Mr. Pym,) which had appeared fifteen years ago. Look to it again. Is it so? I

have detailed above what the Bible relates. Daniel was praying for the restoration of his people from captivity, and for the rebuilding of Jerusalem. If his heart was troubled, it was for the remembrance of their sins, and the inflicted wrath of God. Gabriel came to announce to him his prayer answered—“At the beginning of thy *supplications* the commandment came forth,” and to reveal to him the period of the second temple, or the length of time that should intervene before the Messiah should come. This is Daniel’s account. Is it not satisfactory? The angel prefaces this revelation (is it not a grand one?) by declaring that it is made to him as a high favour, and bidding him consider it well. And was it not worthy of such an introduction? “I am come to shew thee; for thou art greatly beloved: therefore, understand the matter, and consider the vision.” Understand what matter?—But why should we ask the question, and not at once take the words to mean, Understand this matter, and consider this vision? Is not the sight of an angel a vision?—and is not the matter worthy of consideration, as I said before? But Mr. Pym adds, in unqualified terms—“that is, the vision of chap. viii.” For what reason in the world should this be? Why! because Daniel was now, according to Mr. Pym’s account, in the first year of Darius, meditating, perplexed, and fainting, upon the visions which he had received formerly, in the first and third years of Belshazzar: but Daniel tells us no such thing.

There are here so many misrepresentations, I am perplexed where to introduce a notice of every one.

Mr. Pym says,—and this is worth regarding, because it assigns his reason for what I thought a groundlessly assumed connexion, although the reason appears to be a fact as authentic as the conclusion he has drawn from it,—he says, Gabriel came to comfort Daniel concerning the vision, (the vision of the third of Belshazzar). “For though Daniel does not expressly mention the vision in his prayer, (the prayer, chap. ix. first of Darius), yet the desolation of the sanctuary, so often referred to, shows what was passing in his mind.” Now read the prayer, and you see that the desolation of Jerusalem mentioned there is the desolation in which it was then lying, while the Jews were in captivity at Babylon. The desolation spoken of in the vision is the desolation which the king of fierce countenance, who was to come at some indefinite point of future time, was to bring upon the sanctuary. And see chap. viii. ver. 17, where it is spoken of: “Understand, O son of man; for *at the time of the end* shall the vision be.” And (ver. 19), “And he said, Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be.” The vision shall be at the time of the end; and the end shall be at the time appointed; and the desolation which shall come then, is the same desolation, so says Mr. Pym, in which Jerusalem is now lying, when the prophet is seeing the vision—that vision which speaks of the intervention of the entire periods of the Persian and Grecian empires before the days of that power, the little horn, which was to work the desolation that is there described. This is a good

specimen of Mr. Pym's accuracy in laying facts together.

The continuation is still more incorrect. "To enable Daniel to understand the vision, (he means of chapter viii.) he is first told to separate (to *separate*, Mr. Pym says) 70 weeks, or 490 days, as a portion, (as *a portion*, Mr. Pym says) of the 2300 days of the preceding chapter, '*determined* on his people,' during which time the Jews should remain in Babylon." Here is confusion indeed, but here is also a greater fault. The confusion I speak of is the mingling together of two passages occurring in different revelations, so as to make words of one passage depend upon and bend the application of words contained in another far distant one. "Determined on his people," looks as if it were here attributed to the "2300 days of the preceding chapter." And if it is not meant so, for in the midst of so much ambiguity I can hardly read the author's intention, the making up in one of unconnected passages, as if they were expressly connected, is a proceeding inimical to truth. But it would appear from *his* account that the two passages are expressly connected. Daniel is commanded to "separate" seventy weeks, as a portion of the 2300 days of the last chapter. Who says so? Mr. Pym. Daniel relates nothing like it. I have transcribed the passage above. "From the going forth of the commandment to restore and build Jerusalem, until Messiah the Prince, shall be seven weeks and three-score and two weeks," &c. There is no mention of separation; no reference to the other period. The announcement of the angel is twofold, — the re-

building of the temple immediately to take place, and the coming of the Messiah so many years after it.

Thus does the whole weight of Mr. Pym's argument fall to the ground by withdrawing from it the support of a fictitious fact. The whole point of the book turns upon the assertion that the two periods commence together. But what argument is there for the opinion? Nay, we have even something more; Mr. Pym, in his own way, has *proved* the fact to be, for he has told us that the angel ordered Daniel to *separate* seventy weeks from the longer period. And as the seventy weeks, which is a part of the longer period, commences with the going forth of the command to build Jerusalem, the longer period also must date from the same time. These are almost the words of Mr. Pym: "and if," he adds, shortly after, "the seventy weeks begin 453 years before the incarnation of Christ, the 2300 years beginning at the same time, *we ascertain their termination* merely by deducting the years before the incarnation; which leaves A.D. 1847 as the time when the sanctuary shall be cleansed, and the vision accomplished: *the last end of the indignation.*" The conclusion is inevitable, bating these last words, which I beg leave to say do not belong to this place — the end, but to the beginning of the vision, and which Mr. Pym has, after his own peculiar constructive fashion, removed from one place to another, to give consistency to his views. As to the rest, I say the conclusion is irresistible, only that it rests on a foundation which has no existence at all: there is not one word about *separating* one period from the other in the whole relation of Daniel.

This is what Mr. Pym calls "the following clear statement of this momentous truth." "Happily *one date may be ascertained correctly*; and by means of this one correct date we are enabled to ascertain the year in which the restoration of the seed of Abraham shall be accomplished; and by that the time *before which* the second advent of the Lord must have taken place." This one date is the staple upon which all the rest hangs. We can only wonder that Mr. Pym should not have seen that he was, all the while, assuming or creating that foundation for himself.

III. Having made so many allusions to the period of the 2300 years, predicted in chap. viii. as the length of time during which the sanctuary should be trodden under foot, let us now see if we can make out any probable relation which this period may bear to the other, although not by any dependence of interpretation connected with it; for, although Daniel is not told to separate one period from the other, the commencement of the two might accidentally synchronize, though not by virtue of any of Mr. Pym's arguments. But I conceive such coincidence to be impossible; the periods, as characterised, incompatible; so much so, that I believe the expiration of one may very probably coincide with the commencement of the other. At least, though they form parts of unconnected prophecies, and prophecies detailing the series of totally and essentially distinct, different, and independent events, the one commences with a state of things similar to that in which the other period is said to close. So that here, I think, it will be

agreeable to make an admission of a circumstance which, though Mr. Pym does not notice as an argument, might well be noticed in favour of his view of establishing a connexion between the two visions. Daniel says, chap. ix. 21:—"The man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation, and he informed me, and talked with me." The prophet, in relating the circumstances under which the revelation was made to him, mentioning Gabriel, says, that he was the same whom he had seen in the former vision. This certainly does not establish a connexion between any part of the matter of the two visions. But if it should, by any one, be thought to favour an inclination to look for some mutual relation in one to the other, I would hold that the true connexion should be this:—The former vision had foretold a period of desolation, of the date of the commencement of which no sufficient intimation had been given. Now, then, the angel tells him that 490 years are determined upon the people, (not separated,) that is, that such a period is allowed them, and then ensues the desolation. Examine and see if this be not so. I say, not that the angel or the prophet expressly connects the two periods, but the matter of the two is capable of this relation and agreement.

The 2300 years is, I presume to say, beyond contradiction, a period of desolation, during which the sanctuary should be trodden under foot. The 70 weeks, or 490 years (prophetic days), is the period commencing from the then instant, during

which the sanctuary should be, and was standing in all its latter glory, and the daily sacrifice regularly performed. It was at the end of this time when the Messiah should be cut off, that (chap. ix. 26, 27,) "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."

"He" in the last verse appears to refer to Messiah, who is said to cause the oblation to cease at this time, because his death prepared the cause for the removing of the sacrifice, which therefore virtually ceased then, although the actual removal of it and the desolation attending the judgment did not arise immediately.

Let us turn now to what is said of the long period in chap. viii., although that passage has, I believe, been already transcribed. Speaking of the little horn, ver. 11—14, "He magnified himself against the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice *by reason of transgression*. Then I heard one saint speaking, and another saint said to that certain saint which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give

both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand three hundred days; then shall the sanctuary be cleansed."

It appears very reasonable, I think, to understand the desolation for the overspreading of abominations spoken of at the end of the short period, and the transgression of desolation with which the long period commences, with their corresponding circumstances, to be one event. And the words in chap. viii. 9, "At the time of the end shall be the vision," seem to lend weight to that opinion; for the days of our Saviour are very properly the days of the end to the ante-christian period. With this, however, I am not concerned further. The opinion I have stated is the most commonly received and best supported, which regards these events as one, and as referring to the overthrow of Jerusalem by the Romans. At the same time a very good case is made out by those who attribute these actions to the ascendancy of the faith of Mahomet. Even so, however, I can conceive that the prophecy might have the profanations of Islamism in view as its principal object, and yet commence in a preparatory manner with the persecutions of that other infidel power to which it regularly succeeded in one part, as taking up its chief seat in the very metropolis of the eastern empire. But in fact, all such parts of prophecy as this, are of evident purpose left so involved in obscurity, and the commencement alike and termination of its periods so frequently extend through a length of time, as in a course of gradual progression, that it is not to be presumed to decide in any case the precise moment when a prophecy must be fulfilled.

To revert for a little to what has gone before. I have written—"The 2300 is, I presume beyond contradiction, a period of desolation, during which the sanctuary should be trodden under foot." I observe, however, that Mr. Pym does probably not confine it so. In fact, he appears to me to overlook the point of action in the vision itself with which it must necessarily commence, going, as I said, to another vision, distant in time, and totally unconnected in matter and interest, for a hint by the by as to the commencement of this. As this is a part of the illegitimate process which I have endeavoured to expose, it is right that I should notice it, both for fear the argument should be taken up that the period is as undefined in its place, as Mr. Pym has used it as though it were; and secondly, to add another proof how very insecure an authority Mr. Pym is, and how unfit to be received as a guide to difficult parts of Scripture, who so unwarrantably involves what is of itself unperplexed. Mr. Pym then seems in a loose manner to speak of the period of the vision as the period of the whole vision, not what it is, the period of that part of it which is called the vision of desolation. Now would not any careful searcher of truth, in inquiring the commencement of a period, forming part of an historical prophecy, first consider well that period in connexion with the rest of the same prophecy, and ascertain whether it were intended as the duration of the entire prophecy, or only as the duration of a part of it, and if the latter, then of what part; and in what particular event that period should have its commencement. Now is it not strange that Mr. Pym, in his desire to ascertain

the commencement of this period, never once takes any notice of the historical actions of which it is said in its own place to specify the duration, or makes any question of the actual era of any one of those long past and fully cognizable events? Suppose he had said this is the period either of the whole prophecy, or of a definite part of it, or of an indefinite part of it. I conceive it must be one of these three cases; so let us first decide which. Then, I think, upon referring to the passage itself, he would have found the terms sufficiently clear of themselves, and that it measured a definite part of the whole vision—that part which is called the vision of the desolation. But what are we to think of a commentator, who, without seeking to reduce his thoughts to that degree of exactness, but on the contrary keeping far from the point, gives it the indefiniteness of his own inattention. I beg to refer the reader to the text. The time is in the days of Belshazzar. As yet the Babylonian empire stands. As yet the whole vision is in futurity. The Medo-Persian empire is seen to rise, to push westward, northward, and southward. Then is pictured the rise of the Grecian empire, and its division into separate kingdoms. Then arises another power that magnifies himself against the Prince of the Host, takes away the daily sacrifice, and casts the sanctuary down to the ground; and again it is repeated, he takes away the daily sacrifice by reason of transgression, and casts the truth down to the ground. Then is heard an angel asking, “How long shall be the vision concerning the daily sacrifice, and the *transgression of desolation*, to give both the sanctuary and the host to be trodden

under foot? And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Then a voice is heard, which called and said to Gabriel, "Make this man to understand the vision. So he came near where I stood, and said, "Understand, O man; for at the time of the end shall be the vision." Now here, I think, it is as clearly defined as can be, that the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot, is the vision of the transgression of desolation. The period begins and ends with that. Now Mr. Pym, I learn from an allusion in another part of his book, understands this little horn, or the power which is the worker of these events, to be that which arose in Mahomet. You see then good reason for his not examining the facts too nearly. My own opinion, as to the latitude in point of time of which this prophecy is capable, has been expressed above. But I cannot see how the period of the desolation of the temple and removing the daily sacrifice can possibly date from the rebuilding of that temple which stood in honour and beauty, and reeked with the daily smoke of sacrifice for five hundred years afterward. Mr. Pym has enjoyed the ambiguity of the word vision, which is here a vision within a vision; the very action of the angel who uses the term and applies it to a portion of the events, is itself a part of the great vision in which the whole revelation was conveyed to the people.

I have had, in what goes before, two objects in view; the first to show that Mr. Pym's grounds for so positive a decision of a most momentous question

of time, a most awful and sacred mystery, was a mistatement and fiction of his own; next, that the assertion itself is so at variance with all reasonable deduction, from the context of those passages which are our authority upon the subject, that we may almost pronounce it impossible.

Mr. Pym's judgment was evidently obscured by strong previous impressions, or he could never have thought the Scriptures he so dealt with were authority for the conclusions to which he framed them; nor else could he have failed to see the inaccuracies which he committed in his statements, connexions, and interpretations of them. But these private impressions are the most prolific source of all heresy and schism, when associated with a disposition to undervalue authority, and to prefer one's own rash and hasty judgment to the matured decisions of many ages and controversies, and the sober agreement of the great majority of learned and pious men. Add to this an inadvertence or unconsciousness as to the mischief done by unsettling the faith of the unlearned, and injuring their confidence in the established canons and guardians of sound doctrine; and then without any dishonest intention, but only with a little annoyance of temper, there remains no security against the most extravagant schemes being put forth by inaccurate reasoners on the authority of the word of God, and claiming as such implicit acceptance. And what can the unlearned do? They cannot sift such a piece of reasoning as this; especially under the pressure of such awful contemplations, and in the perplexity of an argument of such a complicated texture. They

cannot calmly view, nor clearly discern the several grounds of assertion, nor examine the separate authenticity, nor estimate the joint effect of so many constructive doctrines, to judge of their probability for themselves. They are disposed by that principle of faith, which is at the bottom of the understanding, to take the conclusion for granted; and an unusually cautious nature indeed must they have received, who in ignorance can resist such assertions as Mr. Pym's, that "this is a calculation which a child may comprehend; it rests upon no uncertainty of human speculations, or upon corrupted or doubtful chronology." Surely upon such a subject as this, upon which Mr. Pym has chosen to move the people,—and I mean particularly that portion who, while most likely to be taken by such a title of a book as "A Word of Warning in the Last Days," and most passive to such impressions as it is natural to receive upon seeing on a sudden the year 1847 determined and written down in the compressed form of large and startling figures, as the period before which, most certainly, the present state of nature must have ceased,—are, at the same time, least competent, from want of knowledge and practice, to unravel the errors of a subtle and intricately constructed argument;—perhaps it were right that novel theories in religion should first be propounded to such as are able to confute them if unsound. Those whose powers of judgment are weaker should receive as instruction only what has been approved and allowed. But surely no one man of infirm and fallible reason should, in this advance of time, deliver as the certain word of

God what all preceding ages have refused, claiming for it the same authority; and insinuating that a difference of opinion on his points is a difference of a moral or spiritual nature between himself and his opponents, and a device of the enemy of mankind (see pp. 1, 2, 4); or that only the opinions which he himself entertains are consistent with faith in the word of God, and with the honour of the blessed Saviour.

Again, it is surely not right to adopt a tone of such unhesitating assertion in defining the dimmest adumbrations of prophecy—nay, in drawing into open day the most secret counsels of the Almighty. “It is not for you to know the times and the seasons, which the Father has put in his own power,” said our Lord. And again—“Of that day and hour knoweth no man, not even the angels in heaven.” Mr. Pym tells us (p. 30) that it is a common mode, with his own party I suppose, to obviate the effect of this passage by limiting its application to that one generation of men to whom the words were addressed. He says nothing with respect to the angels. In page 64, however, he professes—“We speak not of the day or hour of *that event*”—of *that event*, indeed! But read on, and you will find what is nearly to the effect of alledging, that although we cannot ascertain the hour and the day, there is nothing to debar us from a very near approach at least to the month and the year.

CHAPTER IV.

The remainder of the Argument for the Position, that the Lord shall come again before the year 1847, examined.

BUT suppose this position of the date to be proved, which, I think, has been effectually refuted, we would then only have ascertained the time of a certain event foretold as the cleansing of the sanctuary. It would yet remain to be proved that this is an event which necessarily implies the previous appearance of the Lord. If we revert to the quotations which I made from Mr. Pym's book in my first statement of the question, we shall there find that he has supposed himself to have encompassed this point in two ways.

I. In the passage quoted from p. 41, he uses the following connexion as effectual to the purpose:—

“1847, the time when the sanctuary shall be cleansed, and the vision be accomplished—*the last end of the indignation.*”

“And this last end shall be *the consequence* of the second coming of Christ, as we have already seen; therefore, before the end, *i. e.* A. D. 1847, Christ shall have come.”

The reasoning of this passage may be stated in the following manner:—The last end of the indignation is coincident with the cleansing of the sanctuary, but follows the second coming of Christ; therefore, the former event also must be preceded by the second appearance of the Lord.

Here we have only to notice the two incorrect assertions of the premises; for, first, *this* end is not coincident with the critical cleansing of the sanctuary; and, secondly, it is not the consequence of *the second* coming of Christ: and the disproof of these two passages is nearly the same. In the first place, the last end of the indignation is the commencement, as the cleansing of the sanctuary is the conclusion, of the period of the vision of desolation; and, in the second place, these desolations of chap. viii. correspond exactly with the desolations of chap. ix., which are the immediate consequence of the Lord's first coming; so as actually to disjoin the last end of the indignation by a period of two thousand years from that with which Mr. Pym has associated it as coincident—the unexplained, and as yet undefined, because unfulfilled event described as the cleansing of the sanctuary.

In reasoning thus upon the words of prophecy, I beg to state that I should hold it most presumptuous to affirm my conclusions as certain and inevitable.

If God had intended to put his counsels within the reach of our discovery, he would have done it in plainer language. But there is an ambiguity, an uncertainty, a possibility left of including something more in the terms of almost every prophecy, than that which is the most logical interpretation of it, so that all we can do is to compare and arrange the different passages which bear upon the same subject, and show what it is that we can justly and legitimately infer from the intimations which it has pleased God to give us. It must ever be borne in mind that a word of prophecy has not necessarily its

full accomplishment in one characteristic event, but may bear an equal relation to some other of later date, which perhaps was presignified in the former. And if you find such a characteristic correspondence between two prophetic periods, the circumstances which are expressly connected but with one, may be, in a proportioned manner and kind, repeated and perfected in the other. Thus, as that visitation of the Saviour when he came to the destruction of Jerusalem, is a sign of his return at the day of judgment, so the former may be called the last end of the indignation, as a term of warning against the day of the latter. But the question for us in the present instance is, what is the time here spoken of as the last end of the indignation, or what may we, or may we not, assert of it, as a safe ground of reasoning. And I say that the expressions here are assorted with the beginning, not the end of the period, and the beginning of this period accords in its time as in its circumstances with what is said in chap. ix. of that desolation of Jerusalem, which was the consequence of the rejection of the Messiah, upon his first, not his second coming. For thus it is, Dan. viii. 17—"Understand, O son of man; for at the time of the end shall be the vision:" and, ver. 19—"Behold, I will let thee know what shall be in the last end of the indignation, for at the time appointed the end shall be."

That which the angel does then reveal to the prophet,—that at least which is the principal object, and occupies the main portion of his communication,—is the history of the aggressions of the antichristian kingdom. The same is the subject of the vision,

and the vision was to be at the time of the end. The history, then, which is foreshown in the vision, is to befall in the time of the end. But the end is the day of Christ, and the history commences with the overthrow of Jerusalem by the Romans, and is probably perfected in the usurpations of the Pope on the one hand, and the invasion of Mahomet on the other. "In the time appointed the end shall be." And, "The vision shall be in the time of the end," and this is the last end of the indignation. Or, in other words, the day of Christ, the revelation of the gospel, shall be at the time appointed; the same shall be the last end of the indignation, and then shall the vision come to pass.

I have before, and I shall again have to notice, the authority and the reasons for calling the period of the gospel dispensation the latter days, and the destruction of Jerusalem the end. St. Paul speaks of the same time in such terms, saying, "As upon whom the ends of the world are come." And St. Peter applies to the same the words of the prophet, "It shall come to pass in the latter days," that age which may be said to have commenced when the Saviour said, "It is finished."

This, I say, is the safest and the only interpretation of the passage according to the reading in our Bibles. But the communication is so disjointed and indirect, that we cannot say but it may be intended to compass some further allusion, and an ambiguous application. We may certainly apprehend this of passages in which the Spirit has been pleased to dictate such an irregular mode of expression. In Bishop Lowth's Commentary there is a second

reading of the word "to," for "at the time of the end," (ver. 17), and similarly in ver. 19, "to," for "is the last end of the indignation." This, indeed, would make a vast difference as to the conjectural sense of the expressions. Even then they might equally, and perhaps in a more proper sense, apply to the same days, as in the other case, for the action of the vision commences before the last days, but the principal part of it belongs to them, as what shall befall under the gospel dispensation. The vision presents the several empires of the world which at different times assaulted and afflicted the church, and the last is this in the latter days, or in the time of the end. So that "to" might signify commencing with the present age, and extending into the last period of the world, which is that of the gospel dispensation. But the prepositions in each passage, so read, have the power of imparting a different application to the words which follow them, from that they must necessarily take after the other preposition "in" as used in our Bibles; for they may signify not merely extension of imperfect time, but perfect time, or the termination of the vision, and so then "the end," and "the last end of the indignation" may, with perfect propriety, be understood of some other visitation that is reserved for the future, similar or analogous to that to which they certainly were intended to point in their first application—the last end of Jerusalem, and the days of the gospel dispensation. I do not mean that the first sense which the translators fixed upon as the surest, can possibly be excluded. No! but without removing that, the passage may be regarded as

purposely ambiguous, and as such open a field for conjecture.

It is worthy of remark too, as I think, that a similar ambiguity occurs in the last verse of chap. ix. which is in some manner connected with this. "And for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined be poured upon the desolate." The words, "He shall make it desolate," which refer to the same time that "the last end of the indignation" applies to in the primary intention of the words, express the desolation which the Lord brought upon Jerusalem: but, "even until," and the rest, it is a doubt whether these words express only degree, and the perfect accomplishment of the desolation that was determined, or otherwise signify duration of time, and intimate that the place, the sanctuary, shall remain desolate until the day of the consummation, and execution of vengeance upon some place, or people, or power, ambiguously described in the concluding word; for there is a marginal reading of "desolator" for "desolate," which again, I apprehend, makes so much difference, that the word "desolator" would almost necessarily determine the sense of "until" as duration of time, and give the passage to signify that the sanctuary should remain desolate until God should pour his wrath upon the desolator, whether that be the Roman state in the West, or Mahometan power in the East, or whosoever the epithet really designates. The word "desolate" leaves the meaning undetermined, as either that the judgment shall be consummate, or that the sanctuary shall remain desolate until the desolate

people shall have undergone all that is determined upon them. This period of the completion of the sufferings of one party, or of the execution of vengeance upon the other, might possibly be the same. And if the reading "desolator" were assured, the event might be supposed to be the same that is prophesied in the sequel to the passage, in which "the last end of the indignation" is mentioned, chap. viii. 25, "but he shall be broken without hand," meaning the antichristian power. And the same is the end of the vision of desolation.

In such ambiguity it has pleased the Lord to involve the intelligence which he has given us of his future purposes; but I apprehend, we may only take as the matter of positive statement, that sense of the words which is more sure, at the same time holding our conclusions in abeyance to the consciousness of there possibly being something further intended of which it was not God's will to make an explicit revelation. But whatever doctrine we would found on such secondary sense and ambiguous reading of passages, ought, I should think, to be proposed as conjectural.

I have given so much time, and claimed so much time, to this discussion, because I thought it fair to state all, and I deemed it right to give those whose attention has been attracted to the passages what guidance I could to a just estimate of their proper force and probable intention. The result of the latter part is certainly in favour of some part of the doctrine, which it is Mr. Pym's object to recommend. I shall hereafter find a conjectural interpretation of some other obscure passages in favour

of similar views, and I by no means desire to obscure them. I would not indeed, for all the world, if I know myself. But in truth my feelings incline all the other way. I only desire fair dealing with Scripture, a due comparison of parts, and a tenable consistency.

II. The other proof which Mr. Pym has given that the coming of the Lord is included in this date, consists in the *twofold* assertion that the cleansing of the sanctuary implies the restoration of the Jews, and that this must be brought about by the return of the Lord himself to earth, as stated in the following passage, transcribed in a former place.

“From the date furnished entirely by this prophecy, we have ascertained that the year of our Lord 1847 is the time appointed by Jehovah for the *restoration and reestablishment of the seed of Abraham in the land* which he swore unto their fathers. From various passages of holy writ, the next advent of the Lord must precede that restoration: from which it follows, that the second coming of the Lord Jesus Christ must have taken place before the year 1847.”—P. 42.

These two positions, so essential to his argument, it surely behoved Mr. Pym to prove. Perhaps those for whom he wrote are supposed to require no further proof than his assertion; and it may be said that some points are to be taken for granted. But on the other hand, this professes to be a book of proof. And even if it were but a book of instruction, I do not see that bare assertion, without a statement of the grounds on which it proceeds, is

the way to enlighten the minds of those who have a taste for controversial reading.

1. Now Mr. Pym has no where, that I find, made so much as a question what the cleansing of the sanctuary may be understood to signify; but straightway affirms of the restoration of Israel what he supposes himself to have proved of the cleansing of the sanctuary, inferring, without so much as a statement to that effect, that the events are so necessarily associated, that what has been proved of one is immediately transferrable to the other. I think, however, that an instructor of the ignorant ought at least to point out the steps of his argument, that they may know to what they give their faith: and not trammel up a necessary link in the mere substitution of one name for another. Do then the passages which speak of the desolation of the sanctuary connect the cleansing of it with the restoration of the Jews? Ought not Mr. Pym to have shown such authority, or in default of that, to have proved, from comparison of passages, that such must necessarily be intended? He is silent on the point; and indeed I see no authority for the assertion, however natural it may appear as an opinion, that the Mahometans, who are probably included in the antichristian kingdom, having possession of the holy land, and the purgation of this coming within the literal interpretation of the words, the ancient inhabitants of the land too existing in a state of unbelief and national individuality, a recovery of the people from their infidelity should accompany the recovery of the land from the usurpation of the infidels.

But the fact is, that the prophecy stretching into the gospel dispensation, it is no longer clear what the sanctuary and the cleansing of it may mean. Mr. Pym looks for a literal fulfilment of every prophecy, not even looking, as it would seem, for a spiritual end in any. Still it must be affirmed that, as the whole Jewish constitution was a figure of better things to come, as the temple itself was a type, and Israel a preparatory church, so there is scarcely any prophecy of the full development of the christian religion in its perfect light and beauty, which was not expressed by the use of some Jewish ordinance or sacred thing, as a representation of that which, as not then revealed, had no image of its own, among the matters of their knowledge, by which it could be properly understood.

How^o know we that the cleansing of the sanctuary means aught else than a purification of the holy religion from the errors and corruptions with which it has become infected; and this might be coincident with a general defeat of the enemies of Christ, those mortal agents who do the work of despoil on earth in the various ways of their several capacities, but all perhaps as the instruments of one spiritual enemy, whose power being weakened, may allow the graces of the better kingdom to operate with a new and unheard of energy, so that things which seem to us totally distinct and unrelated may be viewed in heaven as parts of one action, and so be in reality the various development of one common word of prophecy. I only say, that we have no assurance any where that

the cleansing of the sanctuary implies the restoration of the Jews to the land of their fathers, although we have presumption to that effect.

But supposing that it did, it is seen how Mr. Pym has proved that yet remaining necessary article, that it is by a second appearance of the Lord that the Jews will be converted: for this at least he has understood, and this, I think, it were hard for him to accomplish. This question leads us back to the second chapter of Mr. Pym's book, in which he undertakes to show that the second coming of the Lord will be premillennial; for one of his proofs of this, is the supposition that he must come to convert the Jews, as several of the ancient prophecies to the Jews, foretelling the kingdom of Christ, are interpreted of the Millennium. Mr. Pym has therefore to show that such prophecies foretel a period of happiness and favour to the Jews, and that Christ must come to effect it.

This having been accomplished, he might then have proceeded to show what, as we have said, he has only asserted, that the cleansing of the sanctuary must necessarily imply the previous commencement of this course of events. We will, however, take Mr. Pym to mean, and suppose him to have shown, or to be about to show, satisfactorily, that the cleansing of the sanctuary implies the restoration of the Jews to their land. We have now to see how he will prove that Christ is to come again in person to work the event by his presence.

There may be a supposed inference of the doctrine in his treatment of some other points; but if he adduces any express proof of the assertion, it

must be in the following passage, for this is the place where he proposes and concludes himself to have shown it. " Their national conversion, however, will follow the second advent of Christ, for it will be by that, (Zech. xii. 10 ; xiv. 4 ;) *unless we are prepared to deny the truth of Christ's word*, that they will be converted," (p. 18.) And he proceeds as having concluded the point. " As therefore Christ must come in order to convert them," &c.

It will be allowed, the doctrine is here very positively asserted, we expect that the authority is equally decisive ; we look to the passage, and read as follows, Zech. xii. 10 : " And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications ; and they shall look upon Him whom they pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born." (Zech. xiv. 4.) " And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east ; and the Mount of Olives shall cleave in the midst thereof, towards the east and towards the west, and there shall be a great valley. And half the mountain shall remove toward the north, and half of it toward the south."

The first of these passages, certainly, looks very like a prophecy of the conversion of the Jews to faith in Christ, one day or other ; but I think it is hardly fair to state upon the authority even of the two put together, that they are to be converted by a second appearance of the Lord, unless we are prepared to deny the truth of Christ's word.

But the question is soon brought to a point, as I think, if we attempt to take a view of this scheme of prophecy which Mr. Pym proposes for our acceptance. In the place where he introduces the last proposition, he associates it with certain others, as the statement of several things which the Bible says are to take place *before* the Millennium, and *after* the second advent of the Lord. "One of them is the *first resurrection*: another, *the conversion of the seed of Abraham*: a third, *the second call of the Gentiles*."

These doctrines are stated as compatible, and not merely that they are parts of one argument. Readers may form their judgment of the consistency of Mr. Pym's reasonings, and estimate the scope of his views from this point alone. He treats of this *first resurrection* in pp. 17, 18, saying, "that it is the resurrection of those who are to reign with Christ a thousand years upon the earth;" and proceeds—"that this resurrection must take place before the glorious reign on earth of those who are to be raised, that they may reign, is clear. But this resurrection *follows Christ's second coming*. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first. (1 Thess. iv. 16.) The second coming of Christ therefore *must be before the Millennium*."—(P. 18.) Then follows that next article, part of which I have just noticed. Another scriptural fact, which brings us to the same conclusion, is *the conversion of the seed of Abraham*.

"The old Testament Scriptures abound in

exceeding great and precious promises to Abraham's seed,—the reunion of the two kingdoms under Christ the true David—their restoration to the land—but their *national conversion* is to take place before the accomplishment of these promises, which will only begin to be fulfilled when the Millennium begins. Their *national conversion*, however, will follow the second advent of Christ, for it will be by that, &c. &c. As their *national conversion* therefore precedes the Millennium, and, according to the Scriptures, Christ must come in order to convert them, *Christ's second coming must be before the Millennium.*"

Now take the sense of these passages as they stand consecutively.

(1.) The second, and as he says, premillennial coming of Christ is that when he will come with a shout, and with the voice of the archangel, &c.; and the dead in Christ shall rise first; when they which are alive and remain, for so the passage goes on, shall be caught up together with them in the clouds, to meet the Lord in the air. The same is that coming of Christ, of which one of the chief purposes will be the *national conversion* of the seed of Abraham, and the restoration of them to the land of their fathers, there to reign over them as their peculiar prince for ever. Both these doctrines are asserted on the faith of God's word. We are commanded to receive them both, or else we deny the truth of Christ's word. Is this right?

That we may not be thought to have mistaken him, see further how the theme is insisted upon, p. 61. The fourth of Mr. Pym's reasons for the

premillennial coming of Christ, asserts the reign of the saints with Christ upon the earth, as alluded to when speaking of the first resurrection. After stating it, he thus proceeds:—"But some men will say the earth shall be burned up, and if so, there can be no place on which Christ can reign with his saints. I find in St. Peter the following passages:—'The heavens and the earth, which are now by the same word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.' 'But the day of the Lord will come as a thief in the night, in 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.' I readily grant that these are the true sayings of God, and, as such, to be believed. I will further grant that, *if this had been all the information given on the subject*, there might have been much weight in the objection to the reign of the saints on the earth. But when it is immediately added by the same apostle, 'Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.' I confess that such objections greatly surprise me. Upon what authority does this objection profess to rest? Upon that of the word of God. Is the thirteenth verse of this chapter in any respect less the word of God than the seventh and tenth verses? But if you believe the doctrine contained in the latter verses, *because it is God's word*, why do you not, *for the same reason*, believe the doctrine revealed in the thirteenth verse," &c.—(Pp. 20, 21.) Now I should

hardly have thought any one would have advanced the objection never replied to. But I think there is good reason for such a question in reply to what himself states to be the other chief purpose for which Christ must come again, and which we see, in the following passage, that he equally efflagitates and insists upon : indeed the point of the date depends upon it.

2. In the fourth chapter which he entitles, " An Attempt to show that the parabolic Fig-tree has, for some time, been putting forth leaves, by which we may know that the coming of the Lord is nigh," he thus speaks of the present state of the Jews :—" Let any man of unprejudiced mind look fairly at the present condition of the Jews, and say whether history informs him of any thing similar. I know of one, and but one, parallel case in their history; and that was in the days of Ezra and Nehemiah, when the fulness of time having arrived for the Lord to visit his people, *he prepared their hearts for returning into their own land.* What is now their condition?—Strikingly similar. There is a stir among them, a shaking amongst the dry bones; a movement unheard of since their dispersions; and whence cometh it? From a prevailing expectation that the time of their deliverance draweth nigh. There is also, from the same cause, a gathering of the people into their own land; and why do they congregate in that land? Because the promise is, that in that land they shall be gathered; in that, God's love shall return to them; 'and it shall come to pass, that in that place where it was said unto them, Ye are not my people, then it shall be said

unto them, ye are the sons of the living God.' (Hos. i. 10.)"—Pp. 46, 47.

The object and effect of this is clearly to corroborate the position in its plain sense, that the Lord is coming again among them to effect a national conversion of the Jews, that is, of the generation supposed to be living in the day of his coming upon the earth, and they are represented as gathering towards their beloved land in earnest expectation of the event.

But more,—by this scheme, other events are in reserve for the same time. He proceeds, (p. 19,) "The third event to which I proposed to refer, is what is commonly styled *the second call of the Gentiles*. The expectation of this rests very much upon Rom. xi. 12—15, from which passage this second call *follows* the conversion and restoration of the seed of Abraham." Now, not to load my present argument, by entering upon a refutation of this doctrine in this place, I only remark that the meaning is, clearly, that the Lord is to come for this purpose also, to extend the knowledge of his name among that generation of gentile nations who shall then be living and walking in their proper bodies upon the earth. And this is to be a subsequent event to the conversion of the seed of Abraham, as that also shall be subsequent to the first resurrection, when the earth and the works that are therein shall be burned up. I think Mr. Pym mistook the objection which he had to answer; sure it ought to have been this:—for we do not see how these purposes, which Mr. Pym insists upon, may be accomplished consistently with the words of Scrip-

ture. The Lord is to come with the trumpet which shall awake the dead, when those that are alive and remain, believers that is, shall be caught up with them in the clouds to meet the Lord in the air—when all will be changed in a moment, in the twinkling of an eye. “And the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and all the works that are therein, shall be burned up.” How shall the Lord come then to convert the Jews, and gather them into the land of their fathers, and call the Gentiles to the faith again? This Mr. Pym has not attempted to reconcile; nay, he has not even professed to see its incongruity. And this is the same inconsistency which brought together the cleansing of the sanctuary and the last end of the indignation. It is, indeed, but another affirmation of the same thing, as the former event leaves a possible connexion with the conversion of the Jews; the latter, with the coming of the Lord. And this is the substance, and these are the steps of the argument which gives Mr. Pym’s book its title of a *Word of Warning in the last Days*. Readers may remember the passage which I transcribed in chap. ii. from Mr. Pym’s conclusion, urging to examine and search closely the calculation of this third chapter; and then, if the conclusion should prove favourable, to search diligently and satisfy yourselves upon that other doctrine, *that the national conversion of Israel and Judah are to be brought about only by the appearing of the Lord Jesus Christ*. “Should this also prove correct (he continues) then be honest enough to confess that

we have not followed cunningly devised fables," (p. 66.) Now they may judge; and, that they may do so the more easily, I will repeat the thread of the argument. The cleansing of the sanctuary is to be accomplished in the year 1847. The same is a consequent event upon the national conversion of the Jews; this, therefore, is of previous occurrence, and the Lord is to come again to effect it: The second appearing of the Lord must, therefore be very near indeed. It is clear that any one of the preceding propositions wanting proof, the last, which rests but on the united certainty of all the rest, will then be unproved. Readers may judge, upon reference, if Mr. Pym has proved any one of them; nay, if he has not rather adduced most persuasive reasons for the impossibility of such a tissue of events.

If it were necessary to give any further instance of the inconsequence of Mr. Pym's deductions from Scripture, I might instance, in a passage which I passed over in speaking of the first resurrection, wherein he makes the assertion with authority, "that the resurrection of the dead will be divided into two acts, the one in the morning (Ps. lix. 14) of the day of God, the other at the close or in the evening of that day." Upon referring to the Psalm, I find the words to be, "And in the evening they will return, grin like a dog, and will go about the city." If the Scriptures be dealt with in this manner, I am sure there is no scheme so extravagant that cannot be erected upon the asserted testimony of the word of God.

Thus I have concluded that part of my examina-

tion which immediately respects the question of the date. I have judged that it were proper to pursue the examination yet further, into the general doctrines of the book; which, unfortunately for conciseness, will require me to allude again to some of the positions already noticed; and what I more regret, the treatment is such as will require me to show the impropriety of some of the assertions, and of the method of reasoning, when I wish that I had only to discuss the doctrines, and the legitimate interpretation of the passages from which the doctrines are derived. How unhappy the exercise has made me, would probably be hardly believed if I should speak of it.

PART II.

THE MILLENARY DOCTRINES OF MR. PYM'S BOOK.

CHAPTER I.

The coming of the Lord, how treated.

THE title of Mr. Pym's first chapter is, "An Endeavour to show that the next Advent of our Lord Jesus Christ is Personal." In these words I am sorry to say there is great subtilty. I could, indeed, have little to say upon the subject, but for the manner in which Mr. Pym has obscured it.

For who doubts that the Lord himself shall descend from heaven with a shout, &c., as announced in so many places of Scripture? But Mr. Pym not only employs much argument to prove the doctrine, but has even asserted that it is an article much disputed, and intimates that there is a general desire in the church to explain away this catholic doctrine, that "He shall come again in his glorious majesty to judge both the quick and the dead," the daily recited creed of all the nations and sects, as I should suppose, in Christendom. Having premised that every believer in the Bible must confess that he will come again, he says:—"Our chief object, in the present chapter, is to ascertain *the character of this coming*. Some say it will be *personal*: an actual appearing of the Lord Jesus Christ in his proper person. Others say it will not; and upon this issue is joined." (P. 7.) It is, indeed, somewhat shocking to hear a minister of the church propound this as a disputable or disputed question, to those who must so often repeat, in the *Te Deum*, "We believe that thou shalt come to be our Judge." What are the unlearned, for whom the book is written, who alone indeed are liable to be perplexed and misled by it, what can they think, but that there certainly exists in those who have the guardianship of sound doctrine, a design to impugn the truth of that which themselves have always held as an object of unquestioning faith, when they are led to believe that it is necessary for Mr. Pym, as a solitary individual at this age of the world, to reason for the doctrine that the Saviour shall come again in person? What mistrust shall they not be induced to enter-

tain of the authorities, canons, and "forms of sound words," to which they have been apt to look for an exposition of the true faith? With what confidence shall they not cling to Mr. Pym, as the defendant of so sure a truth? "In questions of this kind (he says) it little signifies what this learned man believes or that learned man disbelieves. The only thing of importance is *what God says*, when *he* condescends to speak upon the subject; and if I have an opportunity of hearing what he speaks, woe is me if I believe not what I hear!" Now I must maintain that the judgment of the learned, if they adopt the word of God for the ground of their reasoning, is entitled to as much more heed than that of one who does not know how to reason correctly upon a question respecting the interpretation of Scripture, as upon any other sort of question which requires a compass of view and a comparison of divine facts as the conditions of a just conclusion. But it is inferred that the question is not one of judgment between Mr. Pym and some men of learning; but one of credit between the judgment of the latter, and the testimony of the word of truth. This is a question of facts, which inquiry will prove.

Mr. Pym proposes to show that the *next* advent will be personal, and this he supposes himself to have proved, when he has shown that Christ will come *again* in person; for there is no mention, he remarks, but of *one* coming in the passages which he adduces to the point of personality; one advent only is promised by the angels at the time of our Saviour's ascension, and that advent is a

personal one; therefore that personal coming which was then foretold must necessarily be his *next*, because it is his only future coming; and therefore, whenever by our Lord or his apostles any mention is made of the coming of the Son of Man, the day of the Lord, or the day when He shall be revealed; that coming, or appearance, or revelation, there spoken of, must necessarily be intended of his *next*, and equally his *personal* coming; and this is called *Advent*, as that word seems to convey a more personal idea. Mr. Pym, of course, does not unfold his syllogism in this explicit manner; but such is his reasoning, and such the use he makes of divers passages of Scripture.

Now, suppose this argument replied to in the following exactly similar manner: Our Lord, in ver. 23, chap. x. of St. Matthew, tells his disciples, "Ye shall not have gone over the cities of Israel, till the Son of Man be come." And so in the 28th verse of chap. xxvi.—"Verily I say unto you, there be some standing here that shall not taste of death till they see the Son of Man coming in his kingdom." Might I not use the same kind of argument which Mr. Pym uses, insisting on the literal acceptation of the words, and say there is but one more coming or advent of the Son of Man spoken of, and this was to be in the lifetime of some who lived with him while upon earth: but as there is no one now alive, as we may fairly believe, who was standing there with Jesus, we are authorized, nay bound to believe, that the only other advent of our Lord, which was to take place according to the Scriptures, has already been fulfilled? Nor indeed

should I be the first, or the second after Mr. Pym, who put a mis-literal interpretation upon the words of our Saviour; John xxi. "If I will," said our Lord, of the beloved apostle, "that he tarry till I come, what is that to thee? Then went out the saying among the brethren, that that disciple should not see death. Howbeit (says the apostle himself) he said not that he should not die, but if I will that he tarry till I come, what is that to thee?" Did he then tarry till the coming of the Lord there spoken of? So it is reported, and generally believed. What then did he live to see?—Mr. Pym says, "When the Lord Jesus Christ had said farewell to his friends on earth, and the eyes and the hearts of his loving people were following him on his glorious transit through the air, he anticipated the question which their fond hearts would have put to him, by sending two special messengers from the heavenly host to comfort them with this assurance, that he would come again. And 'so he did come again at the siege of Jerusalem,' say our spiritualizing interpreters of God's word; but the angels did not say so; neither will I. What then did the angels say? If we would but confine ourselves to this, we should not err, but men are too apt to make the words, not of angels only, but of God, bend and bow to their notions." (P. 8.) And a most pertinent argument follows. "The manner of the Lord's return must be similar to that departure which is here recorded. If that departure were *spiritual*, the next return, advent, or coming, must undeniably be *spiritual*. If that departure were *bodily* or *personal*, as undeniably

the next return, advent, or coming of Christ, of which the angels spoke, must be *bodily or personal*. Methinks no man will be bold enough to assert that this departure was spiritual," &c. (P. 2.) Surely, I hope not. Nor did ever any, as I believe, interpret these words of the angel, or any similar passage of Scripture, as importing the destruction of Jerusalem; but *other* passages of Scripture there are, *other* mentions of the Lord's coming, of which Mr. Pym has, I believe, made an erroneous use in the premillennial question, as importing a *personal* coming; and of some of these it is that a correcter judgment decides that they point to the destruction of Jerusalem; of these passages, for instance, which I have quoted above; and it was this event which St. John lived to see. But this is not a *spiritualising* interpretation of our Lord's prophecies of his coming. Nor are all the *comings*, upon which the church is at variance with Mr. Pym, interpreted as fulfilled in the destruction of Jerusalem. Some are imputed to this event, some *others* have a spiritual import assigned them; and some, it is agreed by the universal church, foretel the return of our Lord at the last day, to judge the quick and the dead. But upon this point I am fain to produce the words of one whom I think Mr. Pym's readers will be ready to acknowledge for an authority, although in reality the authority rests upon the plain evidence of the passages of Scripture. The words are from a little work, entitled "Sober Views of the Millennium," price 1s., by the Rev. Thos. Jones, of Creaton, the originator of the Bible Society.

In Part II. Sect. 1, he says, "There are *several comings* of Christ for different purposes mentioned in the New Testament, which do not mean his coming in person, but by his Spirit. He comes, at times, in the way of mercy, to pour his benefits and blessings on mankind, and at other times to execute judgments on the guilty. 2. We read of his coming *to destroy Jerusalem*. He saith to his disciples, 'Ye shall not have gone over the cities of Israel, till the Son of Man be come.' Matt. x. 23. And likewise he tells the sleepy church of Sardis, 'I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.' (Rev. iii. 3.) 3. It is also frequently said that Christ is coming, when nothing more is meant than that he is about to bestow some peculiar blessings, and *great benefit* on his people, as in John xiv. where he says to his disciples, 'I will not leave you comfortless, I will come to you. If any man love me, he will keep my words, and my Father will love him; and we will come unto him, and make our abode with him.' 4. In Thess. iv. 16 it is written that Christ is coming *to raise the dead*. Then many expected him to come immediately. To correct this mistake, St. Paul tells him in his Second Epistle, He will not come soon to raise the dead," &c. &c. See the book. 5. "Christ will unquestionably come at the Millennium. He will come by his Spirit to extend his kingdom, and the dominion of his grace. It is no where said he will then make his personal appearance, nor is it any where called his second coming," &c. &c. See the book.

Now, then, my readers have the whole matter before them. Mr. Pym has obscured the fact that there are various kinds of visitations spoken of in Scripture in the same equivocal language. To all these visitations he implies the one personal, and therefore in many instances improper term, *Advent*; and asserts of one kind of visitation the circumstances which belong to another. But the true result of the consideration of his main argument, that there is but one personal advent spoken of, should be, that as this is clearly defined by description to be the coming to judgment at the last day, no other visitation that happens to be spoken of under the same word, but is, by connexion of circumstances, determined not to mean this, can possibly be a personal advent, or else there should be more than one.

Who then, my readers, do you now think is apt to make the word of God bend to his own notions? Is the church apt to do so, because her teachers explain certain passages, which speak of the Lord's coming, as referring to the destruction of Jerusalem? Or do you now believe that those who do so, deny that the Lord shall descend from heaven with a shout, with the voice of the archangel, and the trump of God? No, my brethren. They resist the notion that our Saviour will come again to convert the Jews, and call the Gentiles again, because they read that in that day, when the Lord shall so come, "The heavens shall pass away with fervent heat; the earth also, and the works that are therein, shall be burned up."

CHAPTER II.

The Doctrine that the Second Coming of the Lord is Premillennial, how maintained.

WE are now come to the discussion of Mr. Pym's second chapter, and the doctrines which it contains. The title is, "An Endeavour to show that the Second Personal Advent of the Lord Jesus Christ is Premillennial." I should feel less difficulty, if upon this subject I had merely to refute Mr. Pym; but as it is a doctrine not peculiar to him, I shall have done but little if I should only show that Mr. Pym's reasonings are inconclusive, and his scheme untenable. I would, therefore, desire rather to abstract the questions, and treat them generally, trying the propriety of that system of interpretation in which the foundation of this doctrine is laid. But some one may then say, I have not disproved this or that particular part of Mr. Pym's book; so to avoid the charge of evasion, and because, I should suppose, that Mr. Pym supports his views in the same manner and by the same arguments as those who think with him, I judge it better to make a full examination in detail of some of the principal passages of Scripture which he puts forward in prominent places as decisive authority to his purpose.

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I. At the same time it may assist my readers, and give more uniformity to my course of proceeding, if I offer some hints at the beginning, by which they may be prepared the better to estimate the integrity of those assertions of Mr. Pym, which will pass

under our notice. 1. He begins with the question, "What do you mean by the Millennium?" And it is a very pertinent question. We should guard ourselves from the beginning with a caution, that we be not deceived by the use of any ambiguous term, such as we found in the last chapter, being made to conclude in the unity of its signification a diversity of ideas, and obscuring the true nature of a part of them by the prevalence of some one more proper notion, which the appropriated term conveys. So the word *Advent* was made to receive into its signification all the different senses of the scriptural expression *come*, and at the same time by the ideas which it properly conveys, imparted to all such actions a personal character. Something similar, I think, we shall find in the term Millennium, and a similarly improper association in the things which it is made to comprehend. First, we find a great many ancient prophecies which foretold the gospel kingdom, described by Mr. Pym as picturing a time of prosperity yet in reserve for *the church* of God. No great objection need be made to this; but proceeding, we find these prophecies applied not to *the church*, but to *the Jewish* nation, the Israel after the flesh. And then we have all this declared to relate to a time which is called the Millennium from a passage in the book of Revelations, which speaks of the *souls* of the saints living and reigning with Christ *for a thousand years*, before the rest of the *dead* are revived; and this is called the first resurrection. Now in this scheme we again encounter the same difficulty and discordance which we have met with twice before: If the passage in the Revelations means a

reign of the departed saints with Christ upon the earth, it must by consistency of Scripture point to a time subsequent to the burning of the present world. And Mr. Pym, in a passage already quoted, affirms himself to mean the same. Then what connexion has that prophecy, and the time it points to, with those ancient prophecies by which Mr. Pym associates it with the glorious times in reserve for the church? Do *they* point to a time beyond the grave, beyond the resurrection, beyond the burning of the world? Undoubtedly they do in a spiritual sense: but Mr. Pym would have it they do in a literal sense also. Read then the passages which he adduces, with this question in the mind, and try the result.

2. This is his answer to the question, "What do you mean by the Millennium?" "The Scriptures speak of glorious times in reserve for the church of God *upon the earth*, when there will be such a complete change in the state of things connected with the church and the world, that whereas the world, and the god of this world, have had, and still have the dominion, *then* the kingdom, and dominion, and the greatness of the kingdom, shall be given to the people of the saints of the Most High. To this glorious state, Moses in the law, David in the Psalms, and the Prophets refer; and their doctrine on this subject is re-echoed in the Gospels, (where?) the Epistles, and the Revelation of Jesus Christ. Some men, who profess to believe God's word, give no heed to these facts of holy writ, and teach men so. Some men give heed to them, but tell you and me that the whole thing is spiritual, cannot be literally

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understood, and that the words of God, which speak concerning it, mean something very different from what they appear literally to express. Some again give heed to them, and are esteemed by the two former classes to be weak minded, foolish persons; because they believe that God's words upon this subject are to be taken literally, and just as literally where they will bear it as any other of his plain sayings. For example, that when the Lord says he will do this or that *upon the earth*, they believe him to mean *the earth*, and *not* heaven; and many instances of a like kind. Reader, I belong to the latter class, and bless God that his grace has disposed me to take the Lord at his word, and to believe that it shall be even as he has said." (P. 11.) And I, reader, pray to God that he will give me grace, and open my eyes "to understand the Scriptures," and I bless God for the *spiritual* treasures which I find his word to contain. And I am sorry to find the same person, who in the last chapter wrongly charged "our spiritualizing interpreters of God's word" with an inclination not merely "to make it bend to their own notions," but further with a purpose to deny a fundamental article of the catholic faith, here insinuating again that they have not grace to take the Lord at his word. I merely answer, that I pray God that I may do so. But to the facts, if this be understood, with particular reference to the instance which he has given, I think it will appear that Mr. Pym has, in binding us down so expressly to the literal sense of the word *earth*, only spread a toil to his own inconvenience; for really, I know not how his opponents take any

liberty with that word, whereas I question if his readers will approve, when they come to perceive the mental reserve with which Mr. Pym professes to receive it in its strict literal meaning. The ancient prophecies which he adduces as descriptive of this glorious time and state, apply literally to the present world; but he it is who applies them to the *next*, and that in a most pressing manner, in a passage which I have already transcribed out of this same chapter, from p. 21, where is a very evasive answer to the objection I have made before—that certainly the advent of Christ will be attended with the conflagration of the world; and how then can the things which, according to this scheme, remain to be transacted in the earth, be accomplished in it? True, he says, St. Peter tells us, that at the coming of the Lord the earth shall be burned up; but the same apostle, he reminds us, adds immediately, “Nevertheless, we, according to his promise, look for new heavens and a new earth;” and as if this were sufficient, he continues, “Is the 13th verse of this chapter less the word of God than the 7th and the 10th verses?” &c. : and concludes, “from this it is clear, that after the fire from the Lord has purified this earth and the surrounding elements, *there will still be an earth left*, so blessed of him, and so glorious, as to be a fit residence for holy creatures.” Very true indeed, but particularize a little further; do then those prophecies respecting the church which he brings out of the Old Testament, apply to this world or the next? Do they speak to men or to angels? To a generation of men in the flesh, or to the newly apparelled creatures of a future world? To *earth* or to *heaven*?

For here is the net, as I think, in which Mr. Pym has entangled himself. By the *earth* do we not all mean, and did we not suppose Mr. Pym to mean, *this* earth, when we read that profession of his taking the Lord at his word? But when he comes to associate these scenes which belong to earth with those other visions of the Revelations, which are the real foundation of the millenary doctrine, he is then obliged to confess that by *the earth*, which he here so insists upon, he means that *new earth*, which St. Peter speaks of as to succeed the destruction of this, and which furnishes the concluding vision of the Revelations, as subsequent to the judgment, and every other thing of which we have received any knowledge; whereas *the Millennium*, of which there is in fact but this one express prophecy in the whole Scriptures, is placed *before* the judgment, before the raising of *the bodies* of the dead, before the coming of the Lord. Of this more hereafter; but meanwhile, what do my readers now think of Mr. Pym's profession, that when the Lord says he will do a thing upon *the earth*, he takes him to mean *the earth*, not *heaven*; and actually means in his mind all the time that place which is revealed to us as the last destination of the blessed, where they shall be placed at last with glorified bodies to enjoy their eternal happiness? Do we not ordinarily think of this, and speak of this as heaven? And rightly too; for many other passages of Scripture lead us to do so. And although in the passage cited from St. Peter, and in the last vision of the Revelations, both a new heaven and a new earth are spoken of, yet this is only a way of naming the material world; and the

heaven here, as distinguished from the earth, does not bear the same sense in which we use it when speaking of the abode of spirits, the place of God's more peculiar presence. Mr. Pym then, it appears, after all, is the person who takes the Lord to mean heaven, and not earth; for he takes those ancient scriptures which prophesy of the kingdom of Christ, to allude not to this world, but the next. Let us then look to them and see.

II. This chapter of Mr. Pym's book may be divided into two parts; first, an introduction, in which he presents us with a description of what the Millennium is to be, according to the views he entertains of it; and, secondly, a series of proofs that the second coming of the Lord must take place before this glorious Millennium.

1. The first of these proofs sets forth that assemblage of events which are stated as to take place after the Lord's coming, but before the commencement of the Millennium;—viz. the first resurrection, the conversion of the seed of Abraham, and the second calling of the Gentiles. With this part I have already meddled, as far as to show that they are incompatible, and that what he professes to produce as express proof of the second article is no proof at all. The question of the first resurrection I put off to a later place; and of the second call of the Gentiles, I really think it unnecessary to say a word. It is only a supplementary action to the advent for the conversion of the Jews, and the proposition serves but to expose the more on what grounds the other doctrine also is raised. Mr. Pym says, "The expectation of

this rests very much upon Rom. xi. 12, 15. From which passage this follows the conversion and restoration of the seed of Abraham." But I venture to say, that whoever looks fairly at Rom. xi. will find no prophecy of a second calling of the Gentiles, nor positively of any thing which is to follow the conversion of the Jews. He will find there the strongest ground of hope, if not an actual prophecy, that in time the Jews shall come into the faith: (ver. 23,) "And they (the Jews) also, if they abide not in unbelief, shall be grafted in: for God is able to graff them in again." (Ver. 25,) "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part has happened to Israel, until the fulness of the Gentiles be come in." So far, therefore, from any second call of the Gentiles following the conversion of the Jews, it is said that the Jews will remain in unbelief until the fulness of the Gentiles be come in. The conclusion is indeed as joyful as mysterious: (ver. 26,) "And so all Israel shall be saved;" and, what is equally wonderful and encouraging, (ver. 32,) "For God hath concluded them all in unbelief, that he might have mercy upon all." Well may the apostle add, "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." But the most obvious commentary upon this chapter is, that although the apostle is occupied throughout with the question, whether the Jews shall remain in unbelief, or shall come in time into the faith, he never once speaks of the Lord's coming again to convert

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because it involves the same question, which is one of interpretation, and is, in fact, the very place where the doctrine of the other, as well as that coincident article of the future restoration of Israel, is most fully argued, if, indeed, a multitude of texts, without any comment, but the assertion that they most clearly establish such a doctrine, can bear the name of argument.

8. The third proof, "that Christ's second advent must be premillennial," is seen in the following passage: "We learn from the doctrine of our Lord, that the condition in which he will find the earth when he cometh, will be such as it was in the days of Noah, and in the days of Lot. 'Even thus shall it be in the day when the Son of Man shall be revealed.'" (Luke xiii. 30.) The prevailing idea in the professing christian church has long been, that the Millennium shall take place *before the coming of Christ to judgment*; and a further idea now is, that this Millennium shall be introduced by the Divine blessing upon our various societies, which are labouring for the conversion of mankind. Numbers expect that these shall be the instruments which shall convert the world; and then Christ shall come to judgment. This is the ordinary scheme: this the ordinary language.

"But a little reflection will show how inconsistent this is with what the Lord has taught us to expect the actual state of the world shall be when he cometh. 'When the Son of Man cometh shall he find faith on earth?' he asks. The church replies, 'Yes, faith shall so abound that the knowledge of

the Lord shall cover the earth as the waters cover the sea.'

" 'As it was in the days of Noah,' says Christ, 'so shall it be also in the days of the Son of Man.'

" 'It shall be quite otherwise,' says the church, 'for then all men shall know the Lord, from the greatest to the least!'

" 'Likewise also as it was in the days of Lot,' adds Christ, 'even so shall it be in the day when the Son of Man is revealed.'

" 'Oh no,' replies the church, 'it can be no such thing, for our societies will have converted the world.' These sayings of the Lord, and the professed expectations of the church, are, you see, at variance.

" Reader, do you know which of the twain to believe? If not, I will tell you,—believe Christ's sayings, for what he says *must* be true. What man says *may* be." P. 22.

Yes, reader. It is even possible that what Mr. Pym intends by this passage *may* be true. But after the experience you have had, I trust you will hesitate before you approve of such a commentator treating the opinions of the collective body of Christians with such slight, and imputed repugnance to the word of their Lord. Whom exactly he intends by the appellation, I cannot with certainty tell; but readers will understand the passage as impugning the authority of those generally who are engaged in expounding the word of God. Of the church, as we commonly use the name, the opinions, where not defined by her articles, homilies, and

liturgy, are looked for in the writings of her notable divines, a venerable company and of high authority, as they were men of profound learning and approved piety; and these are generally applied to by students in divinity for aid in those studies in which I think Mr. Pym has shown they may possibly need a guide.

Two things may, however, be alledged in reply: first, that it is not our Lord's word, but only Mr. Pym's opinion, that is contradicted by the idea that the Millennium may be brought about by the operations of God's grace upon the heart of man, and the effusion of his Spirit in greater measure, Satan being at that time bound, as is stated in Revelations, and his powers of temptation withdrawn; for from the same words we learn that, towards the end of this period, Satan is to be loosed again, and a new rebellion against the Lord will have arisen in the days when he shall be revealed for the last time. (Rev. xx. 8.)

Thus he still may find the earth as in the days of Noah, although he should not come till the expiration of the Millennium, and so the attack of Mr. Pym upon the venerable name will appear unjust, as I anticipated. And again, it is by no means certain that the day when the Son of Man shall be revealed does here allude to his second or last coming. I will not deny that it may so partially, because, as I am apt to think that a prophecy is not to be limited to a single fulfilment in one event, but that as the scheme of God's dealings proceeds through a kind of cycle of similar or analogous events, each turn being a partial fulfilment and a shadow of the greater

accomplishment in a higher kind, of one pervading purpose and generally stated plan, so am I inclined to look for a parallel in the several different times and circumstances to which the words of a prophecy are or may be referred. Therefore, I believe of this, that it may very well have a reference even to the very last days of all. But it is not clear, I say, that the passage does not refer to the last days of Jerusalem, inasmuch as the Lord was not revealed in the day when he spake this prophecy. The discourse begins, it will be seen on referring to the Bible, at ver. 20 of chap. xvii. "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or lo there!" &c. The whole discourse arises and goes on connectedly from this question of the Pharisees, who, it is manifest, inquired respecting the *first* coming of the Messiah; and I think that the fate that was hanging over Jerusalem is manifestly intended in this prophecy. Jesus, however, did not plainly declare the fact, but spoke in the ordinary style of prophetic language. He knew that they mistook the nature of his kingdom, and the mode of his revelation, looking for the kingdom of heaven as one of power and glory, and he knew that the revelation of it to them, to the nation, would be one of vengeance and terror, even the destruction of Jerusalem, which was to be the testimony that the Son of Man had come. He, therefore, declared the latter truth, which, as a prophetic sentence, was not wholly intelligible to them, and he corrected the former

error by a direct assertion, that the kingdom of God was of a different nature from what they anticipated. With regard to the reference to the days of Noah, it is usual to associate the deluge, the end of Jerusalem, and the final day of judgment, as three periodical visitations of God in the way of vengeance upon the people to whom he had first sent his prophets, preaching righteousness, and declaring the wrath to come. And in such mutual relation the two first are signs of the remaining one; and so that prophecy of Enoch, which was evidently a warning of the flood, though not all expended in that event, was applied by St. Jude to the doom which was then drawing near upon Jerusalem; yet, so that to us both the first and the second visitation are a testimony of the certainty of that which yet remains. With regard, again, to the secret of which the Lord informed the Pharisees, that "the kingdom of God cometh not with observation;" it is observable that by his application of the words which succeed it in the same discourse, Mr. Pym must consider the admonition as pointing to the coming of the Saviour to commence the Millennium, and occupy the throne of David. Observe, then, that of that kingdom, which a party would thus interpret, the Lord himself has told us that it cometh not with observation, and in the very next verse, (ver. 21,) "For, behold, the kingdom of God is within you." Think of these words when referring to the ancient prophecies for the determination of this question, whether or not the kingdom of heaven is a kingdom of this world, which Christ shall come bodily with pomp and great glory to set up, and in which he

shall bodily reign over the nations of Israel and Judah, sitting actually and literally upon the throne of his father David.

III. For this is the next question; and in the discussion of this I really think I must abstract the principle of the argument, and the points of ambiguity, to which Mr. Pym assigns a particular significance; for the texts which he has heaped together as to the purpose are, in volume, no less than one-third or fourth part of the whole actually prophetic scriptures; indeed he might have included them all.

The case is this.—Before the Lord took our flesh and manifested himself to the world, he perfected a long course of preparation, by which the truth of the mysterious doctrine and supernatural knowledge which he came to impart, might rest upon the sure evidence of prophecy; and further than this, that such a course of revelation as he adopted, opening the secrets of the Divine counsels by parts and degrees, might, by gradual effect, prepare the human understanding for the apprehension of the marvellous truths of which himself is the foundation and the vehicle; the contemplation of one part of the scheme, and familiarity with signs and types of strong significance, reconciling the mind to the communication of those spiritual mysteries in which the whole revelation should be perfected.

God created man in a state of innocence, in a condition a little lower than the angels, under a covenant that should have exalted him in due time, if man had fulfilled his part, saying, Keep my commandments, and you shall have (immortal) life—

adjoining the sacramental sign of the fruit of the tree of life as the instrument of the covenant; "but disobey, (that mysterious first cause and prolific source of all sin and evil) and you shall die." Man fell, and death should have past on him at once, as the sentence of death did; but the decree of salvation by the mediation and vicarious actions of the Son of God, reprieved and placed him under a new covenant, with a prophecy and a rite prefigurative at once of his redemption, and making significant confession of his present real state, and just and certain liability. The prophecy was, that the seed of the woman should bruise the head of the serpent; the rite was, the offering of the sacrifice of blood, the taking away the life of a creature, of which the skin might clothe and protect the nakedness of his body, as the covenanted virtues of the sacrifice should cover the sin of the soul. Such a course did God adopt from the beginning, delivering a prophecy of his divine counsels from the moment they came into operation, for even then were they virtually accomplished; and accompanying the prophecy with a command, which complied with, should be at once a means of grace, and a conveyance of some part of religious truth, by the adaptation of the sign to our modes of comprehension. The same course he repeated with Abraham, when, after all the world had gone astray, he selected one man to be the founder of a nation, with whom he might transact a preparatory scheme, for bringing the whole world back to a knowledge and pursuit of the true God and of the way of salvation. Witness the relinquishment of home, the wandering

and sojourning in strange countries, with the promise of a land hereafter, exercises as full of moral effect in his case, as they were significant of prophetic truth, and are lessons of pregnant meaning. To the same patriarch he revealed his mighty purpose in the dire command of filial sacrifice, which he made also the great occasion of the blessing, as that which the one signified was the means of procuring what was represented in the other. Again, with the people of Israel, whom he found in Egypt, the land of sin, and the land of bondage, he saved them from the doom which passed over the land by a sign of the same action, and brought them out through water into a place of passage and a wilderness, in which their whole lifetime was spent, looking forward to that land which they were not to reach in their own persons; but they going down into the grave, the new generation arrived there, having been all the time they were in the wilderness, through which their journey lay, supported by heavenly food, and drinking of the miraculous stream from the rock, which rock was a sign of Christ. Here are fore-shown the elements as well as the signification and the virtues of the christian sacraments; as those, together with the former signs, are the images of better things than do appear. And here, too, is the figure for our instruction of a Christian's whole course, from his natural birth to his translation to heaven. It is no figure, I say,—this entrance into the holy land under Joshua,—of another entrance into the same earthly country under Christ, but of an entrance into a heavenly, which it is testified by St. Paul in the Epistle to the Hebrews, (chap. ii. 16,) that all

the fathers looked for. And so again, throughout the whole constitution of the Jewish church and state, we perceive the way opened to the revelation of Christ in the sacrifices, the purifications, the feasts, the temple, historical characters, and political achievements; as the course and conduct of the people is a lesson and a warning, and an occasion of divinest instruction and consolation to all, in the many earnest remonstrances, pathetic commiseration, and clear declarations of his will and commandments, which God addressed to them from time to time by his prophets, as also in the matter of devotion which the Holy Spirit took the same occasions to furnish to us.

In such a course was laid the ground-work of that religion which was intended for the world, as on the side of God its first relation was with Adam, and its virtues had continued in operation ever since. The Jewish people were adopted for an occasion, and as a temporary representative of the church, which, the partition wall being broken down, should embrace the whole race of man. But in them, and to them, in a proportionate manner, was foreshown what was either of a much more exalted signification, or of a much more extensive application. They were promised a king who should vanquish their enemies, and they had David for a sign, but they had Christ for the everlasting Saviour both of them, and of all mankind. They had a high-priest, and sacrifices, and a temple; and Christ was all these for ever. They forsook God, and left his worship and his commandments, and the Lord let them fall into the hands of their enemies; but he

promised to bring them back on their repentance, and to reign over them for ever, and so he did to the end of their days. But the Gentiles were in the same condition, and the merciful purposes of God comprehended them too; and the Lord came as a spiritual prince to reign over the house of Israel, the seed of Abraham, who was the father of all the faithful for ever. For ever! that is, for ever in this world, throughout this dispensation: as to the Jews, the promises of God were for ever, that is, in a confined sense, while that suitable dispensation lasted; in a better sense, for evermore: as the christian *for ever* is an introduction and an assurance of a perennium that shall never end.

The question is, what is the ultimate and highest purpose of all the Jewish prophecies and figures? Is it the salvation of all mankind, the restoring of all that died in Adam to a new life in Jesus, the gathering of the scattered nations of the world into one communion and fellowship with Christ, to be by him conducted into the promised possession, the prophetic land, that is, the *heavenly* (Heb. ii. 16,) which Abraham himself and all the fathers looked for? Or is all this but an inferior and imperfect object, a mere sign and earnest of the still grander purpose of leading the Jews back again into the very same land, which was first given to the patriarchs as a sign of that eternal reward of faith, and end of all hope, the land of peace and happiness, and divine inhabitation, to which Christ is understood in the christian religion to be at once the way and the guide, the true Joshua, as he is also the real David, the prince and shepherd of the great flock of faithful and to be

glorified spirits, whom he will reign over in the land of glory for ever and ever, when the day of the restitution of all things shall have arrived ?

But, I suppose, my own commentaries will not be sufficient without a review of what Mr. Pym has said on his part in support of his own views.

IV. 1. The opening statement of his millenary opinions I have given before, with some accompanying strictures. He then begins to argue them expressly. "Passing by the various predictions of Christ's return to this earth in his *kingly* character, which were spoken by Enoch, (Jude 14); Jacob, (Gen. xlix. 1—28); and Balaam, (Num. xxiv. 17—24); we turn to Moses. Here also I omit the notice of those typical *actions*, by which the same return of the Lord was shown, and look at once to Deut. xxxii. where Moses advertises the tribes what shall befall them in the latter days." Now to pause here, and examine these authorities, for they are certainly given as authorities, for the doctrine he is employed in establishing. The passage in Jude is well known: "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all." This therefore puts off the second advent till the day of the burning of the world. What then can it have to do as an argument for Christ's coming to convert and restore the Jews? Gen. xlix. 11, contains Israel's characteristic prophecies of the history of the several tribes, as according in part with the conduct of their progenitors, his sons.

"Reuben, unstable as water, thou shalt not excel" because of the sin which he had committed—a warning of the effect of sensual indulgence; and a

commentator remarks that no member of this tribe of Reuben is any where mentioned with distinction. "Simeon and Levi are brethren: instruments of cruelty are in their habitations; cursed be their anger, I will divide and scatter them in Israel;" and they were scattered. "Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies, thy father's children shall bow down before thee; the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." The rest I need not go through. The last, the 28th verse, is "All these are the twelve tribes of Israel; and this is that their father spake unto them and blessed them, every one according to his blessing he blessed them." The blessing of Joseph is certainly more abundant than the rest, because his descendants enjoyed the temporal kingdom over ten out of the twelve tribes of Israel. The prophecy of Balaam (Num. xxiv. 17—24) is to a like purpose: "There shall come a Star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Seth." I conceive this, as others do, to mean in a literal sense that Israel, which was at that time a wandering people, without a home, a runaway from bondage in Egypt, should become a powerful kingdom, as they did under David and Solomon; and in a better, ultimate, and spiritual sense, that out of Jacob should arise the Christ, who should overthrow the power of the evil spirits, whose kingdom was represented in the prophecy by the wicked nations, Moab and Amalek, (ver. 20.)

Similar in part is Jacob's prophecy respecting Judah, which I omitted in its place, (Gen. xlix.) "Judah is a lion's whelp: from the prey, my son, art thou gone up." This of course is a prophecy of the victories of David; but it is also the prophecy, to an earlier age, of the same thing that is prophesied by Isaiah in a higher strain and with a more direct address to the Lord of hosts, at an age when the minds of the people had been enlightened by a long course of revelation: "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty *to save*.

"Wherefore art thou red in thine apparel, and thy garments like him that treadeth the winefat?"

"I have trodden the winepress alone," &c.

The difference between us and Mr. Pym is, that he takes the second signification to be literal as well as the first; and that the smiting of Moab does not mean David's smiting Moab, or the Saviour's breaking the power of the devil, but the Saviour's coming on earth some time again as the national king of Israel, to smite Moab literally. If good people will approve of this, let them approve it. Let them join Mr. Pym in his impatience of the *spiritualising* interpreters of God's word. But, methinks, we can well stand this, who read St. Paul's profession, that God "hath also made us able ministers of the New Testament, not of the letter, but of the spirit;" and further on, in the same chapter, (2 Cor. iii. 14.) speaking of the Jews, "But their minds are blinded; for until this day remaineth the same vail untaken away

in the reading of the Old Testament, which veil is taken away in Christ. But even to this day, when Moses is read, the veil is upon their hearts." And, indeed, so would it seem even to be upon some in this day, in respect to their interpretations of the ancient prophecies, looking for a literal fulfilment of the figurative and picturesque descriptions of the kingdom of Messias, which actually was the very error of the Jews who rejected him for their Saviour.

2. From the above cited texts, Mr. Pym passes "at once" to Deut. xxxii. Why he has chosen that chapter I cannot think, for I believe any other chapter in the Bible would be quite as much to his purpose. But looking through his exposition of it, what do I find? My readers, do you too, "look at once to Deut. xxxii." and read it, and then look to Mr. Pym's exposition of it—exposition of it! Nay, we have this passage,—“I will move them to jealousy with those which are not a people, I will provoke them to anger with a foolish nation.” And this is wrought into a tissue of collected passages from all parts of Scripture, put together by no law or principle of connexion that I can find, except Mr. Pym's unquestionable theory, and cemented and pointed by Mr. Pym's most satisfactory comments. Moses forewarns the people that they will forget God, and then God will punish them by a foolish nation, whom he will favour to their overthrow. This is clearly the first meaning of the passage; the reason and the sequel equally prove it. God will punish them and scatter them. Did he not? and for why? “They have moved me to jealousy with that which is not God,” (ver. 21.;

therefore, "a fire is kindled in mine anger. They shall be burned with hunger, and devoured with burning heat. I said I would scatter them into corners, I would make the remembrance of them to cease, were it not that I feared the wrath of the enemy, lest the adversaries should behave themselves strangely." Afterwards, "The Lord shall judge his people, and repent him of his servants, when he seeth that their power is gone; and he shall say, Where are their gods, in whom they trusted, which did eat the fat of their sacrifices, and drank the wine of their drink-offerings? See now that I, even I am he, and there is no god with me. I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever.—I will render vengeance to mine enemies.—Rejoice, O ye nations, with his people; for he will avenge the blood of his servants." Compare this with their history. They worshipped false gods, and the Lord favoured their enemies, (ver. 21.) He scattered them, (ver. 26,) by the Assyrians and Babylonians; and what has become of the ten tribes? But he made not an end of them for the sake of his religion, (ver. 27.) He restored them, (ver. 36.) For they no more trusted in their false gods, to whom they had offered sacrifices. (vers. 37, 38.) They saw and knew ever after that it is God alone; there is none but he, (ver. 39.) This is after their restoration from captivity. Then Christ was manifested, who wounds and heals, (ver. 39.) Who takes vengeance on his enemies, (ver. 42.) And did he not punish all those nations that afflicted his servants,

especially Rome, which persecuted the christian martyrs? And the nations are now called upon to rejoice with his people in being made one body in Christ. Have they not been so ever since the baptism of Cornelius? And the Lord did render, and will render vengeance to those who persecute them. Let Mr. Pym trace his application in this manner; ver. 21 is, by his interpretation, the admission of the Gentiles into covenant with God. The following exile of his people, is the present dispersion of the Jews, who are preserved lest (ver. 27) the adversaries should behave strangely, which adversaries, no doubt, are the Christians!! for who else can they be consistently with this scheme? And the reason of the present dispersion is,—that is, Mr. Pym's scheme would make it so,—the offering sacrifices to false gods, (ver. 38;) whereas it is notorious that this offence ceased among them for ever after the Babylonian captivity. But they shall see the Lord, who will avenge them on their adversaries; that is, the foolish nation, the Christians. And so the unbelieving Jews are still the people of God, and the christian church is antichrist. This is Mr. Pym's scheme reduced to form and consistency. But what should be an exposition of the parts of the chapter which he so positively asserts to be the data of his own doctrines, is an arbitrary arrangement of texts taken from any other part of Scripture, and fitted into any part of this. But let him defend his comment on the middle part of the chapter, which I have applied to the restoration after the captivity in Babylon. "But a time of 'receiving them' is in store; and that also Moses predicts,

when the christian church shall have fallen into the same sin of unbelief, respecting the *second* advent, of which the Jews were found guilty concerning the first." (p. 13.) I beg to know where Moses says any thing like it; and I beg to know where, in the whole Scriptures, this prophecy of unbelief as to the *second* coming is foretold of the christian church, or where such reason is assigned for the future restoration of Israel. I beg to remind Mr. Pym of the words of our Lord—"In vain do they honour me, teaching for doctrine the commandments of men." And I beg to assure him that in the place of worship which I attend, I, every Lord's day, hear the people sing, "We believe that thou shalt come to be our judge;" and they add, "We pray thee, therefore, help thy servants, whom thou hast redeemed with thy precious blood; make them to be numbered with thy saints," not in the thousand years' reign upon earth, but, "in glory everlasting." And I believe this prayer is the fruit of sound faith: it is at least an ancient one. And if we are found in this sin of unbelief, we at least cannot be said to have "*fallen into*" it, the symbol of whose faith is that ancient monument which has been handed down from the first ages under the name of the Apostles' Creed. I should ask, how dare Mr. Pym write so? but that the reasoning of the whole book is his excuse.*

* "The same sin of unbelief;" examine the expression. That unbelief with which Mr. Pym would charge the christian church, is one in expectancy, that they do not believe that Christ is *to come*. Was that the sin of the Jews? No. They were full of expectation, entirely believing that the Messiah was *to come*; and in that belief they have obstinately persisted to the present day. We

We read a little after, "In the sublime passage which follows, to the end of ver. 43, we have the *second* coming and its character revealed." But I ask first for the prophecy of the *first* coming. Mr. Pym has omitted this, thinking, I suppose, that that is a little matter, not worthy to find a place in prophecy. And this is the book which instructs its unlearned readers in plain terms, (p. 19)—"That the national conversion of Israel will be effected by, and at the revelation of the Lord Jesus Christ from heaven, *is clearly stated*, as has been observed." Surely Mr. Pym knows that with an unlearned reader a round assertion is of more value than much argument.

I said that the 21st verse most clearly alludes in its first sense to God's favouring the enemies of Israel, when he sent them into captivity. I am aware that St. Paul applies the passage to the admission of the Gentiles into covenant with Christ. But this is that spiritual and secondary meaning, of which the first, *i. e.* the historical fact, was a sign; as the whole history of the Jews, while standing in

differ from them in believing that he *has* come. Before we can commit the same sin of unbelief respecting the second coming, of which the Jews were found guilty respecting the first, "that second coming must have come to pass, which will be in such a manner, that unbelief will be impossible." I notice this as a sample of that reasoning which pervades the book. And a similar instance may be given in p. 5, where we read, that because Archbishop Usher or Basil the Great thinks it possible that some very learned and scientific man might, by supputation or counting *backwards*, arrive at the first day of the world, all scripture calculations are not to be rejected; and therefore Mr. Pym is authorised to calculate *forwards*, to fix a time, which the Lord has said, not even the angels can discern.

the relation of a preparatory church, was typical of something of more extensive application. This is the way of prophecy, which is twofold: the literal warning of a future event that shall come to pass exactly as it was foretold, and the typical foreshadowing of some divine counsel, the nature of which is not seen in the type, but only a certain analogy is perceived to exist between them. The first, then, is the historical, the other the figurative prophecy; and I say that the passage in its figurative sense foreshows the preaching of the gospel to the Gentiles; but in its historical sense, which Mr. Pym must necessarily observe in making an historical arrangement of the several predictions of the chapter, I say that it is proved by the words which precede and follow it to relate to the Babylonian captivity; for it relates what God will do to them, in return for their provoking him with false gods. They are not now suffering exile for that crime, but because they refused to acknowledge *the spiritual end of prophecy*.

3. The pages of texts which follow, I cannot go through. They are the entire prophecies of the christian religion. I will notice those which have received particular comment, or to which is assigned distinguished importance. For instance, he assigns a separate section to the repeated prophecy concerning Christ, that he shall sit on the throne of his father David. And the argument is enforced by two admonitions:—one, that as we all confess this to be part of God's inspired word, so one and all we profess to believe it. Surely a very puerile substitute to the young and unlearned in the stead of a

comparison of the reasons for and against receiving the words in their literal sense. The other is, that Jesus at present "*is not on David's throne, but his Father's.*" And, therefore, he to whom all power is committed in heaven and in earth, must descend from the throne of the Almighty God, to fulfil the prophecy of literally sitting for a thousand years upon the very throne of David. Surely this is puerile too. But a show of learning is made by an insertion of the genealogy, showing, for what present purpose I know not, that Christ was the lineal heir of David. But what was David? Why! he was but to the carnal mind of the infant Church, a sign, a letter, a figure, conveying and rendering familiar to their expectant apprehensions an idea of the royalty of the Saviour. A king! and in what a form! The sacred, the anointed captain and sovereign of a small flock and family, who were the temporary representative, on a corresponding scale with their head, of the universal church, communion, and spiritual kingdom, to be made up of every nation that draws its descent from Adam, and predestined for the Son of God, the mighty deliverer of mankind, before the foundation of the world. The throne of Israel was worthy of David. But Christ on earth was emptied of his glory. As a king, his throne is above all principalities and powers; where he reigns and shall reign, till he has put all things under his feet, even death, the last. Then cometh a mystery, the greatest of all; when, having put down all authority and power, the man Christ himself shall become subject unto the Father, that God may be all in all. But this is in the end; and we

know nothing about it. As to David, and the throne of David, remember what a type is — something of a different and inferior kind from the antitype, as different as flesh from spirit, as earthly things from heavenly. But will it be believed that Mr. Pym has said of Peter, in Acts ii. that he held out the fulfilment (the literal fulfilment) of this promise to David, “Of the fruit of thy body will I set upon thy seat,” as the reason why it was necessary that Christ should be raised from the dead? Need Christ, indeed, have *left the earth*, and have ascended into heaven, that he might literally sit on the throne of David? But does not that passage of Peter much more obviously intimate that the promise was really accomplished in Jesus being exalted by the right hand of God? “My kingdom,” saith our Saviour, “is not of this world.” Mr. Pym would have it that it is.

V. Two other passages of prophecy I find thus distinguished in a very exact calculation of the year of our Lord's next coming, for which he is “indebted to the same talented individual” who assisted him to the discovery of the date of the cleansing of the sanctuary. “And 1847 is the time, when, in the same place where they were cast off, they shall again be taken into covenant with God, and the receiving of them be as life from the dead; as it is declared not only in the passages referred to (parts of Hosea cited by St. Peter and St. Paul,) but in Jer. xxxi. Ezek. xxxvi. and numerous other prophecies.” (p. 75.) Read then these chapters, and what do you find? Remember, the time of these prophecies was during the period of the

seventy years' captivity. What then should be their purport? What message of favour should God send his people but deliverance and restoration? And so he does, and nothing but this, as far as to verse 22. But then comes a direct prophecy of the Saviour. "The Lord hath created a new thing in the earth, a woman shall compass a man." Does this verse alone then apply to Christ, and has it no connexion with all the preceding? Yes; in verse 15 is the passage, "A voice was heard in Ramah, lamentation and bitter weeping: Rachel weeping for her children," &c. This we all know was applicable to the day of Christ; but in its first sense it expressed the desolation of Israel. So does all the rest apply to the exile and captivity which Israel was then suffering, and the deliverance is the deliverance from that in its immediate sense: and so the woman, Rachel, the mother of Israel, or the land which was poetically pictured in her person, as bemoaning her childless state, should conceive children again in their restoration. But as both these passages have also an onward application to the birth of Christ; so has the rest, both the preceding and the after part, a more exalted application to the same plot and course of analogous events, in which the coming of the Lord to effect the great deliverance was adjusted to the representations of prophecy. In an immediate sense, the captivity, moaning, desolation, conception, and restoration, applied to the people and the land as at that very age; in a higher sense, the same words prophesied of the birth of the Saviour of the world, the circumstances

attending, and the effects of his coming. If we acknowledge this of the verses I have transcribed, that limitation must necessarily include the portion that precedes them; and I think the portion which follows speaks equally clearly for itself.

“Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand, taking them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel: after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people.” (Ver. 31, &c.) Is not this the gospel covenant? That Israel as a nation did not receive it, does not divert the prophecy from its intention. “Those days” were the days of Christ,—and the covenant was made with those that received it; but the wild olive-tree was then grafted in upon the old stock of the church through the default of the natural branches.

Exactly similar in matter and style is the 36th chapter of Ezekiel: only read and see. The captivity is the present captivity, the restoration is the deliverance from that; the blessing to follow is the blessing of Christ’s kingdom, that kingdom which himself said “is within you,” which is not of this world. But Mr. Pym and his friend, owning of course the immediate application of these passages to contemporary events, tell us that the

secondary or more prophetic application of them is to commence in the year 1847, and means another actual *national* restoration of the people to the land of their fathers. To the land! Oh yes! the land! the restoration of the people to their land! My brethren, the spread of the gospel, that extension of mercy by which the nations of the world have been enjoying the light and comfort and hopes of the gospel for near two thousand years, is worth nothing as a purpose and effect of our Saviour's coming. No! he has not come yet in the sense in which he was foretold by the prophets; for he has not yet accomplished the work, the "strange work" which was worthy of such a visitation. He must come to place the nation of Israel again in the land of Israel, there to rule over *them* as their national Prince—to sit on the throne of David. And "I bless God," says Mr. Pym, "that his grace has disposed me to take the Lord at his word." But attend, my brethren. Receiving this interpretation, there remains no mention in ancient prophecy of that coming of the Son of God when he brought salvation into the world; no preparation in prophecy for the redemption of mankind from sin and death, into the glorious liberty of the sons of God; no! all the spiritual beauty and universal application of the lovely pictures held forth in the prophets, all the endearing language in which the desolate of this world have imagined themselves to be addressed in the prophecies, inviting them to repentance, with promises of restoration and the blessings of peace; all this is but a flattering illusion, or a thing which is to be

hereafter. There is nothing to such a purpose in the prophecies. The Saviour is not yet come, not, as he is foretold by the prophets. This is but a spiritualizing interpretation of God's word; and God must be thanked, that he has given us grace to understand his promise otherwise. But what did the Lord say, when he came, as we still believe, and fulfilled the word of prophecy? "Search the Scriptures: for in them ye think ye have eternal life, and they are they which testify of me." Yes, blessed be the Lord! he has already come to fulfil the language of the ancient prophets, to bring salvation unto his people; and the earth has seen and known him, and confesses that it was he of whom the Scriptures testified, that it was that mighty work he then achieved which the prophets sung of under the likeness of Israel's restoration. And the christian church believes she hears the Lord address herself—"I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee, O virgin daughter of Israel." (Jer. xxxi. 3.) And she takes the song of the Virgin into her mouth, and sings: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the lowliness of his handmaiden. He hath exalted the humble and meek, he hath filled the hungry with good things." But of Israel the apostle tells us the veil is yet upon their hearts in the reading of the Old Testament.

VI. What then is the fact? The Hebrews being selected by God for a preparatory church, through whom he might make known the course of his

dealings to man, their political history is shaped in such a manner, and varied through such changes of favour and chastisement, repentance and restoration, as with the addresses of God to them in their successive vicissitudes may unfold his eternal purposes of mercy and favour towards the children of men, and become what the church uses it as being, a standing testimony and ever-living word addressed to the faithful of all ages. That the institutions of the Israelites were of this character no one disputes. Should not the history which was partly the subject and partly the result of these institutions, and those contingencies of circumstances in which their effects were wreaked, subserve to the same purpose? "The law was a schoolmaster, to bring us unto Christ." And it is obvious that every deed and circumstance recorded for our admonition, that we through faith and comfort of the Scriptures might have hope, is a part of the same scheme of instruction, and of the development of God's great counsels to the church, and every member of the church or body of Christ. This was seen in the history of the journey of the people from the land of bondage to the land of promise. And if we had ascended higher, we might have read the same lesson in the personal history of the patriarchs, particularly Abraham; the lesson of faith and obedience, of being strangers and pilgrims upon earth, of living in the expectation of a better inheritance, as it is pointed and explained in the Epistle to the Hebrews. As the polity of the Jews was one having God himself for the supreme head, judge, and executor of the law, which was maintained by preternatural sanctions, so was it a

pattern in worldly things of the spiritual polity of a future kingdom of believers, who should have their conversation, which means the same as state or polity, in heaven. As the law had but a shadow of good things to come, and not the very image of the things, and therefore could not make the comers thereunto perfect, (Heb. x. 1 ;) but Christ is the end of the law to every one that believeth, (Rom. x. 4 ;) so is the christian religion, the condition of Christians in this world, and their immortal hopes in the next, the perfective object of that whole course of discipline and accompanying revelation which the Lord evolved through a long series of ages, in his intercourse with the natural family of Abraham. What a spiritual commentary upon the personal and national history of those who represented in the immaturity of time the relative parties in the christian covenant, do we find in the else uninteresting rhapsodies of the Psalms; but in truth, what a rich and beautiful harmony and bond of union they furnish between all parts, from the beginning to the end of the Divine purpose, in relation to man. The Psalms and the Prophets are the golden chain of communication between the Old and New Testaments; and the matters of which they tell us are figures and prophecies in action, picturing, in a clearer manner than words alone can do, the matters of faith and hope and present consolation, that should be the direction and support of the people of that spiritual kingdom, of which the Jewish state, in its circumstances and history, was intended to afford but a temporal sign. Such are their national punishments, such the

visitations of mercy promised upon their return to faith and the true worship of God. The whole life of believers in this world is one of hope. And that energy in them is sustained by the abundance of the promises, which such a course of dealing afforded occasion to the Almighty to engraft upon the commandments and remonstrances and threatenings, of which our frail nature has equal need, to stimulate and support it, and reclaim it, and keep it in the path of righteousness. But our hopes are not perfected in this world. Albeit in this world we have an earnest of their future perfection in the next, and we know by that assurance which we receive, that they shall be perfected, if we render ourselves worthy. And so too the promises of the ancient Scriptures, and the equally prophetic facts which they accompanied or went before, pertaining immediately to a people who stood also in a prophetic relation, all and every part had a spiritual significance, and present to the subjects of the kingdom of Him who should come in the last days, to perfect a knowledge of the spiritual things of which the former things presented only the shadows, an image and evidence of the things not seen, which are the objects of their faith, and their reversionary inheritance. And so in the ancient restoration of the Jews from captivity at Babylon, and in the promises which preceded it; looking upon that fulfilment but as a sign of the work of Christ, in whom all the prophecies have their fulfilment, we see a testimony of the deliverance and restoration *of the world* from their former state to the gospel of Christ, and the spiritual

graces to be enjoyed under that dispensation ; the last as a perfective state of the blessings to be poured upon the earth, but an initiatory state of those which shall be perfected in another world—the blessings of the kingdom of heaven. This sense, however, Mr. Pym rejects, and thinks, I suppose, that it is profane, for he blesses God that he interprets the Scriptures otherwise.

VII. Need I say more for the spiritual interpretation ? Then why has God used such a style of prophecy as this respecting Christ and his kingdom ? After the sign—“ A virgin shall conceive and bear a son, and shall call his name Immanuel,” Isaiah proceeds—“ Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.” I conceive that by the words “ butter and honey ” is here meant, “ something very different from what they seem to express,” because I do not see how such a nurture should conduce to the end proposed. But I interpret the passage according to the rule which I find in prophecy, of making use of material images to characterise moral or spiritual things. Chapter xi. of Isaiah begins—“ There shall come a rod out of the stem of Jesse,” and says of that time—“ The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the lion shall eat straw like the ox,” &c. Is it really Mr. Pym’s creed that these words are of literal acceptation ? or that, as it is said in chapter xl.—“ Every valley shall be exalted, and every mountain and hill shall be made low,” that “ the crooked shall be ” really “ made straight, and the rough places plain ? ” Or are not these words more properly of spiritual interpretation,

as also that passage which our Saviour took into his own mouth in the synagogue at Capernaum—"He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound?"—Are not the two latter clauses of exclusively spiritual signification? Again, let me refer to Matt. xvi. 6,—“Jesus said unto them, Beware of the leaven of the Pharisees,” &c. to ver. 12—“Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine;” for the words of Jesus had a spiritual import. Again, does not Jesus say, in John vi., that his flesh is meat, and his blood is drink; and do not the Roman Catholics assert, literally, that it is, and lay to our charge, as Mr. Pym imputes to some, that they take God’s words to mean something very different from what they appear to express. But the Lord himself said, near the same place, “It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you they are spirit and they are life.” But what gift of life is there in the Saviour’s coming again on earth to reign personally over the Jews?—which is the pith and marrow of all Mr. Pym’s reasons, the end of all his doctrine: and as he and his friend claim “in that very clear statement,” to have established, that he must come in the year 1847 to convert the seed of Abraham, and restore them to the land of their fathers, there to reign over them, as their national sovereign, to smite Moab and Amalek.

VIII. The fact is, that the greater number of Mr. Pym’s texts apply to the coming of the Lord to bring salvation unto Israel, and unite the Gentiles

into one fold with them. This our Lord has done. Is it not monstrous to talk of the Lord coming again to do this very same thing, as if he had done nothing yet? He quotes Isaiah to the fact, that "the nations shall rejoice with Israel and Judah, for that God will be merciful unto his land and unto his people. That such a union of the nations or people with Israel and Judah has never yet been effected (he says) I need hardly observe." Indeed! was the Lord not merciful unto his people, when he came on earth to die for their redemption? and have not the nations had cause to rejoice with them in being admitted? and have they not been so admitted into the same covenant of salvation, in a spiritual union with Israel and Judah, to whom pertained the adoption, and the glory, and the covenants, and the service of God, and the promises, whose were the fathers, and of whom as concerning the flesh Christ came? (Rom. ix. 4, 5.) Have not the Gentiles, then, as being received into fellowship with Christ, been engrafted upon the stock of Israel? Was not Christ, the Word, made flesh, and as concerning the flesh, did he not come of Israel, *of the seed of David, according to the flesh?* (Acts ii. 30) which, by the by, explains how far was the connexion between David and Christ.) And is not the church the body of Christ, and as such, of the same flesh? As St. Peter says, "And they twain shall be one flesh. This is a great mystery. But I speak concerning Christ and the church." And as to Israel, does not St. Paul proceed in the same place, (Rom. ix. 6.) "Not as though the word of God hath taken none effect. For they are

not all Israel which are of Israel : neither, because they are the seed of Abraham, are they all children ; but they which are the children of the flesh, are not the children of God : but the children of the promise are counted for the seed." And he reasons to show that as God rejected Ishmael, one of the sons of Abraham, and again Esau, one of the sons of Isaac, so is God not restricted in the dispensation of his gifts by the rights of natural succession : and so did God at that time cast off a *portion* of the seed of Abraham, and admit the nations of the world into an inheritance of the promises. Did not Christ foretel this too when he said to the Jews, " Think not to say unto yourselves, We have Abraham for our father ; for I say unto you, that God is able of these stones to raise up children unto Abraham." And St. Paul says the same, in a manner more expressly to our present purpose, in the fourth chapter of Romans ; for he speaks with a reference to the promises, (ver. 13,) " For the promise that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise of none effect.—Therefore it is of faith, that it might be by grace ; to the end that the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, (as it is written, I have made thee a father of many nations), before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." *Who then are the seed of Abraham ?* And

is the Lord already come, or is he yet to come to convert them? And as consequent upon this, the visitation promised to the Gentiles, is it a thing past or to come? And the restoration, was it not, in the way of a sign, the restoration of the Jews from Babylon—and as the thing signified, the deliverance of them, that part of them who would, and the nations who were then grafted into them, from the death and bondage and condemnation of sin, to the covenant of salvation in Christ, to the favour of God, and the fruition of the graces of his Spirit upon earth, as the earnest of the promised inheritance; this, as an initiatory state—but as a perfective state of the same thing, the resurrection to eternal life? Or was it, and is it, indeed, as Mr. Pym maintains, but first and last, a restoration of the Israel after the flesh, once more to that same place in our globe which was originally promised to Abraham, as a sign of the promise which it is said that the patriarch himself perceived and understood to be a promise of eternal life? If I have not said enough, I beg my readers to inquire yet further for themselves, *Who are the Israel of the promise*, and therefore the Israel of the prophecies? and, *What is the land of the promise*, which those prophecies in their higher and better sense point to? a spot upon this sinful globe, or the regions of eternal bliss? But remember, that when you have exalted the meaning of a prophecy to a high and spiritual meaning, you must not again fetch it down after this to an inferior bearing; for the preceding application must be either a sign, or an initiatory and partial accomplishment of that which is to follow or be perfected hereafter.

If, however, there is room for any further notice, the same argument is pressed by the same Apostle St. Paul, in the Epistle to the Galatians also, (chapter iii. 8,) "The Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed," (ver. 14;) "that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.—" Now to Abraham *and his seed* were the promises made. He saith not, Unto seeds, as of many; but as of one, And to thy seed, which is Christ." Therefore, the inheritors of the promise are not the children of Abraham, merely after the flesh, but Christ is *that seed*, which inherits the promise; and (ver. 26,) "ye are all the children of God, by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek—for ye all are one in Christ Jesus. And if ye be Christ's, then *are ye Abraham's seed*, and heirs according to the promise." The next chapter again carries out the same argument, as shown in the circumstances of Abraham's two sons; which again proves the figurative meaning of the temporal history of the Hebrews.

Another argument to the same purpose may be found in those passages which speak of God's entering into a new covenant with Israel in the day when Christ came: so that the old covenant was no longer in existence after the new one was ratified. And so as the former covenant was removed, they who had been a party in it, no longer stood in any such

relation. But the old covenant being replaced by the new, the corresponding parts in the new, now stand in that relation which the other stood in before, whereas the ancient Israel have now no more assistance before God, than Ishmael or Esau.

IX. I said Mr. Pym applies the prophecies of the Lord's coming into the world to redeem man from his sin, to his imaginary second coming hereafter to do that which he has done already. He moreover engrafts upon this the annunciations which even the ancient prophets also do in some places give, of the coming of the Lord to gather his faithful people, and lead them as from a state of tribulation, which they are to endure in the present world, into the promised inheritance of joy, and peace, and glory in the next. Of these two different times and parties, Mr Pym makes one account, and assigns the entire prophecies of the christian religion, to this one fictitious coming *the second time* to convert the Jews and call the Gentiles. But enough of this; Mr. Pym himself proves the paradox, when he states that this is to take place in the *renewed* earth. But he leaves his readers under the idea that that renewed earth is not the thing which they are accustomed to think of as heaven.

X. There is a paragraph of texts assigned to the recovery of the earth from the effects of sin and the curse. But this is to be understood in the same way that I have rendered similar passages above, as of the introduction of righteousness by Christ, which may not indeed be perfected in this world, but has long been in partial and extensive operation.

XI. There is another mention of the new heavens and the new earth in the same ambiguous way, and to the same effect of confounding, instead of explaining Scripture; upon which I will add a short comment. It is a part of the same spiritual scheme which represents the expiration of the days of the old covenant as "the last days," and the entrance upon a new covenant between God and man, as the laying the foundation of a new heaven and earth. This is partly figurative, as the world in which the effects of the curse are repealed is looked upon as created anew in Christ; partly real, as it respects the foundation of a new spiritual principle in the soul of man, with whom the world in a manner is made to sympathize; and partly prophetic, as this new covenant, and new spiritual creation, lead to, and are the signs of the new heaven and new earth, or whatever that shall be which is to succeed the destruction of this world, to be the eternal abode of the blessed. Under the new covenant, even the present elements, as standing in a new light before God, are looked upon by him as newly created in the act of redemption by the Son of God, and so are viewed by him with new eyes, regarded with new favour. And especially are they new in respect to the renewed heart of man, as impregnated with a new principle of holiness by the Spirit of God; for thus even the worldly elements, which before were instruments of unrighteousness, do now minister to holy purposes, in serving the uses of a people reconciled to God, who before were alienated. This covenant of grace had of course a virtual existence in the predetermined counsel of God before the day of its ratification in

Christ. But it is now carried into effect; and so the day of redemption is prophesied of in the ancient Scriptures under the figure of a new creation, as in a passage quoted above from Jeremiah; which indeed it actually was, even then, in part; a new *κτίσις*, in respect to the spiritual principle. Conformably to this understanding, the church records the fact in the feast of Easter, taking into her mouth these words of the Psalmist—"This is the day which the Lord hath made: we will rejoice and be glad in it." The same thing was presignified in the arrangement of the Jewish feasts, ever since the way of redemption became a prophetic revelation in the feast of the Passover. This was appointed to be held at a season which, in the circle of the year, would occupy a point directly opposed to that when the year had previously commenced, being appointed to be held in the spring, and the sacred year to commence from thence, whereas all other nations reckoned the year as beginning at the autumnal equinox, the evening as it were of the year, as their days too began in the evening; and the Jews also up to that time had followed the same reckoning, and still continued to do it in civil or worldly matters. And if we ask for the reason and meaning of this, we seem to see it in the supposition, that the same was the actual beginning of time, but that the alteration was made as significant of that which I have been speaking of—the new course of ages, which was supposed to have its commencement in the new covenant, of which the rite that was instituted together with that change of the seasons was a prophecy. The other season too, the original point of commencement, was appointed

to be marked by a peculiar celebration, commemorative it would seem of the natural state of man, as the other commemorated his regeneration. This was a course of feasts, beginning with the Feast of Trumpets, which *perhaps* recorded the day when the angels of God were said to have sung together for joy, to witness the work of God, when he had finished the world; then the Feast of Tabernacles, which represented the state of travel and temporary sojourn of man in this passing world; and finally the great Day of Atonement, which was the great fast, as the Passover was the great feast, and was spent in supplication, expressive of the state of sin in which man remained under the first creation, as the Passover precommemorated the act, by virtue of which he was created anew in righteousness and true holiness.

All this, however, I own, as it is figurative, as it is prophetic, and as it is real, points and tends onward to the day when all things shall be perfectly fulfilled.

XII. I have thus, I fear, in a very loose and prolix manner, gone through what appeared to me to be the points which Mr. Pym has woven together in this argument. There remains the point of the first resurrection, and the thousand years' reign of the saints with Christ. These, however, of themselves are quite separate questions, for this reason, that if they be prophecies that are to be accomplished on the earth, they succeed the coming of Christ, and therefore what we call the end of the world. And this Mr. Pym in that particular place has allowed, although he has made use of them, in

connexion with other prophecies, as if they spoke of a time to precede, not follow that event.

If, again, these be prophecies of things which do not take place on the earth, or are not of literal interpretation, again they bear nothing upon the present argument, as according with Mr. Pym's views, or correcting the inconsistency and relative impossibility of the several parts of his scheme, in which one part denies that which is the proposition of another.

I would observe, however, that Mr. Pym has said that the Revelations declare that the saints "shall live and reign with Christ upon the renewed earth for a thousand years." Now there is no place in the Bible where this is stated. In the fifth chapter of this book of Revelations, the most figurative part of all Scripture, where the Lamb is represented as alone able to open the book which was sealed with seven seals, upon this, "the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of the saints. And they sung, saying, Thou art worthy to take the book," "for thou wast slain, and hast redeemed us to God by thy blood," "and hast made us unto our God kings and priests, and we shall reign on the earth." "And every creature which is in heaven, and on the earth, and under the earth, heard I saying, Blessing and honour," &c. Every one will see that this is highly figurative. Remember, too, that this vision belongs to a very early period in christian history, as any interpretation of the prophecies will show you.

Again, it is not the saints that are represented as saying this, but the four beasts, and four and twenty elders, though I apprehend indeed, on behalf of the saints, for they present their prayers ; which saints, therefore, are yet upon the earth, and in a figurative sense may be said to live and reign, although their hopes were in futurity, and the earth to which they expressly allude may well be the earth that is to be renewed hereafter. This occurs in chapter v. In chapter xx., a far distant place, occurs this vision, which alone has given rise to the name, as to the speculations, upon the Millennium. At this period the prophet has arrived at the end of a series of visions, presenting the wars and calamities that the earth, and with it the church, is to suffer. With the end of these all the enemies of Christ and the persecutors of his church, the beast and the false prophet, are consigned to punishment. This takes place upon the marriage of the Lamb, which may signify the cleansing of the church from defilement, and advancement to a better state and favour, as the wife is represented as "arrayed in white linen, which is the righteousness of the saints." All this is very mysterious, as it is future and figurative. May not any person, who is unacquainted with this book of Revelations, decide in ignorance, that it is an evasion to call this figurative? I cannot determine what it portends, nor can any one else ; but there is nothing in it which we may not interpret consistently with the rest, as an effect that may be brought about by the power of the Spirit. After this, chapter xx., comes the vision of the thousand years. An angel is seen to come down from heaven,

who lays hold of the devil, and binds him for a thousand years; and the prophet sees thrones, and *the souls* of the martyrs and the saints, and they lived and reigned with Christ a thousand years. Now let it be carefully observed, that in this there is no mention of *earth*, no mention as yet of *Christ's second coming*, or of those circumstances which it is every where said shall accompany that coming; no mention of the bodies of the saints, but only of their souls. I know that those who *profess* to take God at his word will laugh at me for this, and will make nothing of putting into their explanation all these three words, as implied of course and of necessity; but why should we put in what must contradict the express statements of other parts of authentic and less doubtful scripture? The passage continues, (verse 5), "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

It is alledged that these words require that we understand a resurrection of the body. Why? Because, they say, if you make this resurrection figurative, you necessarily infer that the resurrection which remains afterwards is figurative also. This is indeed pretty reasoning. So, because we are said, Rom. vi. 4, to be buried with Christ by baptism into death; and in the following verses we are spoken of as crucified with him, planted in the likeness of his death, &c.; therefore the natural death, which is elsewhere spoken of, and is here understood, must be a figurative death too: and because we are in the same place figuratively said to be risen with Christ, planted in the likeness of his resurrection, there-

fore the final resurrection must necessarily be figurative also. This I think is no very sound reasoning, and is of just the same kind with that which alledges, that unless what is called in that passage the first resurrection be understood to be a resurrection of the body, we destroy the doctrine of a final resurrection of the body altogether. Why? In the passage I quoted from Romans, is not the regeneration of the soul, with its deliverance from the doom of eternal death, called a resurrection in the likeness of Christ's? And the mortification of the body in the same place is called a death in the likeness of Christ's. Nay, the very sign of these spiritual effects, that is, the descent under water, as though it were under the earth, in baptism, as that rite was first performed in a climate where* immersion in the very river, and so actually beneath the surface of the earth, was attended with no hazard or inconvenience, is characterised by the same figure. We see that even that, which is but an earnest and assurance of the final and total victory over sin and death, which shall be accomplished in the joint deliverance at last of both soul and body from all they have brought upon it, is called by the name of that to which it leads as the

* Though the rite of baptism was in its first institution performed in this manner, it is not essential to the spiritual efficacy of the sacrament that the figurative part of it should be perfect in this circumstance, which was evidently the intimation which our Lord intended to give, when to Peter,—who having at first refused to be washed, then, on being told, “unless I wash thee, thou hast no part with me,” superstitiously required, “Lord, not my feet only, but also my hands and my head,”—the Lord replied, “He that is washed, need not save to wash his feet, and is clean every whit.”

consummation. And verily as sin is a spiritual death, inasmuch as it is the condition of death both temporal and eternal ; so regeneration, which is the commencement of a new and immortal life, and the imbuing the soul with such an immortal principle, is with propriety called a rising from the dead. Not that such language overturns, but assures the doctrine of the perfect resurrection, and draws all its propriety and force from the certainty of that. Surely, then, an actual emancipation of the departed soul from some of the disabilities which the natural death may bring upon it, if that be conceived as the meaning of the passage, may well and properly be called a first, as being a partial and preparatory resurrection. I remark, that in the passage in question there is no mention of the earth, none of the bodies, but expressly of *the souls* of the saints. And this is related to occur, if we acknowledge any chronological succession in the events as they follow one another in the order of prophecy, before we arrive at those circumstances which are associated with the second coming of Christ, wherever in Scripture that event is foretold. Might we not then understand the matter of this prophecy to be something of the following nature ? The visions of the prophet have arrived at that point, where the religion of Christ is purified of its corruptions and relieved from the persecutions of its enemies, the beast and the false prophet being cast into the lake of fire, and the bride represented as arrayed in white linen. This, then, is the perfective state of the kingdom of Christ upon earth. Then Satan is bound, and may we not suppose some new thing to

occur in heaven, as sympathising with the condition of the earth, something resulting from the total discomfiture in the region of spirits of all the enemies of Christ, according with the emancipation of those upon the earth whose lot shall have fallen upon those happy days? Suppose, then, the *souls* of the just are then advanced to some higher condition of glory and power; suppose them invested, as ministering spirits, with some powers of regulating the righteous lives, and supplying the happiness, of the just on earth. I say, *suppose* such a counsel of God. Would it be unnatural? Would it not exactly agree with the language of prophecy? At any rate, remember that this does not take place, as stated, upon the renewed earth. Read on: you find that Satan is again let loose, who raises a new rebellion against God, collects his forces against the church of Christ, and in such a time and state of things, we read (v. 9,) that fire came down from God out of heaven, and consumed the rebellious nations. This is the vision of the judgment; and all the dead were judged according to their works, which is a part of prophecy, of which we meet with more full and particular description in other parts of the Bible. "And death and hell are cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." So ends this terrible transaction. And then a brighter vision, the last of all, as it is the final destination of the blessed, is presented. "And I saw a new heaven, and a new earth; for the first heaven and the first earth were passed away; and there was no more

sea. And I John saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." (ch. xxi.) And then follows all that beautiful description of the final happiness of the blessed, to whom shall be no more death, neither sorrow, nor crying: when the tabernacle of God will be with men, and God himself will dwell among them. Now, I ask, are we not bound to observe that succession of events which is marked out here, and which entirely agrees with, and confirms in every part, the revelations of the rest of Scripture. What right have we to put the matters of chap. xxi. before the matters of chap. xx., and say that the occurrences of the thousand years are to take place in the renewed earth? What! my brethren, is Satan to find his way into that also? When the saints and martyrs, who have passed through one fiery trial upon earth, shall be led by their Saviour into the promised inheritance, shall they again be subject, after a season, to the assaults of the devil, to fall again, and be balked of the eternal promise? Is this consistent with God's truth and justice? I would put it with submission, and pray that he will pardon me if I commit error or profaneness. Or is it consistent with, or has it any foundation in Scripture? Nay! my brethren, let us hold by the Scriptures, by the whole Scriptures, comparing spiritual things with spiritual. The blessed counsels of God are better than any of our vain inventions. Let us never interpolate, or add to the Scriptures; but take for certain what is definitely and positively stated, and receive what is doubtful, as it

may harmonize with that, yet supposing there may be something more which we cannot clearly discern. And, I pray you, my brethren, do not think lightly of those forms of doctrine, and those opinions respecting the sense of Scripture, which are the monuments of the piety, learning, and tradition of ages.

It is an easy thing to slur at learned men, as if you were placing human learning in opposition to the word of God; but remember, that the opposition in such cases is between the judgment of individuals, when both acknowledge the truth and authority of God's word. You will find that the sanguine colour of men's imaginations, and the boldness of their views and assertions, is no test of the correctness of their judgment; and that there is need of a sound judgment and a correct observance of the rules of reasoning, which is the rule of truth, in religious as in all other questions.

The best way on this subject is to write out an arrangement of all the texts which relate to the last days; first laying down what we know more certainly, because it is more positively asserted, and in more places of Scripture; then assigning the dubious texts such place as they will bear, without contradicting or annulling that of which we have the more certain information. I have done this; but having already passed the limits of such a publication as this professes to be, I think I have not left myself room to insert it, as it would be necessary to accompany the texts with some exposition of their proper force, their possible extent of meaning, and their natural relation to one another. Again, it is impossible to do this properly and candidly without

admitting and pointing out the ambiguity and obscurity of Scripture upon this subject. We are seeking to ascertain a point or points which the Lord himself has said are not within the reach of our discovery. In the days that he was upon the earth, he said that the angels did not know the day of the destruction of Jerusalem; that is, whether it should have come immediately, or after how long an interval. Perhaps even they did not know but that the prophecy, which was double in its application, would have had but one fulfilment upon Jews and Gentiles together, after the revelation of the Lord should have been made known to all; and then that the prophetic descriptions of the gospel should have come into full accomplishment at once. It is evident that the apostles, in all their writings, except the Revelations of St. John, which were written after the destruction of Jerusalem, he alone being reserved to witness that accomplishment of Christ's first visitation, knew not but that the very last days of the world should have come before any great lapse of time. At least, although some few passages did a little stay the belief, such would have been the sense in which those they addressed would have understood them. But the Spirit which spake by them, intended and included more than themselves were probably aware of. The prophetic periods, be it remembered, were not so clear, until the lapse of ages and the fulfilment of events had afforded a key to their elucidation. But now in the lapse of time, though the angels may better discern the counsels of God, and the general divisions of appointed time, yet are there many things in the way of arriving,

even so, at a definite certainty. For instance, the supposed difference in the actual length of the year before and since the flood, or some other ancient era, and the fact, which philosophers seem to discover, that the globe is gradually regaining that even posture in the plane of its orbit, which it is conceived to have some time lost,—this may have produced a considerable uncertainty as to the manner in which different ages are to be compared with a view to their relative length. Again, it must be confessed, there is a doubt left concerning Christ's coming, and the judgment. Enoch, before the flood, and the Lord himself, as well as his apostles, before the last end of Jerusalem, spake of those visitations as a coming of the Lord with his saints or holy angels. This is what we must call figurative, because we do not witness the actions of spirits, though we may perceive their effects. And so again, there may be yet some other imperfect accomplishment of the same prophecy before that final and perfect one, from the verity of which the others, as being signs of it, are characterised by the same language. The three or four chapters which precede the vision of the Millennium in the Revelations, are burdened with heavy and repeated judgments, and the warning, chap. xvi. 15, "Behold, I come as a thief; blessed is he that watcheth." Chap. xviii. an angel comes down from heaven, and Babylon is judged. And in chap. xix., in which the marriage of the Lamb is shown in heaven, there is a vision of judgment upon the beast and the false prophet, who are cast into the lake of fire. To some of these premillennial judgments the Lord may particularly

allude in the gospels, the parallel passage to chap. xvi. of Revelations, when he says that he cometh as a thief in the night, and compares the time to the days of Noah. And in Dan. vii. there is a vision of judgment which synchronizes with this time: the description is very solemn and full of awe. (Ver. 9.) "The Ancient of Days did sit."—But this is only the judgment of *the* beast, as the passage itself determines; and it interposes then a season and time, during which other principles of enmity to the gospel have their lives continued. And then ensues the vision of the Son of Man, coming in the clouds of heaven. This is the manner and order of the prophecy. But it is highly figurative, and purposely indefinite and obscure. Whatever the facts be, the vision is of the judgment of the beast; and the same is prophesied again in Rev. xix. And in the next chapter, the twentieth, follows the vision of the thousand years, during which Satan is bound, and the saints reign. But the thing to be observed is, that this takes place before the old earth is destroyed, and without any mention of the Lord coming previously: and at the end of the period Satan is again loosed, which I think may agree with the notice in Daniel, that the lives of the rest of the beasts were prolonged for a season and a time; that is, those wicked powers were not consigned to the final place of everlasting torment at the time *the* beast was. They were reserved for a time: it says not in Daniel that they were confined, but nothing against it. In Revelations we read that Satan was bound for that period after the judgment of the beast; and loosed again at the end of it.

Then, as in Daniel, after the season and time, follows the mention of the Son of Man coming; so in Revelations, here follows, in corresponding order, the vision of the final judgment, which, in repeated passages of Scripture, is associated with the coming of the Lord. Then at last, as I have before observed, comes the vision of the new heaven and the new earth, after the devil, and death, and hell, have all been committed to the lake of fire.

I said there was no mention of the Lord's coming before the Millennium; for I believe what is in the preceding chapter, related as seen in heaven, the marriage of the Lamb, cannot be so interpreted. I wish, however, to notice every point. Is it a difficulty that the judgment of the beast is in Daniel presented with the same awful ceremonials as elsewhere attend the general judgment; and in that prophet no mention of a judgment follows the coming of the Son of Man? So it is; still that vision is not there given or described as the judgment of the dead, and this in every other place *is described* as following the Lord's second personal appearance. I began this discussion, with the object in view of showing that there will ever hang a cloud of uncertainty over the event of these latter times, until their accomplishment is seen. But if we will have some positive faith and made-up opinion on the matter, then I say we are bound to frame our opinion according to the balance of evidence in favour of this or that expectation. But I wished to point out that there is certainly some signal judgment to precede the Millennium, whatever that be.

Again, there are difficulties, as I know, in the way of that acceptation of the passage which I have suggested, from our not knowing what becomes of the souls of the just in the interval between death and judgment. Many passages of Scripture would lead to suppose that they sleep; others, again, would seem to detract from that belief. In 1 Cor. xv. we read, "Every man in his own order; Christ the first-fruits, afterwards they that are Christ's *at his coming*." And in Matt. xxv. 32, &c. "And before him shall be gathered all nations, and he shall separate them;" from this and what follows would seem to express that now, for the first time, all the dead are confronted with the Saviour. But observe, however, that it is then, at the judgment, that the King shall say to them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world." On the other hand, we read in 1 Thess. iv. 14, that, "Them also which sleep in Jesus shall God *bring with him*;" and that they which are alive at his coming "shall not *prevent* them which are asleep," that is, precede them; although "we which are alive and remain, shall be caught up together with him in the clouds, to meet the Lord in the air;" for, "the dead in Christ shall rise first." Yet this is described as an event preceding the other only by a moment. And this, I suppose, or both, the gathering both of those which are alive and remain, and those, too, which are dead, is declared, as on this occasion in both Matthew and Mark, when the Lord says, that he will send out his holy angels at his coming, and gather the

elect from the four winds, &c. (Matt. xiv. 31; Mark xiii. 27.) These passages, which are certainly the strongest, would entirely prevent that construction which I suggested of the millennial vision. But there are still some notices in Scripture which withhold some from understanding these prophecies as strictly literal. The words of our Saviour to the thief on the cross, "This day thou shalt be with me in paradise," makes against it. The parable of Lazarus is quoted to the same purpose. But I think the authority of this, as a parable, is hardly conclusive, though it is disputed whether this is merely a parable. Certain sayings of St. Paul—"Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord," (2 Cor. v. 6;) and ver. 8, "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord;" and Phil. i. 21, "For to me to die is gain;" ver. 23, "For I am in a strait, having a desire to depart, and to be with Christ, which is far better. Nevertheless, to abide in the flesh is more needful for you." These passages intimate, certainly, that to St. Paul at least, the departure from life would be one to immediate happiness and the presence of Christ. Is the same to be argued in respect to all believers? It is, indeed, only of martyrs that mention is made in Rev. xx. 4; but I apprehend it would be both mischievous and superstitious to infer from this the necessity of being actually beheaded, or incurring grievous persecution, to entitle any one to the hope of a reward during a period while others sleep. Why, it may

perhaps be asked, have I then entered upon questions which I cannot presume to determine? Why? Because there are others who possess no more light upon the subjects than I, who will even presume to determine them; and such as merely profess their inability, are thought by those, who are the peculiar readers of such writers, to be disqualified by that confession from judging the schemes which are put forth. I noticed that, in that subject passage, *the souls* of the just are expressly spoken of. I think, assuredly, some weight should be allowed to this, although every question respecting the celestial body is most difficult, both for want of revelation on the subject, and for want of acquaintance with spiritual things. It is said all men shall rise with their bodies; but it is also said of man, as of grain, that "the body which is sown is not that which shall be, but God giveth it (him) a body, as it hath pleased him."

I believe, if we should pursue these questions even much further; we should have advanced but little, certainly to no point of assurance, unless we should be satisfied to take up with an opinion, which opinion would, most likely, be an error. All that will remain at the end for us will be, as I believe, the admonition of our Saviour—"Watch ye, therefore, for you know not at what hour your Lord cometh."—"And what I say unto you, I say unto all, Watch."

CHAPTER III.

Signs, and Conclusion.

MR. PYM, in his fourth chapter, has traced a number of signs, as "leaves of the parabolic fig-tree;" that is, he has pointed out certain circumstances and appearances of the present days, as signs that the coming of the Lord draweth nigh. Now, would not one expect, that the signs he so points out would be such as our Lord bade us to look for, as those by which we might know the fact. But so it is; the signs which Mr. Pym has noted are in no ways similar to those which the Lord declared to be the real ones. He has pointed out some expectations which the Jews at present evince. Our Lord said, (Luke xxi. 31,) "So likewise, ye when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." He adds, indeed, "This generation shall not pass away till all be fulfilled," which almost limits the prophecy to the last days of Jerusalem; but if we turn to the parallel passages of St. Matthew and St. Mark, we find language there that must include an application to the days yet to come. Let us inquire, then, what the signs there pointed out should be. In each of these places we are informed of great disturbances, but in both the latter places, as preceding those disturbances, what? (See Matt. xxiv. 3.) The disciples asked Jesus when these things shall be, (ver. 4;) "And Jesus answered and said, Take heed that no man deceive you. For many shall come in my name;

saying, I am Christ; and shall deceive many." (Ver. 11.) "And many false prophets shall rise, and shall deceive many." (Ver. 23—26,) "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 show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect. 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*." The same thing is found in St. Mark, (chap. xiii. 21,) "Then if any man shall say to you, Lo! here is Christ; or, lo, he is there; *believe him not*: for false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. But take ye heed: behold, I have foretold you all things."

These are the signs which the Saviour pointed out; and I think we have cause to apprehend that we see the commencement of them. How long have those divisions prevailed, some calling one way, and some another; unauthorized preachers and prophets, asserting that the Lord is with them, and is to be found with them alone! Is there not in being a sect founded by a false prophetess, who pretended that she should be the mother of a false Christ? Have we not now for some time been hearing of miracles and wonders, the signs of those who profess a commission to prepare the world for the coming of Christ? Nay, is not the very book which I am examining, a sign; but especially as its arguments and doctrines harmonize with a party who are

precipitating upon the very last step—the profession to have discovered the very Christ himself? I expect to hear of this every day. I speak of a rising and confident party, lately sprung up in this country, whose main object is, as far as I can understand, to make out the very points for which Mr. Pym is contending. They anticipate the immediate return of the Saviour, and to prepare for his coming, another extraordinary effusion of the power of the Holy Spirit; not an extraordinary measure of the ordinary graces, but the effusion of miraculous powers. In support of this expectation, they adduce the texts which told of John the Baptist, and apply them to the Spirit of God as it is to come in these latter days, or to those in whom it is to be shown. They have indeed pretended, as we know, that such a visitation had actually arrived, and women have arisen in synagogues that they might utter unintelligible sounds, as the inspirations of an unknown tongue; and men have professed the investiture, in their own persons, of the apostolic gifts of healing. Have these things really been essayed, and proved a mistake? Take heed then, and expect that other mistakes yet may be made, perhaps more unhappy than the former. The last I have heard of this party is, that the intent of their preaching about the highways and the streets is to make the people believe that the Bible was intended for the Jews, and not for us. Contemplating this doctrine, I seem to see this purpose at the bottom of it,—to teach the people to expect the voice of the Spirit to themselves through some other medium; the preachers themselves I suppose, as the

prophets and evangelists were the medium through whom the Spirit spake in their day to the Jews. And that, as those were sent in the latter days of their respective periods, so in these last days we may expect an inspired mission to ourselves. This, I confess, is my own comment, but I think it rests on evidence; and the heresy seems to me to have had its originating cause in some such view of the prophetic writings as Mr. Pym has recommended in his argument for the premillennial coming of Christ; overlooking the spiritual application of these prophecies to the gospel dispensation, throwing a veil over the period, the blessings, the work, and looking into futurity for some more worthy scheme to picture and present the kingdom of Christ. With this warning I would conclude, except that I should wish to guard against any ill effects that may happen on the other side from repelling the arguments and the warning of the book I have examined. Let it not be thought, then, that I am of opinion there is no occasion for a warning; nay, I think that the days are approaching when we may look for some signal judgment, if, as I believe, the course of past history has been rightly compared with the chain of prophecy, which would so seem to have very nearly run out. I think we may never be surprised to hear of the beginning of sorrow, when we shall need the support of a sound faith; but I would not agree in the opinion, that this faith is to be promoted by error and superstition. There are two ways, it appears to me, by which this is to be acquired: by careful reading of the holy Scripture, with such helps as are to be

obtained to a proper interpretation of its language, and a clear understanding of its matters; and by a watchful attention to correct our sinful motions, and encourage every good motion of the Spirit in our hearts, by a diligent obedience to the commandments of God, in doing our appointed duties, and working all the good we can in that sphere which Providence has allotted to us. May God of his mercy and grace assist and guide both my readers and myself in the execution of such or better resolutions; and may he have mercy upon our infirmities, forgiving our errors, for Jesus Christ's sake! Amen.

THE END.



