

Christ's Second Coming Not Chiliastic

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No one familiar with the writings of the New Testament, and especially with the writings of the Apostolic and Anti-Nicene fathers, can be unacquainted with the frequency, force and fervor of the references to the second coming of Christ, which they contain. One verse in every twenty-five, or about 300 verses in the New Testament, speak of the "coming of the Lord." The ancient creeds have crystallized it in confession. The Nicene and Constantinopolitan councils affirmed, "that He shall come again with glory to judge the quick, and the dead, whose kingdom shall have no end." It is an event to which all Christ's people look forward with joyful hopes and fond anticipations. "O when," writes the seraphic Rutherford, "will we meet? O, how long is it to the dawning of the day? O, sweet Jesus, take wide steps! O, my Lord, come over mountains at one stride! O, my blessed, flee as a roe, or a young hart upon the mountains of separation! O, if He would fold the heavens together like an old cloak, and shovel time and days out of the way, and make ready in haste the Lamb's wife for her Husband! O, heavens, move fast! O, time, run, run, and hasten the marriage day; for love is tormented with delays! Look to the east, the day-sky is breaking; think not that Christ loseth time, or lingereth unsuitably. The Lord's bride will be up and down, above the water, swimming, or under the water, sinking, until her lordly and gracious Redeemer and Husband set His head through these skies, and come with His fair court to rid all these pleas, and give them the longed-for inheritance." All Christians unite in believing that as Christ ascended from Mount Olivet forty days after His resurrection, so shall He come again in like manner at the end of the world without sin unto salvation.

Christ's Comings.

It is to be kept in mind that "the coming of Christ" does not always refer to His appearing at the last day in the clouds of heaven with power and great glory, with all the holy angels, and with the trump of God. Here is where so many stumble.

There are three facts to be noted: 1. That our Lord frequently and vividly and fervently predicted His coming again during, the days of His flesh. "I go away and come again unto you," was oft repeated. 2. The certainty of His return to earth after His departure was the faith of New Testament Christians, tenaciously held. The imminence of the parousia, "the Lord is at hand," "the time is short" was the faith of the early martyrs. The death of the Apostle John about 100 A. D., was looked to as the time. But when that passed they still expected Him any hour. 3. He has not yet "so come as they saw Him go away." Nearly 1900 years have passed and scoffers still say: "Where is the promise of His coming?" So we pause to hear Christ's words: "When the Son of Man cometh shall He find faith on the earth?"

It will help us to note that Christ spoke of His "coming in glory," in "His own glory," in "the glory of His Father," and of "the holy angels." That cannot be a brilliant, spectacular display of fireworks in the heavens. It must be the manifestation of God's power. The Son of God returns in the "power of His character, His grace and truth, His authority and law, His personal and conquering presence." In this view His departure and His return are simultaneous "I go away and come again unto you." As a divine Person His ascension in the body and His return by the Spirit synchronize. So every historic crisis, where there is a discovery of His power, is His return.

1. He came again in His resurrection. "There be some standing here who shall not taste of death till the Son of Man be come." His ten appearances subsequent to His resurrection were only to His people. Neither Judas, nor the Pharisees, nor Pilate, nor the Roman soldiers saw Him in His resurrection body. But the disciples expected Him to return for a specific purpose. "Lord, wilt Thou at this time restore the Kingdom to Israel?" They voiced the mistaken notion of the Jews as to Christ's first coming, that He would restore David's throne in Jerusalem. And Chiliasts today hold the same mistaken view.

2. He comes again in His judgments. To the question: "When shall these things be and what shall be the sign of Thy coming?" Christ replied: "Where-

soever the carcass is, thither will the vultures be gathered together." It is a law that when a carcass is left in the open field, the vultures appear circling in the heavens and swoop down upon their feast of carrion. That is a provision in the natural order to remove what would poison the atmosphere and make it offensive. Now in God's moral government, He allows systems in hostility to His authority and law to develop. And when they become dead to righteousness and putrid in vice and crime there are provisions for their removal so that the earth may be a healthful habitation for men. The Nations of Canaan became the carcass. "The cup of the iniquity of the Amorites was full." "The land could not bear them." And God sent Joshua and the army of Israel, as the vultures, to remove the carrion. When the nation of Judea had crucified our Lord it became the carcass. In the year 70 A. D. the Roman legions came and besieged Jerusalem, and made the Jews to this day "the tribe of the wandering foot," without a temple, or altar, or priesthood, or capital or government. The Romans were the vultures. The Roman Pagan Empire, by persecuting the saints, became a carcass. And the "barbarian hordes" from the North were the vultures to devour it. Infidel France in 1790 became the carcass, and "the Reign of Terror" was the vulture to destroy it. The slave system in the United States was the carcass, and the "boys in blue" were the vultures to remove it. The Roman Papal hierarchy in Europe, the Greek Catholic hierarchy in Russia, the Mohammedan superstition in Turkey, are the carcass, and the warring nations are the vultures sent to destroy them. What lover of Christ and humanity will not rejoice to see this accomplished. "And after these things I heard a great voice of much people in heaven saying Allelulia; salvation and glory and honor and power unto the Lord our God; for true and righteous are His judgments; for He hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand. And again they said, Allelulia. And her smoke rose up forever and ever." The fall of anti-christ and "the binding of satan" synchronize, for the destruction of his party puts him out of commission, that is his binding.

3. He comes again in His Kingdom. The mediatorial dominion of Christ is universal, extending from the roofless heavens to the bottomless pit. Holy angels are His ministers and fallen angels His vassals, overruled by Him for good. Good governments cooperate with Him and bad governments He overrules for His Kingdom's advancement. "He is Head over all things to His church." On the Day of Pentecost He sent the Holy Spirit, by whom He prepared the fields, commissioned, qualified and sent out His ambassadors, and "added unto the church daily of such as were being saved." And Peter stood up and declared "Christ hath shed forth this, which ye now see and hear." In the fourth and fifth centuries, when Paganism went down, and Christianity ascended the throne of the Caesars, when the councils of Nice, Ephesus and Chalcedon gave to the world the common faith, that "Jesus was very God and very man" and that the Scriptures of the Old and New Testaments are His infallible rule of faith and practice. Athanasius, Augustine, Chrysostom, Ambrose stood up and declared: "Christ hath shed forth this." In the 16th century, when Rome had produced a perfect chaos in Europe, God called Luther, Calvin and Knox and the Kingdom was started upon a new career of righteousness and peace. And again it was announced: "Christ hath shed forth this." For more than a century the Reformed churches have been imbued with the spirit of evangelism at home and in foreign missions to heathen lands. And Hamlin, Paten, Anderson, Chalmers, Livingstone proclaim: "Christ hath shed forth this." But all this is but the falling of the first autumnal leaves, compared with the great downpour, when the wilderness shall blossom as the rose, when the wilderness shall be a fruitful field, and the fruitful field shall be counted for a forest. The wars of Caesar prepared the way for Christ's coming on Pentecost. The present war seems to be the prelude to the time of refreshing from the presence of the Lord.

4. He will come at the last day in the body. "Whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began." It may be that Antichrist will slay the witnesses as the last act in his tragic end. (Rev. 11:7.) It seems certain that they are almost silenced already. But Antichrist's fall is the prelude to the 1000 years' triumph of Christianity in church and state over all the earth. Then satan is loosed for "a little season." How long that is no one knows, only it is short compared with the millennium. Who Gog and Magog are we know not, only they will sympathize with satan. Then Jesus appears in the clouds of heaven and the dead in Christ shall rise first and we which are found alive shall in a moment, be changed and all will be caught up to meet the Lord in the air. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." The time is hidden in the secret

us to study the perspective of history. You look at Mount Washington from the distance and it seems a smooth unbroken ascent. But as you climb you soon reach the top of a spur, with a valley beyond. Crossing the valley and again ascending, you reach the top of a higher spur with a valley beyond. So you ascend a third and higher spur with an unseen valley in advance. And at last you ascend the highest peak. It is so in history. As the apostles saw the future Christ's comings seemed at first to be one. But later they discovered that He came in Jerusalem's fall. Then the church discovered that He came in the overthrow of Rome Pagan. Now the church sees that He is coming for the fall of Antichrist. "And the end is not yet."

2. It teaches God's patient waiting to be gracious. "The Lord is not slack concerning His promises, as some men count slackness: but is long-suffering to us ward, not willing that any should perish, but that all should come unto Him and live." The disciples would have brought fire down from heaven to destroy the city that refused to receive Christ, but He reproved their impatience. "The son of man is not come to destroy men's lives, but to save them." The servants would have rooted up the tares when they appeared, but the husbandman restrained them, lest in pulling up the tares they root up the wheat also. God will give all time and space for repentance. He waits long that He may give every one a fair opportunity and leave all without excuse. "This gospel of the Kingdom must be preached in all nations for a witness, then cometh the end." "Though the vision tarry, wait for it: it will surely come, it will not tarry." "Christ the first fruits; afterward they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the Kingdom to God even the Father; when He shall have put down all rule and all authority and power. For He must reign until He hath put all enemies under His feet."

Chiliasm.

Dr. Wm. G. T. Shedd, in his "History of Christian Doctrine" (pp. 1-2), "Millenarianism or Chiliasm" is the doctrine of two resurrections (Rev. 20:1-2), the first, that of the righteous dead at the time of the second coming of Christ, and the second that of the righteous and the wicked at the end of the world, and a personal corporeal reign of Christ between the two for a thousand years, upon the renovated earth." When Paul wrote his first epistle to the Thessalonians he used the coming of Christ as a motive to Christian loyalty to the Savior-king. Many of them gathered that His appearing was imminent; and they neglected their work in their excitement. So Paul hastened to write the second letter to correct this misapprehension, and to advise them that "the day of the Lord" was not near at hand. There were certain great historic events that must take place first. The Roman Pagan system must first be removed; then the Papacy would develop and run its course. To avoid exposing Christians unnecessarily to persecution he refers to this in an enigmatic way. "He that letteth (hindereth) will let, till he be taken out of the way,—then shall the man of sin be revealed," etc. So when our Chiliastic brethren affirm the imminence of the parousia, because we are exhorted to watch and pray for His advent, we reply: It does not follow that Christ is liable to come at any moment, for it is God who said: "The day of the Lord is at hand." "Watch therefore, for you know neither the day nor the hour wherein the Son of Man cometh" and He knew that these nineteen Christian centuries would follow and Christ would still be in heaven. "A thousand years are as one day with God and one day as a thousand years." This Pre-millenarian theory is open to the following grave objections.

1. The inconsistencies of the advocates and the conflicting conclusions to which they come. They profess to adopt the principle of literal interpretation. The prophecy tells us that the Jews, as a nation, shall be restored to their own land, their temple rebuilt, and all nations subject to their sceptre. This, they say, is literal. But when the prophecy says, All the nations of the earth are to go up to Jerusalem every month, and even every Sabbath day, they tell us it is figurative. According to one, the thousand years will be occupied in judging the righteous; according to another, Christ and His risen and glorified saints are to dwell visibly on the earth and reign for a thousand years; according to another, the risen and glorified saints are to be in heaven, and not on earth any more than the angels now are—and yet they are to govern the world; according to another, the Bible divides men into three classes; the Gentiles, the Jews, and the Church of God, and the prophecies relating to the millennium are understood to refer to the relative condition of the Jews and Gentiles in the world, and not to the risen and glorified believers in heaven; according to another, that Christ will corral His resurrected and transformed people at Mount Sinai and spend 40 years in mobilizing His army, then march over Moses' route to Palestine and give battle to satan's forces gathered in Jezreel, and there the last and most bloody battle of history will be fought—and fought to the

finish; according to another, this earth, changed no more by the fires of the last day than it was by the deluge, is to be the bright, blessed and everlasting homestead of men made glorious and immortal in soul and body; and according to another still, there are two heavens, one here and one above; two Jerusalems, both to continue forever, the one on earth, the other in heaven, the one made with hands, the other made without hands; both glorious and blessed, but the earthly far inferior to the heavenly; both endless; and men will continue forever on earth, living and dying, happy, but not perfect, needing regeneration and sanctification, and when they die, will be translated to the kingdom, which is above. Surely such inconsistencies and conflicting conclusions, which are the proper fruits of the doctrine, are a fatal objection to it. Surely there is no terra firma here. It is an ignis fatuus, leading those who follow it they know not whither. Like all speculators they have their feet in the clouds and their heads nowhere.

2. It is an essentially Jewish doctrine. The Jews at the time of Christ (who read the prophets with a veil upon their hearts) expected the Messiah to establish a glorious earthly kingdom at Jerusalem (just as Premillenarians do now); that those who had died in the faith should be raised from the dead to share in the blessings of the Messiah's reign; that all nations and peoples on the face of the whole earth should be subject to them; that any nation that did not serve them should be destroyed; and that all the riches and honors of the world would be at their disposal. Premillenarianism is the outgrowth of this later Jewish idea of the Messiah. "It first appears in the writings of the Judaistic Gnostic, Cerinthus, the contemporary and opponent of John. It was a peculiarity of the Jewish-Christian, as distinguished from the Gentile-Christian branch of the church at the close of the first century." (Dr. Shedd.) Tertullian described the foundations of the rebuilt Jerusalem as literally carbuncle and sapphire, and its bulwarks crystal; and he regards it as literally let down from heaven, according to Rev. 21:2, and for confirmation refers to the report, "that in the Parthian war in Judea, a city was observed to be lowered down from the sky every morning, and to disappear as the day advanced. Irenaeus cites with approbation from Papius the statement, that there would be vines having ten thousand branches, and each branch ten thousand boughs, and each bough ten thousand shoots, and each shoot ten thousand clusters, and each cluster ten thousand berries, and each berry would yield twenty-five measures of wine." How striking the resemblance between this and the language of a recent exponent of chiliasm! "The Messianic kingdom would be incomplete, if that good which the Jew anticipated were left out, as, thank God, it will not be. The modern theologian, who, conceiving the kingdom of Jesus, looks upward and views the blue sky and gold and crimson clouds, and the brightness of the resplendent sun, has a charming picture, even if it be a little ethereal. But to complete its beauty, he needs the hills and valleys, flowing as of old, in the land of Canaan, with milk and honey, the palace-towers of Jerusalem the golden, the white-robed company marching with crowns on their heads, and palms in their hands, to the strains of celestial music, the opening doors of the royal mansion and the broad table spread with ambrosial viands, fit for the children and the brothers and the sisters of a king, and the seated guests, the patriarchs, and prophets, and all the godly race. No timidity induced by skepticism, within the nominal church of God or without, shall make me diminish aught of what my Father's legacy warrants me to expect. I shall see the King in His glory, and be fellow-heir with Abraham. In company with the meek, I shall possess part of the earth. A humble, unworthy brother of Jesus Christ, I am to have the body of my humiliation made like the body of His glory." The Jews were disappointed and offended because Christ did not come in state and restore the kingdom to Israel, and the chiliasts will be disappointed in expecting Him to set up a literal throne upon Mount Zion and govern the nations in his corporeal presence. "The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

3. It is not and never has been the faith of the church. Dr. Shedd remarks: "Millenarianism was never the ecumenical doctrine of the church and never entered as an article of faith into any of the creeds." "Of the Apostolic fathers, only Barnabas, Hermas, and Papius exhibit in their writings distinct traces of the doctrine, while there are no traces of chiliasm in the writings of Clement of Rome, Ignatius, Polycarp, Tatian, Athenagoras, and Theophilus of Antioch." The ecclesiastical authority of the latter group being much greater than that of the former, the inference is, "that this tenet was not the received faith of the church certainly down to the year

appear in the so called Apostles' Creed. This symbol was not, indeed, drawn up by the Apostles, but it is undoubtedly the substance of the short confessions of faith which the catechumens of the Apostolic church were accustomed to make upon entering the church; so that it is a full statement of what passed for the substance of Christianity with them. But in this symbol there is not the slightest allusion to two resurrections and a corporeal reign of Christ between them. The opposite is taught. Even in the period between 150 and 250, "the blooming age of Millenarianism," it does not appear as an article of faith in the Catholic creed. The Nicene and Athanasian creeds condemn it by declaring the true doctrine. During the Middle Ages it can hardly be said to have had any existence as a doctrine. The Augsburg Confession will be reckoned good authority. With a view to an amicable arrangement of the religious split that had existed in Germany since 1517, Charles V., as protector of the church, had convoked a diet of the Empire, to meet at Augsburg April 8th, 1530, and had required from the Protestants a short statement of the doctrines in which they departed from the Roman Catholic church. The elector, John of Saxony, called the Wittenburg theologians to present articles to him at Torgau. Luther wrote them. Then Melanthon revised the Torgau articles and they were adopted at Augsburg, and were known as the Augsburg Confession. It represents the faith of the church of the First Reformation. It condemns chiliasm and a limited future punishment. "Damnant Anabaptistas, qui sentiunt hominibus damnatis ac diaboli finem poenarum futurum esse. Damnant et alios, qui spagatis Judicac opiniones, quod ante resurrectionem mortuorum pii regnum mundi occupaturi sint, ubique oppressis impis."

The Thirty-nine Articles of the church of England are the articles of religion agreed upon by the archbishops and bishops and all the clergy on the convocation held in London on the 4th year of Elizabeth, 1562. They are described as "containing a whole body of divinity." Archbishop Parker, Mer, Ridley, Coverdale, Hooper, Peter Martyr, Justis Hale, were among the framers. It condemns chiliasm in almost the same language as the Augsburg Confession. "Qui millenariorum fabulam revocare conatur, sacrae synodi advensantur, et in Judicia delivamenta sese praecipitant." The confessions, that of Basel, 1530; the Gallic Confession, 1575; the Helvetic Confession, 1559, guard the statement respecting the second coming of Christ, by teaching that the time of its occurrence is unknown to all created beings, and that it will not take place until the number of the elect is completed.

The Assembly of divines at Westminster was called by the Long Parliament to meet in the chapel of Henry VII. July 1, 1643. That represents the attainments of the church in the Second Reformation. It declared that Christ "shall come again at the last day in great power, and in full manifestations of His own glory, and of His Father's, with all His holy angels, with a shout, with the voice of the archangel and with the trump of God, to judge the world in righteousness." Here we rest our case. It is the last ecumenical council the church has had—and, until another is convened we abide by its finding. It is the supreme court of the church and its decision is final. Quod semper, quod ubique, quod ad omnibus, is an accepted dictum. What is believed always, everywhere and by all is the truth.

4. It disparages the gospel. The gospel is the power of God unto salvation to those who believe. By the foolishness of preaching God saves those who by faith receive Jesus. And what is sufficient to save one soul is ample for the salvation of all sinners. Give me power to make one diamond and soon my wealth will surpass Golconda. Give me power to create one bird and soon all the forests will hear birds sing. Give this word power to convert one soul and soon all the world will be converted to Christ. But chiliasts say: It is not the mission of the gospel to save the world, but to bear witness, and gather out God's elect, before He comes. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matth. 24: 14.) But this does not void the efficiency of the gospel. It accentuates the church's responsibility for giving every human being the gospel in his own language while he is yet alive, as the one indispensable condition of God's saving the world.

5. It invades the office and work of the Holy Spirit. "The age of the Paraclete" extends from Christ's first appearing to put away sin by the sacrifice of Himself to His second appearing without sin unto salvation. Until Christ ascended the Holy Ghost was not given in His fulness of saving efficiency. Christ's intercession in heaven and the work of the Holy Ghost on earth are connected as cause and effect. And when Christ appears in His glory the Holy Ghost withdraws. The Saviour's intercession will be eternal; but for saving purposes it will cease at His second coming, and

then the Holy Spirit will cease being poured out for saving purposes. In Heb. 9: 12, 24-28, Paul represents the two advents of Christ as standing at the extremities of His mediatorial work, while the intercession stretches from one to the other, and occupies the whole intervening period. Each of these three things is termed an "appearing"—and each is said to be done once. Thus "once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." "By His own blood He entered in once into the holy place—into heaven itself, now to appear in the presence of God for us." "And unto them that look for Him shall He appear the second time (once for all) without sin unto salvation." The first and the last appearances are to us. The intermediate is to God for us. The intermediate appearance—"in the presence of God for us"—carries into effect the work of His first appearance to us, and prepares the way for the second. But the office and work of the Holy Ghost are necessary to the conversion of one sinner. And as He withdraws when Christ appears the second time, there can be no more conversions after that. Dr. Brown, in "Second Advent," is warranted in saying: "If Christ should leave His work of intercession in heaven and come to reign upon the earth, the Holy Spirit would withdraw; the channels of grace would all be dried up; the mission of the Scriptures in convincing and converting sinners would be exhausted; the sealing ordinances of baptism and the Lord's Supper would be interdicted, and there would be no possibility of another sinner coming to Christ."

6. It rests upon a mistaken view of a single prophecy. It is an old maxim in divinity, that doctrines are not to be built upon prophetic or symbolic Scripture. Pre-millennialism, however, is one entire product of the reverse of this principle. It postulates two resurrections, one of the righteous dead before the millennium, and the other of the wicked dead after the millennium, and these two pillars find footing in Rev. 20:4-7. But this prophetic vision does not teach the two resurrections, one the prelude and the other the postlude of the millennium.

1. In this passage we have the first resurrection and the second; the first and the second death; and in both cases there is a contrast. The second death is the eternal separation of the soul from God; the first death is the sundering of the bonds uniting soul and body. The second resurrection is raising the body from the grave; the first resurrection is the regeneration and sanctification of the soul. If, as chiliasts say, the first resurrection must be literal because the second is, then the second death must be a literal sundering of soul and body because the first is. This no one admits. If the first resurrection means the raising and glorifying of the bodies of the redeemed, what is the propriety of saying, "upon them the second death shall have no power?" It is superfluous information. But if the first resurrection be of character then the declaration is pregnant with meaning.

2. There are only two classes here, those who have part in the first resurrection and those who are under the power of the second death. What will become of the myriads in flesh and blood who will people the earth during the millennium? They cannot have part in the first resurrection, chiliasts say, because it preceded the millennium. Must they go down to the second death? Who believes such a thing?

3. If the first resurrection be bodily glorification, why say, "they will reign with Christ a thousand years," when we are so often assured elsewhere that after the resurrection they shall reign with Him forever and ever?

4. If the first resurrection means the literal resurrection of Christ's people before the millennium, then "the rest of the dead lived not again until the thousand years were finished," must mean the resurrection of the wicked immediately after the millennium. But have we any such scheduled? None at all. "The little season" follows (which Bengel says must be at least 111 years, perhaps several centuries). They tell us the little season will be occupied in raising the wicked dead, and that those passages which tell us of Satan's being let loose to deceive the nations, and gather them together to battle, Gog and Magog, to compass the camp of the saints,—all this means the wicked shall be raised out of their graves. Is the Spirit accustomed to wasting words and figures like that?

5. In connection with the first resurrection it is not said, "the seas, death and the graves gave up the dead which were in them," which proves that it is not a bodily resurrection. In connection with the final resurrection it is said, the seas, death and the graves gave up the dead that were in them, which proves that it is a general resurrection of both the just and the unjust.

6. This is a martyr scene. "I saw thrones and they that sat upon them and judgment was given unto them." Who sat upon the thrones?

First class: "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God." Second class: "I saw the souls of them which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands." What two classes of martyrs are here? In the 6th chapter John "saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice saying: 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?' And it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled." There one class of martyrs appeared and another class is promised. Here we have both classes, the one that appeared there, and the one that was promised. Who are they? "Beheading, a well-known Roman mode of putting to an ignominious death, is mentioned here, merely to denote the Roman authority by whom they were slain, in the Pagan and unbroken period of the Empire." All the martyrs of Jesus under the Pagan persecutions are embraced in the first class. Paul was beheaded. The Papacy is the beast. All who suffered martyrdom under Papal Rome are embraced in the second class. The passage is utterly inadequate to express the resurrection of the whole church of God bodily from the grave; for it only embraces the martyrs of Pagan and Papal Rome. It is a figurative resurrection, like that of the two witnesses. "After three days and a half, the spirit of life from God entered into them, and they stood upon their feet;" or the bringing them back to life. "After two days He will revive us; in the third day He will raise us up, and we shall live in His sight." John Huss, before his death, said, "The day when, 'awakening from among the dead, and rising to life again, he would leap with great joy.'" Mr. Elliot mentions that a picture representing Huss at the stake, and with this legend round it, "After a hundred years shall have revolved, ye shall answer to God as he did." He also refers to a brief address by Pope Adrian, in 1533, to the Emperor Maximilian, containing these words: "The heretics, Huss and Jerome, are now alive again in the person of Martin Luther." This is the first resurrection.

7. The judgment given them proves the first resurrection to be spiritual. They are raised to be avenged upon their enemies. If Paul is raised to get vengeance, Nero must be raised to receive it. If Ignatius is raised to give judgment, Trajan must also be raised that "his blood may be avenged upon him." If Justin and Polycarp, and the blessed martyrs of Lyons and Vienne are raised, the mild and lauded Marcus Antonius also, to be confronted in this "Judicial," "blood avenging" resurrection. If the 70,000 Huguenots, slaughtered in France on St. Bartholomew's Day, then the Guises, the Pope at Rome who had Te Deums sung in honor of the massacre. If the 18,000 covenanters in Scotland, then the Charles, James, Lauderdale, Claverhouse and all that blood-stained band. But no, they tell us, the wicked are not raised until the last day. Then the saints will not be raised until the last day.

7. It is based upon a false conception of the Messianic Kingdom. As a reward of His work Christ has been clothed with all authority and power in heaven, earth and hell. He rules by the Holy Ghost. In 1 Pet. 3:19-22 the Apostle seems to teach that when Christ had suffered a violent death for our sins, He received the Holy Ghost, in all His energies and resources, making Jesus a quickening Spirit, and in the exercise of that Spirit energy, Christ went, through His apostles and evangelists and missionaries, and preached to men in the prison of sin, and multitudes were converted. It was not so before the Holy Ghost was given, for Noah preached 120 years and only 7 souls responded. But Peter and Paul and Augustine and Ambrose and Savonarola and Huss and Luther and Calvin and Knox and Wesley and Whitefield and Edwards and Phinny and Spurgeon and Moody and Billy Sunday and the missionaries preach now, and multitudes bow to Jesus. By the Spirit He rules the tides and storms, the forces of gravity and electricity. The fowls of the air, fishes of the sea and the cattle on a thousand hills are ruled by His Spirit. The hearts of all men, high and low, are in His hand. He directs them by His Spirit in war and peace. "The seven horns and seven eyes of the Lamb" are the seven spirits of God—the seven-fold operation of the Holy Ghost—by whom Christ administers His mediatorial dominion. Satan, the god of this world, pits himself against Christ and the Holy Ghost. Satan, in the Roman Pagan Empire, made war upon Christ and His church, indwelt by the Holy Ghost. "There was war in heaven, Michael and his angels fought, and the dragon fought and his angels." Rome fell and Satan was cast out into the earth. His party was broken. Then he organized Rome Papal and used that to make war upon Christ and His Spirit-filled church. And now Christ is at war in Europe

to overthrow Satan's party. The Spirit of God will bring Rome Papal to the dust. Then Satan's party will be broken. Without a party Satan is powerless. That is his binding. Then Christ the King will receive the homage of the nations, and His church will be filled with the Spirit of God and will arise and shine. Why is the Spirit not yet given thus? Because Jesus is not yet glorified. The world is in the churches. The nations are satanized. The majority of God's people, so called, are incorporated in Satan's party. They are in secret, oath-bound lodges. They are in Sabbath-breaking corporations. They are electors in secular government, under a Godless, Christless, Bibleless constitution. Our Lord can do no mighty works because of men's unbelief. Let God's people come out from among Satan's party and glorify Christ by obeying Him, and the Spirit will have an agent for doing His work.

8. It is expressly said in the Scriptures that the heavens must receive Him, "until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Whether we understand the "restitution" here meant of a moral or physical restitution or both, considered as the burden of all Old Testament prophecy, and requiring complete accomplishment ere Christ can come, the words of the Apostle Peter are clearly subversive of a millennial state after Christ comes: "If but one soul should be converted after Christ's descension from heaven, then must He come before the restitution of all things, which is quite contrary to the text; because the heavens must receive Him, or retain Him, until then." The church will be absolutely complete, perfect, entire, at Christ's coming.

9. The changes that are to take place in the physical world are entirely inconsistent with the Pre-millennial theory. Scientists are agreed that the world is approaching a crisis. They expect the fires that rage under our earth's crust to break out in a tremendous conflagration. This accords with 2 Pet. 3:7, 10-13; Rev. 20:11, and Rev. 21:1, describing a conflagration to take place when Christ appears the second time, which it is utterly inconceivable should occur before the millennium. Turn to the description of the world's condition in the latter day. Earth and sea are precisely where they were and what they were; not a place disappears, not a feature of any thing is changed. Not to speak of Assyria and Egypt, Elam and Shinar, Pathros and Cush, Hamath and the islands of the sea — the borders of Palestine are given with the minutest geographical and topographical precision, as if nothing had happened to disturb them. Mount Zion is still the mount it ever was;—and Engedi, and En-aglaim, and "the way of Hethlon, as men go to Zedad," and Gilead, and Jordan, and the waters of strife in Kadish and the great Sea, and every place as it was. Nay, what may be called the meteorological features of every country remain precisely as before. Any nation of the earth not coming up to Jerusalem to worship, upon them is to be no rain. But, "whereas, the family of Egypt have no rain"—their land being watered by the bounteous Nile—some other plague is to visit them. So the people are distinct, Jews and Gentiles transacting their affairs, secular and religious, precisely as before, and without the briefest interruption. How can we reconcile these facts with the general conflagration—the heavens on fire, the elements melted with fervent heat, the earth also and the works therein burned up — when Christ comes? Chiliasm is an unscriptural heresy. "Some men think it of small consequence whether this system be true or false; but no one who will intelligently survey its nature and bearings can be of that opinion. Pre-millennialism is no barren speculation—useless though true, and innocuous though false. It is a school of Scripture interpretations; it infringes upon and affects some of the most commanding points of the Christian faith, and when suffered to work its own unimpeded way, it stops not till it has pervaded with its own genius the entire system of one's theology and the whole tone of his spiritual character, constructing, I had almost said, a world of its own; so that, holding the same faith and cherishing the same fundamental hopes as other Christians, he yet sees things through a medium of his own, and finds everything instinct with the life which this doctrine has generated within him."—Dr. Brown, "Second Advent." Such a system should be shunned. "Avoid it, pass not by it, turn from it and pass away."