

THE SOUTHERN PRESBYTERIAN REVIEW.

VOL. XVII.—NO. 4.

DECEMBER, MDCCCLXVI.

ARTICLE I.

Discourses of Redemption: as Revealed at "sundry times and in divers manners," designed both as Biblical Expositions for the People and Hints to Theological Students of a Popular Method of exhibiting the "divers" Revelations through Patriarchs, Prophets, Jesus, and his Apostles. BY REV. STUART ROBINSON, Pastor of the Second Church, Louisville, and late Professor of Church Government and Pastoral Theology at Danville, Ky. Louisville, Ky. A. Davidson: 1866. 8vo.: pp. 488.

Mr. Robinson informs us, in the Preface to this work, that it is "the result of an attempt to give permanent form, so far as oral instruction can be transferred to the printed page, to such outline specimens of the author's Biblical Expositions in the several sections of the inspired word as might be most suggestive to younger preachers in their attempts to develop the various parts of Scripture to the comprehension of the people; and, at the same time, be instructive to Christians and inquirers and other earnest persons troubled with doubts touching inspiration or the doctrines of the Bible." His idea of preaching is not that of theological disquisition, ethical essay, rhetorical, persuasive, or emotional

VOL. XVII., NO. 4.—1.

ARTICLE IV.

THE SCRIPTURAL DOCTRINE OF THE SECOND ADVENT.

The term ADVENT has been commonly used in ecclesiastical language in reference to the incarnation; and also to the visible, real, and personal appearance of our Lord and Saviour Jesus Christ, at the end of the world, to judge all men, the righteous and the wicked, both quick and dead. The one is called the first, and the other the second advent. We have said commonly used; for the term advent, and its synonyms, appearing, manifestation, etc., are employed frequently in the Scriptures both of the Old and New Testaments to denote any instrumental, figurative coming or interposition of the Lord, either to impart blessing or to inflict judgment.

This doctrine of the second advent has been held always, every where, and by all, in all churches, ancient and modern, oriental and western, primitive, mediæval and protestant, as one of the fundamental doctrines of the Christian Church, one of the first principles of the oracles of God, concerning which there ought not to be, and never has been any doubt. Thus the Apostle's Creed, which certainly contains the germ of the earliest Christian creeds, after declaring that Christ ascended up to heaven and sitteth at the right hand of God the Father Almighty, adds: "from thence," that is from heaven, where he is regarded as having continued to sit as our Mediator, Intercessor, and King, "he shall come to judge the quick and the dead," that is the whole world of mankind, good and bad, and at the same time. Irenæus, the disciple of Polycarp, disciple of the apostle John, enlarges this article so as to express belief in the "ascension of our beloved Lord Jesus Christ in the flesh, and his coming again from heaven in the glory of his Father, to gather together, in one, all things; and to raise from the dead the flesh of all man-

kind and that he may exercise righteous judgment on all, consigning to everlasting fire all both the angels who transgressed and became apostates, and ungodly, lawless, and blasphemous men; and to bestow life upon them that are just and holy and investing them with immortality and everlasting glory." Irenæus, who is made the father of the premillennial theory of the advent, believed that the Lord Jesus Christ would establish a kingdom on this glorified earth—not before, but after the resurrection. The creeds of Tertullian, Lucian of Antioch, and Cyril, Bishop of Jerusalem, and the Nicene Creed on this subject, are perfectly synonymous with the above. In the creed of Pelagius the article is, "He will come to judge the living and the dead, that he may reward the just and punish sinners." The Athanasian Creed, which is one of the three embodied in the Thirty-nine Articles, says, "At whose coming all men shall rise again with their bodies and shall give account for their own works. And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire. This is the catholic faith, etc.," against the rejection of which is pronounced anathema. The Liturgy of St. James, one of the oldest and most important, in the prayer of consecration says: "We sinners, remembering his life-giving passion, his saving cross, his death and resurrection from the dead on the third day, his ascension into heaven, and sitting at the right hand of thee, his God and Father, and his glorious and terrible second appearing when he shall come in glory to judge the quick and the dead, and to render to every man according to his works, etc." It is unnecessary to quote from any later creeds, either anterior or subsequent to the Reformation, as their tenor will be found uniform. In our own standards, the doctrine of Christ's second advent is introduced under a variety of relations. Thus in the Confession of Faith, (Ch. 8. § 4,) it is said of Christ that "on the third day he arose from the dead with the same body in which he suffered; with which he also ascended into heaven, and there sitteth at the right hand of his Father, making intercession; and shall return to judge men and angels at the last day." In Chap. 32, the souls of the righteous are

represented as being "received into the highest heavens, where they wait for the redemption of their bodies, and at the last day all the dead shall be raised up, etc." In Ch. 33, it is declared that "God has appointed a day wherein he will judge the world, etc.; in which day not only the apostate angels shall be judged, but likewise all persons, etc. For then shall the righteous go into everlasting life, but the wicked, etc." "As Christ would have us to be certainly persuaded that there shall be a day of judgment, so would he have that day unknown to men, that they may shake off all carnal security and be always watchful, because they know not at what hour the Lord may come; and may be prepared to say, Come, Lord Jesus, come quickly." The proof texts added to these and other passages of a similar purport will be found to include those adduced in proof of a premillennial advent, and are, like all the Scripture proof texts of the Westminster standards, of equal authority with the text itself.* In the Larger Catechism, Q. 53, it is said that Christ "shall continue (in the highest heavens) till his second coming at the end of the world." For teaching of precisely similar import, see Q. 52, 53, 56, 63, 64, 66, 68, 74, 75, 77, 78, 81, 82, 83, 85, 86, 87. See also Shorter Catechism, Q. 23, 24, 25, 26, 28, 37, 38.

Such is the doctrine of the second advent of Christ as set forth in all the symbolic confessions of faith in Christendom, and as declared by them to be taught in the Holy Scriptures;—simple and sublime; the logical sequence of the science of redemption; the last act in the divine tragedy of an Incarnate Deity; the top-stone of the living temple of God's glorious grace; the final step in the progression of that coming of God's eternal Son whose initiation in the everlasting covenant was revealed in the foreshadowing promises of the prophetic dispensation, manifested in the Word made flesh and dwelling among us, is perfected in the appearing of the great God and our Saviour Jesus Christ when he shall come to be glorified in his saints; the consummated triumph of that victorious conflict of salvation which crowns the Redeemer with a diadem gemmed with souls trans-

* See Ch. 25. § 1, Ch. 29. § 4, Ch. 12, Ch. 13. § 2, Ch. 19. § 3.

lated out of the kingdom of darkness, and shining resplendent as the stars for ever and ever;—and the hallelujah doxology of that heavenly song whose first strains were sung melodious by the angel choir over the silver mantled plains of Bethlehem, when

“The joyous hills of Palestine
Sent back their glad reply,
To greet from all their holy heights
The day spring from on high.”

Of this advent, Scripture is full. It is spoken of or implied in all its teachings. Without it, no doctrine is complete. It constitutes the key-note in all its strains, whether plaintive or seraphic. This is the thunderbolt in every tempest of vengeful wrath and fiery indignation; this is the still small voice of tender merciful compassion and sustaining hope, fortitude and self-sacrifice in the Church's heart as she comes up from the wilderness leaning upon her Beloved; this the anchor which holds her fast amidst every swelling tide of adversity

“When cares like a wild deluge come
And storms of sorrow fall.”

This also is the death-song of every weary pilgrim as he treads the verge of Jordan and plunges into its icy stream; and with this shall be commenced the universal, unending song of the innumerable ransomed hosts, which, loud as the sound of many waters, shall fill the courts of heaven and resound throughout the universe of God.

Our Lord as the great teacher, and his apostles as taught by him all things, and guided by his Holy Spirit into all truth, have frequently and in most explicit terms spoken of this great consummating event. They speak of it in various relations, applications, and aspects. They represent it in all its solemn pomp and infinitely momentous issues as foreshadowed and assured in the destruction of Jerusalem, the destruction of the Roman Empire, the overthrow of the antichrist, the overturning of the nations, the fulness of the Gentiles, the spiritual ingathering of all Israel which shall be saved, and in all the glorious

things spoken of the progress, perpetuation, and perfection of the Church of God till all her regenerated and redeemed saints shall be presented by him at his coming, without spot and blameless, unto God. Throughout these numerous passages, of which twenty-seven are contained in the Pauline epistles, this advent of Christ is spoken of as one and only one. Various terms, like rays of light, are employed to define and describe that day as one and only one, and throw upon this event their convergent lustre, such as "revelation," that is, the making to appear that which previously had not appeared; "presence" or "advent;" "appearance" or "manifestation;" the "day of God;" the "day of the Lord;" the "day of the Lord Jesus;" "the day of the Lord Jesus Christ;" "the last day;" "the great day;" "the day of wrath," and "the day of judgment," and of the "revelation of the righteous judgment of God." It is important also to remember that the Scriptures speak only of one literal and general resurrection of the dead, though it admits a priority in order for the righteous; of one literal and general judgment, including the righteous, the wicked, and the devils; one conflagration of the earth, as there was one deluge; and that they distinctly affirm that the heavens and the earth that now exist are reserved for that destruction by fire; and that the coming of Christ at that day is represented to be his coming again and the second time; and that they never speak of any third or other advent of Christ.

There are four ways in which this question of the second coming of Christ may be brought to a clear and positive determination.

I. Do the Scriptures teach that Christ's second advent is to occur in connexion with the general and simultaneous resurrection of the dead, the general judgment, the conflagration of the world, and the generation of new heavens and new earth? For if they do, then it is impossible that that advent should take place previously.

And *first*, as to the resurrection of the dead, it would be admitted by all persons, (did not the premillennial theory upon the strength of a single figurative expression in the book of

Revelation question it,)* that it will be *universal* and at the last day. Thus it is written: "Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know he shall rise again in the resurrection at the last day." "There shall be a resurrection of the dead, both of the just and the unjust." "And this is the Father's will that hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day." "And this is the will of him who sent me, that every one who seeth the Son and believeth on him may have everlasting life; and I will raise him up at the last day." "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day." "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." "Of the resurrection of the dead I am called in question." . . . "I hope toward God that there shall be a resurrection of the dead, both of the just and the unjust." "Since by man came death, by man also came the resurrection of the dead;"—"so also is the resurrection of the dead." Scripture therefore indubitably teaches, 1. That there will be a universal resurrection of the dead. 2. That this resurrection will include the righteous and the wicked. 3. That this resurrection of both classes will take place on the same occasion. 4. That, excepting Enoch and Elijah and perhaps Moses, it will be a universal resurrection of the dead, as of this even Job was distinctly informed; for he says, "Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not; till the heavens be no more, they shall not awake nor be raised out of their sleep."

The Scriptures are equally explicit upon the subject of the judgment; teaching, 1. That there will be a day of judgment. 2. That Jesus Christ will be the Judge. 3. That the judgment

* See Rev. xx. 6; on which see Fairbairn's *Typology and Prophecy*, and Brown on the *Second Advent*.

will comprise the whole of the human race without exception. 4. That the judgment will comprise also the angels that kept not their first estate, and thus will be universal as to man, and general as including men and devils. 5. That there is a day or one season or time appointed by God. 6. That this judgment shall take place at the last day or close of time. Thus it is written: "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." "In the day when God shall judge the secrets of men by Jesus Christ." "Because he hath appointed a day wherein he shall judge the world in righteousness by Jesus Christ." "Every idle word that men shall speak they shall give account thereof in the day of judgment." "Who shall give account to him that is ready to judge the quick and the dead." "It is he who was ordained of God to be the judge of quick and dead." "For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad." "We shall all stand before the judgment-seat of Christ." Since, therefore, it is the indubitable teaching of Scripture that the personal coming of Christ again or the second time, will be at the end of the world, and simultaneous with the universal and general resurrection and judgment of all men, righteous and wicked, and of devils, it is impossible that that advent should be at any previous period.

II. Do the Scriptures teach that the Church, the Bible, the ministry, and the sacraments are to continue as God's appointed instrumentality for the conversion of the world, and the ingathering of his elect people, to the end of the world? For if they do, then of course Christ cannot come personally before the end of the world, as the premillennial theory affirms, to abrogate this

present dispensation, abolish the Church, and do utterly away with the Bible, the ministry, and the sacraments, and introduce an altogether new and different dispensation. Now, as to the *Church*, it is sufficient to remind our readers of our Saviour's declaration in the very institution and commission of the Church, (Matt. xxvii. 18-20,) "Go ye therefore, and teach all nations, baptizing them, etc., . . . and, lo, I am with you alway, even to the end of the world;" and of the declaration of the apostle, (Eph. iv. 8-14,) "When he, that is Christ, ascended up on high . . . far above all heavens, that he might fill all things, he gave apostles, and prophets, and evangelists, and pastors, and teachers, for the perfecting of the saints, for the work of the ministry, for edifying of the body of Christ, till we all come in the unity of faith unto the measure of the stature of the fulness of Christ." See also Eph. i. 22, 23. As to the *Bible*, our Saviour declares, in Matt. v. 17, 18, "Think not that I am come to destroy the law or the prophets . . . for verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." The apostle Peter also declares that all men shall die and pass away, "but the word of the law endureth for ever. And this is the word which by the gospel is preached unto you." As to the *sacraments*, the words of Christ's institution require the administration of baptism, with preaching, to "the end of the world." And as to the *Lord's Supper*, it is positively declared that "as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." And as our Saviour declared to his disciples that he would not again in the flesh personally partake with them of the bread and wine till he "ate with them in his Father's kingdom," he teaches us that he will not come again until he shall have delivered up his present mediatorial kingdom unto the Father at the last day in heaven, after which event the Marriage Supper of the Lamb will be celebrated.* As to the *ministry*, it is unnecessary to add anything to the passages already quoted. See Matt. xvi. 18, 19, and xiii. 19-30, and 38-42, where Christ declares as the result of

* See Conf. of Faith on the Sacraments.

the work of the ministry, that at the end of the world the tares and the wheat shall both be gathered together and the tares burned in the fire. "So shall it be at the end of the world." So also in Matt. xxv. 41, our Saviour describes himself as pronouncing final sentence upon the wicked as well as the righteous. Thus again it is demonstrated that the Church and its present dispensation are to abide until the end of the world and the day of universal and general judgment.

But this conclusion, although indubitable, will be made more incontrovertibly clear by some passages which in this controversy have been strangely overlooked. In John xiv. 18-20, our Saviour, in his consolatory address to his disciples, after having declared to them that in his Father's house there were many mansions, that he was going to prepare a place for them, and that he would come again to receive them unto himself, that where he is, there they might be also, in these verses adds this declaration, "I will not leave you comfortless, I will come to you; yet a little while and the world seeth me no more, but ye see me; because I live ye shall live also." Now, it is perfectly clear that if Christ were personally to come again and dwell on the earth, then "the world" would see him again, and our Lord could not have said, as he does say, that *the world would see him no more*, that is, in other words, that he would not again personally dwell on the earth. But he told them further, that while the world, which, because of its carnal blindness that cannot discern spiritual things, would not see him in his spiritual comings or manifestations to believing hearts, on the contrary his believing disciples in all ages of the Church, in an evangelical, real, and spiritual presence—the dwelling in their hearts by faith, and being seen, felt, and enjoyed in sacrament, prayer, and worship—*would see him*. Christ therefore wished his disciples to understand that there would be no necessity for his personal presence, since his spiritual presence would be immeasurably more to their benefit and comfort. But as this perpetual presence of Christ spiritually, implies necessarily Christ's personal and real presence perpetually in heaven, in his capacity of High Priest, Mediator, Intercessor, and King, the premillennial

theory, which implies that at any moment Christ may cease his celestial mediation and rule, abdicate the seat of his intercession and the throne of his power, and personally absent himself from heaven for a thousand years, is in manifest contradiction to Christ's own most comfortable declaration. See also vs. 25-30, where Christ enlarges this thought as a ground of unspeakable benefit and consolation to them, inasmuch as while he returned to the Father to carry on the work of their salvation in heaven, the Comforter, which is the Holy Ghost, would supply his place, teach them all things, and fill their hearts with divine peace. .

In the continuation of this parting discourse, in chap. xvi. 6-16, our blessed Lord and Saviour, with a heart overflowing with infinite and pitiful compassion, recapitulates with pointed emphasis these pregnant thoughts. Referring to the coming of the Comforter, whom he said he would send unto them, he declares, "And when he is come, he will reprove the world of sin, of righteousness, and of judgment. Of sin, because they believe not on me, (that is, will not see me.) Of righteousness—mark these two reasons which Christ gives—because (1) I go to my Father, and because (2) ye see me no more." Christ here most authoritatively teaches that while the propitiatory part of his mediatorial work would be finished upon earth by his sufferings, death, burial, resurrection, and ascension, that mediatorial work would be resumed and continued perpetually in heaven; that as on earth he had provided a way of justifying, or constituting righteous in the sight of his Father, all those who truly believe in his name, the remaining part of the work of righteousness, our Lord was to perform in heaven in the execution of his intercessory office as our Mediator and High Priest in the heavenly sanctuary, by incessantly presenting the merits of his all-sufficient sacrifice, and to bestow upon his people, through the agency of the Holy Spirit, all necessary supplies of spiritual life, health, and succor; and by supporting, governing, and superintending all their interests, and defending them against all his and their enemies, in his character of King of Zion. Christ's exaltation and investment with his sacerdotal and regal authority as Mediator, and the perpetual continuance of his real presence,

so that it would be impossible that he should absent himself from heaven and any more dwell corporeally upon earth, are here made by Christ the very foundation upon which the salvation, hope, and glory of the Church rest. It thus appears that it is absolutely necessary for the full and perfect accomplishment of the work of righteousness that the heavens should retain Christ personally until the day of final judgment, and that until that solemn period, the consummation of all things, the Church on earth should see him no more.

It will also be particularly observed on this testimony of Christ, that *because* he himself was about to return to heaven, the Holy Spirit would be sent in his stead to instruct, etc. Had it been his design, Christ would have said, "As I go to my Father and the world seeth me no more, I will send the Holy Spirit that he may convince the world of sin, of righteousness, and of judgment." But this our Lord has not said. Each of the three subjects to which our Lord distinctly adverts has *its own separate exposition* annexed to it, and the words, "ye see me no more," must have a meaning peculiar to the particular subject which they explain, and a meaning not appropriate to the other subjects. These words therefore are most definite and unassailable proof that his disciples should not see him again, in the flesh, till he comes to judge the world, and that he could not by possibility be absent till then from his great mediatorial work in heaven. It cannot be thought that Christ can come to judge the world or to raise the dead before the millennium and the last day, because the perpetuity of Christ's mediatorial work, which is emphatically the work of righteousness, is repeatedly and absolutely asserted in the Scriptures. The meaning of our Lord's words is therefore most distinct and unpervertible—like something fixed by a wedge, immovable and bidding defiance to all efforts of criticism to take it away. And the argument from this passage is just as strong against the premillennial advent now, as it was against such a Jewishly believed advent as addressed to his disciples.

In corroboration, however, of this argument, it is declared by the apostle Peter in Acts iii. 21, "whom, *i. e.* Jesus Christ, the

heavens must receive until the times of the restitution of all things, etc.." "Therefore (ii. 33,) being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." (See also ch. v. 31.)

Nothing can be made more plain by Scripture than its declarations concerning our Lord's sacerdotal office in relation to the appointed place of its execution, its immutability, its continuity, its perpetuity, and as to its nature and design. As to the *place* appointed to our Lord's execution of his office as High Priest, it is, among other passages, declared that Christ "is even at the right hand of God, who also maketh intercession for us." "We have such an High Priest who is set on the right hand of the throne of the majesty in the heavens." "Christ is not entered into the holy place made with hands, etc., but into heaven itself, now to appear in the presence of God for us." Christ, therefore, can never exercise his intercessory work in a kingdom upon the earth; "for if he were on earth, he would not be a priest," (Heb. viii. 4,) and "no man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven." As to the *immutability* of our Lord's office of High Priest, it is declared, "But this man, because he continueth ever, hath an unchangeable priesthood." As to the *continuity* of our Lord's office of High Priest, we have the declaration of the last verse quoted, and these following: "Wherefore he is able to save to the uttermost, etc., seeing he ever liveth to make intercession for them." "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." And Melchisedec is said typically to resemble Christ, because he, the Son of God, "abideth a priest continually." As to the *perpetuity* of our Lord's high priesthood, it is written, "Jesus is made a high priest forever after the order of Melchisedec;" "but this man because he continueth forever;" "but this man forever sat down at the right hand of God, from henceforth expecting till his enemies be made his footstool." Heb. x. 13. As to the *general nature and design* of our Lord's sacerdotal office, the

Scriptures delineate its mediatorial and antitypical character: "Seeing we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast, etc." "We have not a High Priest who cannot be touched with a feeling of our infirmities, but one, etc." See also Heb. vii. 26; ii. 17, and vi. 20, from which passages we are taught that it was by the blood of his atonement Christ entered into the true tabernacle for us, where alone he can efficaciously plead the expiatory virtue of that blood; that there access by prayer with holy boldness to the throne of grace is only in the name of Christ as interceding for them at his Father's right hand; that his intercession therefore is an essential part of his work of salvation, and a fixed and indispensable ordinance of the mediatorial economy, requiring Christ's perpetual presence in the heavenly sanctuary; that if Christ were personally to quit that sanctuary to dwell on the earth, no covenant blessing could thenceforth be imparted to the Church; that it is indispensable therefore that Christ should conform and adhere to this appointed place and order of his intercessory work; and that it is absolutely necessary for believers that they should have a high priest at the right hand of God, constituted after the power of an endless life and made higher than the heavens. Finally, as to the antitypical character of our Lord's high priesthood, there is according to the previous and other passages a plain contrast pointed out between the typical and antitypical priesthood, as pertaining to the conscience, and it is made therefore utterly inconceivable that an economy thus comparatively defective, after having answered its typical and temporary purpose, should again be revived, as the premillennial theory asserts it will, especially when it is considered that that economy possessed no value or efficacy in itself, but derived all its importance from that superior and final economy which it merely typified, and by which it was ultimately superseded as a "shadow" of the good things to come. (See Heb. vii. 11, 18, and ix. 28.)

This teaching of Scripture as to the impossibility of Christ again personally appearing on earth previous to the final consummation of his mediatorial economy, when he shall deliver up

that kingdom to the Father, receives striking confirmation from those declarations of the apostles, in which, as in 2 Cor. v. 16, it is said, "Yea, though we have known Christ after the flesh, yet now know we him no more." And still further, the apostle Paul, in his Epistle to the Hebrews, ch. ix. 26-28, appears to us to state the whole doctrine of the second advent in terms so clear and positive that it can admit of no question among those who are willing to abide by the testimony of the Holy Ghost as given to the holy men inspired by him. The apostle declares in verse twenty-fourth that Christ as our High Priest has entered "into heaven itself, now to appear in the presence of God for us," "not that he should offer himself oft, etc., . . . but now, once in the end of the world," that is, as Doddridge and other critics think to be the best interpretation that can be given, "*now in this the last dispensation which God will ever give to man*,"—"hath he appeared to put away sin by the sacrifice of himself." Here it is positively said that Christ made his first advent under the last dispensation which God will ever give to men, and consequently he cannot make a second advent under the same dispensation. It is to be observed also, that the term translated "world" is in the original, "ages," in the *plural*, and not as in Matt. xvi. 28, where it is in the *singular*, in which form it is employed to denote literally the end or last of this mundane system. So much for the first advent as here revealed. And now as to the second advent of Christ, the apostle goes on in verses twenty-seven and twenty-eight to say, "And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin (*i. e.* not as a sin offering) unto salvation." Now here we have asserted, 1. The universal law of mortality as the penal curse of God's violated covenant—"it is appointed unto men (that is the whole race of men, good and bad,) once to die." 2. Here is the universal judgment of the same entire race of men after death—"the judgment of all men," that is, of course, of all who shall have become subject to the universal law, which consequently implies the previous universal resurrection of the dead. 3. We have here the judge

whose advent is afterwards foretold—"Christ was once offered, etc., and unto them that look for him, shall he appear the second time, etc." 4. This appearance is explicitly declared to be the second personal advent of Christ. And thus as Christ's first advent is already past and there cannot possibly be an intermediate advent, it inevitably follows that the premillenary hypothesis is not true. That these words refer to the universal judgment, comprehending both the righteous and the wicked, will be still further evident in the contrast implied in the words "them who look for him" with those who do not look for him.

The argument of the apostle is this: the future judgment will be universal, and there cannot, therefore, so far as the human race only is concerned, be more than one day of judgment. The resurrection which must precede this judgment will be universal, and there cannot, therefore, be more than one resurrection. And as both the universal resurrection and the universal judgment will, as we have seen, take place at the last day, our Lord will not make his second personal advent to the earth till he comes to raise the dead and judge the world at the last day. And therefore, since Christ will not make his second personal advent to the earth until he comes to the universal resurrection and judgment at the last day, he cannot, as this hypothesis demands, make his second personal advent at any intermediate period. Observe well the apostle's analogical reasoning: 1. As the race of man dies once and only once as the penal curse for sin, so Christ could only die once to bear that penal curse. 2. That which awakes each man of the whole race of men after death is *judicari*—the judgment, the one and only judgment of the quick and the dead, good and evil, at the last day, which is the final fulfilment. So Christ's second coming is *judicare*, not to bear or atone for sin, but to judge sin and sinners, and pronounce on all the sentence of salvation or of perdition. 3. This death and judgment are by the appointment of God, his constitution or covenant or law, and are penal and final in their nature, and as such everlasting, and *actually* everlasting to all who die impenitent, "the wrath of God abiding on them." Christ's *second* coming, therefore, will be to pronounce judicially

the final and full salvation of the penitent and perdition of the impenitent.* 4. The next event in the great scheme of man's redemption,—next to death, there being no intermediate dispensation admitting of a possible change after death—is the judgment and the second coming of Christ as judge; and since Scripture no where makes mention of any third personal coming of Christ, the millenary hypothesis must be untrue. Let it be added and duly considered that in the above interpretation of passage, there is, as far as our examination of commentators has gone, a universal concurrence, the word "salvation" being substituted for the word "judgment," as the analogy would require, because, as elsewhere, the apostles, when speaking of the judgment in relation to believers, speak of it as it really shall be, and as the song of the redeemed (see Rev. v., vii.,) declares it shall be—their consummated salvation. We shall only give the opinion of the great Dr. Owen on this passage: "Any other coming, Scripture knows not, and this place expressly excludes any imagination of it. His first appearing is past, and appear the second time he will not until the judgment comes and the salvation of the Church be completed." There are several other passages which, correctly interpreted, must confirm the conclusions to which we have arrived. Let us, however, only advert to two, one from the apostle Paul, and the other from the apostle John. In Col. iii. 4, the apostle Paul gives us his testimony positively: "When Christ who is our life shall appear, then shall we also appear with him in glory." Here the second advent or appearance of Christ is of necessity to be interpreted in accordance with the explicit statement commented upon in Heb. ix. 26–28, at the time of the general and universal judgment; and the place is also determined by the established use of the term glory as applied to heaven and the ultimate consummated blessedness of the righteous. The apostle John in like manner gives us a negative testimony (which is the more important as this

* In proof of the use of the term salvation, here employed, see Is. xxv. 28, 29; Rom. viii. 23; 1 Cor. xv. 51; Phil. iii. 22, 23; 2 Th. i. 7–10; Rev. vii. 10.

whole theory in its traditional form is traced up to him) in John iii. 1, 2, in which there is an evident allusion to what he had recorded in his Gospel (see John xiv. 16, and above). "Beloved," says John, "now we are the sons of God, (that is the loftiest earthly condition possible for us,) and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is," that is, in heaven. Here the apostle declares, first, that he had no knowledge of this premillennial earthly glorious advent; secondly, that he did know that at Christ's second advent—(as in the same passages referred to he had taught in his Gospel, and also in Christ's intercessory prayer recorded in c. xvii., where Christ says, "I will that these may also be with me,"—that is, with the Father in heaven where he was going—"that they may behold the glory which thou hast given me")—Christ's glory and kingdom would be in heaven as taught by the apostles.

III. The doctrine of Scripture on the second advent may be determined by asking, Does the Scripture teach that the kingdom of Christ—as foretold in some hundred passages, many of them literal and some symbolical, prophetic, and figurative, under analogies drawn from the kingdom of David, the tabernacle, the temple, and the Jewish ritual—has actually come? For if they do, then we have a divinely authorised rule of interpretation by which all the other prophecies relating to that kingdom are to be understood. The apostle James, in the council held at Jerusalem, after hearing the declaration of the apostle Peter, "how God at the first did visit the Gentiles to take out of them a people for his name," immediately afterwards recites a passage from the prophet Amos which is entirely subversive of the millenary theory. "Simeon," said James, "hath declared how God at the first did visit the Gentiles to take out of them a people for his name; and to this agree the words of the prophet; as it is written, After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things." The

preaching of the gospel is here represented by the building again the tabernacle of David and teaches that it was not to be restricted, but was designed for all nations without exception. We have here, therefore, the apostolic and inspired rule for explaining the rest of the typical and figurative predictions of the prophets, relative to the gospel dispensation, in which they use symbolic language drawn from the ancient history and institutions of the Jewish people. And as the tabernacle was employed by the prophet Amos to represent the Gospel Church in its migratory and unsettled state in the wilderness of this world, so the temple is employed by Ezekiel to prefigure that same Church in its most enlarged and exalted state, to signify its greatest external stability, grace, sanctity, and glory. Such is the character of the only temple which Christianity recognises and to which alone it directs attention—a spiritual, not a temporal, an eternal, and not a perishable edifice, a temple “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building, fitly framed together, groweth up into an holy temple of the Lord.” “Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” Such is the noble temple, such the innumerable priests, such the rare sacrifices, acceptable to God through Jesus Christ, which Christianity exhibits; but as to a material temple erected at Jerusalem, the restoration of the Jews and the reconstruction of the Mosaic institutions, Christianity in her record says not one word. It is of this temple the prophets symbolically declare “the stone which was cut without hands became a great mountain and filled the whole earth.” “The mountain of the Lord’s house shall be established on the top of the mountains, and shall be exalted above the hills, and all the nations shall flow unto it.” “The kingdom of heaven is like a grain of mustard seed, . . . but when it is grown . . . and becometh a tree, etc.” “The kingdom of heaven is like unto the leaven which a woman took and hid in three measures of meal (the first disciples) till the whole (the whole generations of men) was leavened. This interpretation of the symbolic pro-

~~phenix~~ drawn from the tabernacle, the temple, the Jewish ritual, the kingdom of David, the restoration of the Jews, the throne, royalty, and dominion of the Messiah, were all fulfilled in Christ ever since his ascension. This is explicitly and most abundantly testified to (see Luke 2,) by the angel Gabriel in his annunciation to Zacharias and to Mary, and by Zacharias, Elizabeth, Mary, John, and the angelic choir, as also by apostles Peter, Paul, and John, and by Stephen. See Acts ii. 29-36; iii. 13-15; iv. 26-28; v. 29-31; Heb. x. 12, 13; Rev. iii. 7-12. Hence it appears that the kingdom of Christ of the theocratic kingdom, temple, and institutions, and especially the great typical kingdom of David with its temple, were prophetic figures, is destined gradually to spread till it pervades all mankind, and will "occupy the entire course of time and cover all the space in the world, restoring and transforming the world into the kingdom of God." This our Saviour absolutely declares in his final authoritative commission and promise to be with this Church and kingdom always, every day, all the appointed days, never being absent from her a single day, never being absent in any of the days of her greatest trial and affliction, but remaining with her till the last day, when she will see him again in bodily presence—that is, until the consummation of this secular *αἰών*, or the period of time which comes to an end, with the *παρουσία* and involves the end of the present world itself. "Lo, I am with you:" that is, "he is not coming, he is here; he is with weak and strong, in battle as in victory, in life and in death; here Jesus is with his word and his ordinances as our royal Brother, eternal Priest, almighty Protector, unfailing accomplishment of our protection, as our almighty King, omniscient Witness, patient Forbearer, and righteous Judge. The whole duty of the Church, therefore, is to believe on the Risen One, extend the Church, and console herself with the Lord's gracious assistance till he come for each of us at death, and for his whole Church in glory. Christ never absenteth himself, but while sometime in the dark is never at a distance." (See Alford, Wordsworth, Lange, etc.) Of this Church and kingdom of Christ, glorious things are still spoken; prophecy is full; sun, moon, and stars in their courses

testify; a groaning earth and fettered Church longing for universal extension, exaltation, and glory, give unutterable testimony; while the Apocalyptic angel having the everlasting gospel to proclaim to every nation and kindred and tribe and tongue and people, and laden with all Scriptural blessedness in heavenly places in Christ Jesus, is preparing the way for the overthrow of the antichrist, the moral subjugation of thrones and empires, and the full ingathering of earth's spiritual harvest.*

Away then with the treasonable and blasphemous allegation that "the gospel has proved a failure."† Sustained by our Lord's promised presence, power, and spirit, the active obedience of the apostles and their uninspired successors within a period of thirty years accomplished the dissemination of the gospel throughout almost every part of the then known world, and rendered doubt respecting its future predicted universal prevalence altogether inexcusable, and inspires with continual reanimating hope the present zeal and hope of the Church. As the seed which lies long concealed in the earth before it springs forth in verdure, and at length displays itself in the golden ear; and as the leaven which lies hid in the meal till the whole lump is leavened; so the gospel, divinely represented by these similitudes, though for a long season it fails to attain to the maturity and

* See Matt. xiii. 31, 32; xxviii. 19, 20; Ps. ii. 7, 8; xxii. 27-29; lxxii. 8-11; Is. ii. 2, 3; xi. 69; lx. 12; lxvi. 23; Dan. ii. 35-44; Zech. ix. 10; xiv. 9; Rev. xi. 15.

† "If the gospel was to convert the world, then if it is *not* done, it will prove a failure." See Taylor's *Voice of the Church*, or *History of the Doctrine of the Reign of Christ on Earth*: 1856. Of this stereotyped work, purporting to be an index, with quotations, to the opinions of authors in all ages of the Church, we feel bound to say that it is the most unscrupulously dishonest and untruthful publication with which we have ever met, and is unreliable as to the real sentiments of any one author quoted in it. It is simply a man-trap to catch the souls of the ignorant and unwary. We can only give, out of many, one instance. Buck's *Theological Dictionary* and the *Encyclopedia of Religious Knowledge* are quoted as favorable to the doctrine; while both have articles decidedly opposed, Buck stating that the premillennial theory is "grounded on some doubtful texts in the Apocalypse and other Scriptures."

strength of its predicted influence, is nevertheless gradually pervading the mass, and will at length rise and spread itself into that world-shadowing tree of life whose fruit will be for the healing of the nations. It is no idle dream, nor is it any pre-millennial and ever-shifting, never-fulfilling prophecy, but the sure word of him who is the faithful witness and the omnipotent Head of the Church, that he will continue to draw all men unto him until the "fulness of the Gentiles shall have come in." Then also shall "the Jews be grafted in; for God is able to graff them in again." "Even unto this day, when Moses is read, the veil is upon their heart; but when they shall turn to the Lord, the veil shall be taken away." "Blindness in part is happened to Israel until the fulness of the Gentiles be come in." When Christianity shall have triumphed over infidelity, popery, Mahometanism, and every modification of false religion and corruption of the true faith, and shall have extended itself throughout every region of the globe, then will the conversion of the Jews as a nation commence. And when the Jews as a nation shall have embraced the gospel, a still more glorious display of divine grace and power will awake the Gentiles. The conversion of the Jews, the depth of their predicted penitence, the rapidity with which the gospel will spread among them, the numbers who will contemporaneously embrace it, the wonderful verification of Scripture prophecy which these events will exhibit, will diffuse the spirit of vital godliness, the heroic, self-sacrificing zeal of the blessed martyrs among the hitherto formal Gentile professors of Christianity. "For," says the apostle, "if the casting away of them (the Jews) be the reconciling of the world, what shall the receiving of them be, but life from the dead?" "If the fall of them be the riches of the Gentiles, how much more their fulness?" The fulness of the Gentiles will inaugurate the conversion of the Jews, and the full conversion of the Jews will crown the Gentiles with a glorious effusion of all the spiritual blessings of the gospel in heavenly places in Christ Jesus—and then "there shall be one Lord and one Shepherd." These glorious and happy changes, this predicted unity and spirituality of the Church, this matured and exalted personal

piety, this delightful sanctification of all the families of the earth, shall usher in that glorious and happy era when the gifts and graces of the Spirit shall be poured forth in their utmost richness and abundance, as the fruit of the intercession of our great High Priest, who is, and will then still be, at the right hand of God, the Mediator of the new covenant, the great Apostle and High Priest of our profession, the King of his spiritual and enthroned Israel, sitting as King and Priest upon his throne in the heavens, administering all the ordinances of each of his exalted offices for the benefit of a regenerated, enlightened, sanctified, and happy world. Christ will then reign as King over all the earth, and his saints, who shall then be upon the earth, as they will fill all places of authority, both supreme and subordinate, will, in a correctly scriptural sense, reign with Christ—not he *with them* on the earth, but over all of them while he sits on his perpetual throne in the heavens.

The present dispensation we have seen is the last which God will ever give to man upon the earth. The gospel, as the revelation of the way of salvation and sanctification, is *perfect*, converting the soul, making wise unto salvation, and is and will be the power of God and the wisdom of God unto the salvation of every one who has believed, does now believe, or ever shall believe. And the Church is already Christ's consummated earthly kingdom in which he rules with all power in heaven and upon earth, and is his final and complete instrumentality for the calling and redemption of all his chosen people. It carries the witness within itself of its intended universality. It is as powerful in its efficacy as it is perfect in its constitution, and in the doctrines and precepts, the promises and threatenings of the written word; in the ministration of the gospel; in the celestial advocacy of our great High Priest and in the efficacious agency of the Holy Spirit; and it is provided with every requisite for fulfilling the predictions of Scripture and effectuating the transcendently benevolent purposes of the Almighty, both in regard to this world and to the purer and sublimer blessedness of the next. Why then should another dispensation be expected? For what purpose can it be needed? What specific purpose is

there, glorifying to God and beneficial to man, that the present dispensation cannot effect, and that another dispensation can or would secure? Where is that country in which this divine seed will not grow? Under what clime will it not flourish? It has proved itself the gospel for man of every language and nation, and why should it not extend its dominion to the ends of the earth? Has it not effectually resisted or vanquished every form of hostility? Has it not corrected every species of iniquitous rule until they have eventually been subverted and overthrown—as when the river of pure water, flowing out from the fountain of divine grace, gathering strength in its course, forced back the all-powerful ocean of earth's greatest dominion, until commingling with it, it brought it into harmonious subjection to itself? Has it not moulded fierce and terrific war by its mild and gentle influence? Where is the heart which it cannot sanctify? Where is the will which it cannot subdue? Where are the passions which it cannot control? Where is the conduct which it cannot reform and regulate? Where is the person, family, community, or nation which it cannot purify, felicitate, and exalt? Away then, we say again, with that millenary theory—vain figment and tradition of those rabbinical fathers who made void the word of God—which casts dishonor upon the Church of God, and upon the wisdom, power, and grace of its glorious Head, who is always with it, the same yesterday, to-day, and forever. Away with that Church and dispensation which it would give us as a substitute—a Church without a High Priest and Advocate at the right hand of God; without any intercession there for the saints; and consequently without answers to prayer, without communications of the Spirit as the fruit our blessed Lord's intercession at the right hand of God.

Finally, let us advert to another method by which the doctrine of Scripture, on this article of the Church's universal faith, may be brought to a test, but to which our time will only permit a general allusion. If Scripture teaches that there are many events yet to occur in the course of that divine providence by which the history of redemption shall be brought to its glorious consummation by the second coming of our Lord Jesus Christ, then of

necessity such advent cannot be anticipated while these events are still future. The gospel, we have seen, is yet to attain to universal prevalency and power;—Christ shall receive the heathen for his inheritance and the uttermost parts of the earth for his possession;—the Jews shall be converted to Christianity and united in Christ's one fold with the fulness of the Gentiles, and with such an awakened revival of spirituality, zeal, and divine power, as to realise all that is implied in the prophecy of the first resurrection, as foretold by the apostolic seer, and by the valley of dry bones of the prophetic Ezekiel;—a short season of apostasy and violent conflict between the kingdoms of light and darkness is also prefigured. (See Luke xvii. 26–30; 2 Pet. iii. 3, 4; Rev. xx. 7–9.) It is also, further, clearly and distinctly made known that the present earth and its mundane system are reserved by God for destruction by fire at the time when this second advent of our Lord shall take place. This is taught in 2 Peter iii., see from v. 4–13, with Rev. xx. 11; xxi. 1–3, etc.; Ps. cii. 26; Ps. l. 3; Is. xxxiv. 4; lxxv. 17.

This whole passage of the apostle Peter is in itself destructive of the premillennial theory, a milstone tied about its neck, whether it is interpreted, as some of these theorists do, by a bold denial of the universality of this predicted conflagration, or by a denial of its literal meaning. Let it be remembered, 1. That this Second Epistle of Peter, like the Second Epistle of Paul to the Thessalonians, was written for the very purpose of condemning this very theory in its original Jewish-Christian form, as leading to the expectation of a speedy personal advent of Christ. 2. The passage in Is. lxxv. 17, to which the apostle is believed to have special reference, when it speaks of the new heavens and the new earth to be created, must intend to represent figuratively the happy condition of the Christian Church when the gospel shall have attained its most extensive and glorious triumphs, as it will then, in comparison, appear as a new creation—a resurrection from the dead; for in that prophecy the world is to be tenanted by inhabitants not only having offspring, but over whom death will reign, and in which all flesh will worship the Lord, in which state the Church will be a typical prefigurement and preparation

for heaven. 3. In passages of the Bible too numerous to quote, heaven is revealed as the final and everlasting residence of the righteous—"an inheritance incorruptible . . . reserved in heaven."

4. This being so, the common interpretation which places heaven and the "new heavens and new earth wherein dwelleth righteousness" upon this earth, cannot consist with such general and otherwise invariable teaching of Holy Writ; and the interpretation given by Edwards in his *History of Redemption*, (see page 372,) may *possibly* be the true one, that this world which formerly was used by Satan as the place of his kingdom where he set himself up as God, shall be the place of his full and everlasting punishment, where he and his angels and wicked men shall be tormented in everlasting fire. (See Deut. xxxii. 22.) In this passage, therefore, we are taught that the old world perished so far as water could produce that effect. This is the express analogy drawn by the apostle, that is, that so far as the world was inhabited by men, the deluge was universal to the destruction of all the ungodly, and that as only the Noachic family were saved from that destruction by the ark as a type of Christ, so at Christ's second coming, only those saints who are found alive will be caught up far above the fearful conflagration which rages below, to meet the Lord in the air, while all the wicked shall be left to be consumed by the flames, which shall rage fearfully over every portion of the globe.

5. The apostle further plainly affirms that, although God at that time spared the old world itself, it was not with a view to its *ultimate preservation*, but in reference to a final destruction, for which it is kept in store.

6. The apostle then predicts the particular element by which this utter destruction will be eventually effected, viz. fire. He repeats this idea afterwards, saying that this mundane system is "reserved unto fire;" that is, destruction by fire is the ultimate end for which at the time of the deluge it was spared.

7. The apostle therefore teaches that these heavens and earth are kept in store, not for a glorious renovation, but for a total destruction analogous to that of the deluge.

8. It may be further observed that in speaking of the "old world," the apostle says nothing of the "heavens," the reason obviously

being that the former destruction was superficial and temporal, while the latter destruction involves the entire dissolution of the globe with the atmosphere and all circumambient appendages. 9. To make it still more evident that the destruction of the earth by fire will not be superficial as by the deluge, the apostle proceeds to say that not only the ungodly inhabitants together with all their works will be destroyed, but that the earth itself, and all that appertains to it, will be so utterly consumed as "like the baseless fabric of a vision, to leave not a wreck behind;"—"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." This idea the apostle expresses no less than five times in about as many verses, thus peremptorily excluding the idea that the earth would undergo only a superficial ignition, and be only singed or scorched along its surface. This assertion of the apostle, which he implies to be in accordance with the teaching of the apostle Paul, (see verse sixteen,) is taught as distinctly as human language can import by the apostle John in Rev. xx. ii; xxi. 1-5: "And I saw a great white throne and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." Also in the remarkable prophetic language of Job: "As the waters fail from the sea and the flood decayeth and drieth up, so man lieth down and riseth not till the heavens be no more: they shall not awake, nor be raised out of their sleep."

"Then cometh the end," and not till then. As Isaiah says, "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation (or scheme of redemption) shall be for ever, and my righteousness (or means of securing that redemption) shall not be abolished. Harken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men . . . for the moth shall eat them up like a garment, and the worm shall eat them

like wool; but my righteousness shall be forever, and my salvation from generation to generation. Awake, awake, put on strength, O arm of the Lord; awake, as in ancient days, in the generations of old." Is. li. 6-8. Thus certain is it, that till the utter end of the world God will go on to accomplish deliverance and salvation for and by his Church. "From generation to generation," that is, throughout all generations, beginning with the first generation of men upon the earth, and not ending till these generations shall end with the world itself, God shall carry on his work of redemption. And why should any wish to abridge this time of God's merciful visitation and these glorious hopes of a coming period when the earth's population shall be multiplied a hundred fold; when the kingdoms of this world shall have become the kingdoms of our God and his Christ; when the Church shall shine forth fair as the moon, glorious as the sun, and terrible as an army with banners, conquering and to conquer; when converts shall be multiplied as the stars in heaven above, as the drops of morning dew, and as the sand that lies heaped upon the earth; and when these innumerable multitudes shall be continually translated from the Church militant to the Church triumphant to swell that countless assemblage, from whom shall go up, with ever increasing volume and ecstasy, the song of the redemption?

We have thus presented in outline to our readers the doctrine of the second final and glorious advent of our blessed and ever adorable Redeemer, as it has been held by the Church of God *semper, ubique, et ab omnibus*, as one of the first principles of the oracles of God (see Heb. vi. 1,) to be believed as one of the few essential articles of her earliest creeds, to be taught her children, catechetically enforced upon her youth, to be contended for as the faith given to the fathers, even unto blood, and for the maintenance of which millions have not counted life itself dear that they might bear a faithful witness to it; a banner of the truth taken up by the Church from generation to generation amid falling thousands in her fierce conflicts with her enemies, which, like a Rock of Ages whose foundations are in the depths of eternity, and whose top, piercing the clouds and pointing heavenwards,

has beaten back every tempestuous storm of opposition; and from whose summit shall be descried the first gleaming ray of that glorious appearing of the great God and our Saviour Jesus Christ, when he shall come in the brightness of his Father's glory, with his eyes as it were a flame of fire, and his feet like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters, having in his right hand seven stars, and out of his mouth going a sharp two-edged sword, and his countenance as the sun shining in his strength.

The premillennial theory of Christ's second advent is that the Lord Jesus Christ will come again from heaven, really and in person, before any general revival or universal extension of the Church, and in order to such a millennial dispensation; that this appearance of Christ is to be looked for now as it has been for days, months, years, generations, and centuries past; that the Church, as she now exists, with the ministry, the oracles of God, the sacraments, and the means of grace, were only designed to be temporary and introductory, and could never accomplish what prophecy foretells; that the office of the Church now, is therefore not for the conversion of the world, but as a witness-bearer for Christ, while he gathers his elect and prepares them for his coming; that when Christ shall come, the saints that are alive upon the earth and the saints now in glory shall dwell with the descended Saviour upon the earth for a period variously estimated at one thousand years, thirty thousand, three hundred thousand, or forever; that the world is then to be subjected to partial destruction in order to a complete renovation; that Christ ceasing to be mediator between God and man in heaven, will establish an earthly throne and kingdom, having Jerusalem for its metropolis; that the Jews (who have nearly all hitherto remained anti-Christians) are nevertheless to be restored to Palestine and acquire a preëminency; that the Jewish temple is to be rebuilt and adorned for the Saviour's residence; that the Jewish ritual, including animal sacrifices, is to be restored, while, strange to say, all the lower animals are to be brought back to the liberty and happiness enjoyed before the fall; that the nations of the world are to come up from Sabbath to Sabbath and

month to month, bearing gifts and doing homage, at Jerusalem; that at some closing period of this dispensation, the world shall again be filled with wicked men, (how and whence is not known,) who shall, like the fallen angels, or under their guidance, come up to wage war against Christ and his saints, to destroy them; that by fire from heaven Christ shall utterly destroy them, and that then, and not till then, shall come the final resurrection of the dead and the judgment of the great day. This millennial period is to be one of as great earthly and temporal prosperity as of spiritual, according to Papias, to whom the earliest Jewish-Christian form of this tradition is traced by Eusebius: "The day shall come in which there shall be vines which shall severally have ten thousand branches; each branch ten thousand smaller branches; each smaller branch ten thousand twigs; each twig ten thousand clusters of grapes; each cluster ten thousand grapes; each grape, being pressed, yielding two hundred and eighty gallons of wine; and that when one shall take hold of one of these sacred bunches, another shall cry out, Take me, and by me bless the Lord." A flood of the most extravagant errors came in with this theory wherever it prevailed. Among these were the fancies of those called Chiliasts, (*i. e.* Millenarians,) of whom Cerinthus, contemporary with the apostle John, was one, who maintained that the millennium would be employed in nuptial entertainments and carnal delights. Similar opinions were held by all the heretical sects of that period, by the Montanists, by Proclus at Rome, and by Nepos, an Egyptian bishop.

It will be found that the premillennial theory is not only as old as Christianity, but that it was one of those traditions of the Jewish Rabbis by which they made void the word of God, which our Saviour constantly denounced, and upon the basis of which was grounded the general unbelief, apostasy, and rejection by the Jews of Christ as the true Messiah. Time will not permit us to show at length—what is not questioned by any*—that the above millenary theory of Christ as a great temporal prince and saviour, in all its essential features, was prevalent among the

* One chapter is devoted to Jewish extracts containing these views, in Taylor's History of this doctrine, alluded to above.

Jews at the time of our Saviour's incarnation. This was made evident by the frequent questions addressed to our Saviour by the scribes, Pharisees, the high priest, Pilate, and by his own disciples, as when they had controversy among themselves which should be greatest, when the mother of two of his apostles asked that they should have places at his right and left hand in his kingdom, and as when, even after his resurrection, all his disciples inquired, "Wilt thou not at this time restore the kingdom to Israel?" and as when repeated efforts were made to make him a king and to urge him to assume the insignia of royalty. The Jews, therefore, to this day continue to believe that the Messiah, when he does come, will fulfil all the expectations which this theory maintains, and they do this, on the very same ground upon which this theory rests its assumed scriptural claims; that is, upon several unfulfilled prophecies drawn from the analogies of the Jewish dispensation, temple rites, and kingdom, *literally* interpreted, and of which a *literal* fulfilment is anticipated. The question, therefore, involved in the truth or falsity of this theory is, to a very important extent, that of the truth of Christianity, the claims of Jesus Christ to be the true Messiah, the whole doctrine and system of the gospel, and the foundation of our hope and faith towards God and our Lord Jesus Christ, by whom life and immortality are brought to light.

It is impossible in this article to enter into a full refutation. Did time permit, our arguments against it would be, 1. It is condemned by its history; 2. By Scripture; 3. Because it is merely of a theoretical, speculative, impracticable, and delusive character; 4. That it is injurious and dangerous, divisive, distracting, anti-missionary and anti-revival, ever shifting and variable, leading to enthusiasm, fanaticism, irreligion, absurdities, and the most wild and dangerous heresies, as in the case recently of the Irvingites and some bodies in this country calling themselves believers; of the Fifth Monarchy men, and the Anabaptists at the time of the Reformation; and thus, as the Rev. Dr. Hugh White says, (see *Practical Reflections on the Second Advent*,) having "at various times, and never perhaps more remarkably than in our own day, been so mixed up with start-

ling heresies and wild schemes of millenarian prophecy and reveries of enthusiasm, that many sober-minded Christians have been led to extend to the doctrine itself, (I mean the scriptural doctrine of the second advent,) the feelings of suspicious alarm justly excited by the extravagant theories of those who have grafted upon it heretical opinions or speculative dreams."

And first, this theory is historically condemned. It is, as we have seen, Jewish and ante-Christian, originating altogether from ignorance of the spiritual character of the Scriptures and of the Messiah and his kingdom, and of the end and object of his appearance. This Jewish theory was brought into the Christian Church by Jewish converts and attached to the Christian prophecy of a millennial period of the Church. It constituted a leading doctrine with all the early heresies and sects,* and led probably to the writings of the Second Epistle to the Thessalonians and the Second Epistle of Peter. Papias, to whom this opinion is traced by Eusebius, is represented by him to be a man very credulous, of slender judgment and not capable of understanding the prophetic symbols. There is nothing found to favor the theory in the epistles and genuine works of the earliest Christian writers, Clement of Rome, Ignatius, and Polycarp; nor in the apologetic writings of Tatian, Athenagoras, and Theophilus of Antioch. Justin Martyr, who attributes his holding it to the tradition of Papias, acknowledges that others did not hold it. Tertullian brought it with him from the fanatical sect of the Montanists. The Roman Presbyter Caius, about the middle of the second century, opposed the doctrine as the invention of an arch-heretic who forged writings in its support. The great leaders of the Alexandrian school, Clement, Origen, Dionysius, etc., regarded the theory as a fable of man, and only capable of plausible defence by interpreting Scripture in a literal and Judaizing sense, and made formidable opposition to it. Fifty years later, a body of Christians, headed by Nepos, seceded on account of this theory from the Alexandrian church, but after a

* See Kitto's Cycl. of Bib. Lit., Art. Millennium; also Herzog's Theological Encycl., Art. Chiliasm; Watson's Theol. Diet.; Schaff's Hist. of the Church, page 299.

discussion of three days by Dionysius, the successor of Origen, A. D. 263, this party made an open confession of their error and returned to the Church. Dionysius wrote a book against the theory, and its last echo in the Greek Church died away with Apollinaris of Laodicea. In the West, the theory, in its most gross and sensual form,* continued to have its advocates, but was powerfully opposed by Augustine, who established the true spiritual conception of the Church. Augustine and Philostorgus placed it in their list of heresies. Appearing again at the time of the Reformation, Luther and Melancthon set themselves with earnestness to oppose the theory, which is condemning in the two leading reformed Confessions, the Augsburg and the Helvetic. Dr. Whitby, in his learned treatise on the subject, proves that it was never generally received in the Church of Christ and that there is no ground to believe that it was derived from apostolic authority, and, as we have seen, was never admitted as an article of belief in any creed of any Church in the world. Nor was the theory as held by many who are quoted in support of it, that which is now maintained, but directly the contrary. Irænaeus, the disciple of Polycarp, held that the earthly advent and kingdom of Christ would take place not before, but after the general resurrection. Joseph Mede, (born A. D. 1550) who may be regarded as the father of the modern millenarians, distinctly rejected the idea of the personal appearance of Christ before the millennium. His words are: "The presence of Christ in his kingdom shall no doubt be glorious and manifest, yet I dare not so much as imagine that it should be a visible converse upon earth. For the kingdom of Christ ever hath been and shall be a kingdom whose throne and kingly residence is in heaven. There he was installed when he sat down, etc., . . . and there, as in his proper temple, is continually to appear in the presence of his father to make intercession for us." Bishop Newton, who is also falsely quoted in favor of this doctrine, supposes that the martyrs only shall rise from the dead at the commencement of the

* Munzer and his followers wished to establish the earthly kingdom of Christ by fire and sword, as did the Anabaptists and Fifth Monarchy men. See Schaff's Hist. Page 301.

millennium, and that Christ shall not dwell personally upon earth. Bishop Burnet, in his visionary theory of the earth, supposes that the millennium will follow the general judgment and destruction of all the wicked, and accounts for the existence of apostates and persecutors who shall afterwards make war upon the saints by supposing them to be "generated from the mud or slime of the new earth." Dr. R. J. Breckinridge, by a theory, to say the most of it, as visionary and groundless, supposes that all the wicked, not existing upon the earth when Christ makes his advent, shall at the end of the millennium be raised from their graves, with opportunity to rise for an open onslaught upon Christ and the saints.

This theory carries with it its own condemnation historically, because it has never been capable of being stated in a fixed and definite form. Truth is one and the same; and as the Scriptures are now complete, that doctrine which is clearly deducible from them must be capable of clear and perfect statement. This theory, therefore, which has assumed such various and contradictory forms, is utterly destitute of that unity, consistency, constancy, and universality, and, in a word, catholicity, which are the essential marks of true doctrine. Like all other errors, this fluctuating heresy has only served to test, determine, define, and limit the doctrine of Christ's second advent, and so clearly to fix the sense of Scripture that there has been no variance or change in the expression of it in the creeds of the universal Church.

Why then, it will be objected, has this theory continued, with more or less prevalency, to exist, and even now to be adopted by many of our most earnest, zealous, and faithful evangelical Christians? To this it is sufficient to answer that the same is true of many other opinions which are held beyond the established form of sound doctrine; and that it has been held, (although, as we have seen, plainly condemned in the Athanasian and other creeds,) because it can be held by those who still hold to the essential doctrines relating to the divinity, atonement, and mediatorial work of Christ, but who are too sentimentally and impatiently desirous of some more personal and glorious earthly manifestation of Christ and his Spirit.

This theory, we have seen, is also condemned by the clear, constant and frequent testimony of Scripture in passages which are not prophetic, symbolical, or of doubtful interpretation, but dogmatical and positive.

This theory is erroneous in the fundamental rule of interpretation, that is, what is called the literal. In a proper sense, this canon of interpretation is of primary importance. It is essential, first, to attain the true text or words of Scripture, and then to ascertain the proper meaning of the words in relation to each other. But it is a gross perversion and abuse of this canon to interpret figurative, symbolical, typical, and prophetic language as if it was to be understood in the true literal meaning of these figures, symbols, types, and prophecies, because what the Holy Ghost teaches is not what is said in figure, but what these figures analogically convey;—and because the Scriptures are to be interpreted, not as a book of human composition, but of divine inspiration and full of the manifold wisdom and teaching of God, the mere literal understanding of which killeth, while its spiritual meaning giveth life, converteth the soul, and is, both in the Old and New Testaments, a testimony to Jesus Christ. This rule of merely literal interpretation is heretically that of the Jews, who while students of the letter and overlooking the spirit, did not see Christ in Scripture, although he is the sum and substance of it. On this very ground they rejected him of whom Moses and the prophets did write. They thus incurred the punishment denounced by Scripture, as the apostle says, “because they knew him not nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him.” (See Rom. iii. 2, and Wordsworth *in loco*; also Acts xiv. 21; John i. 45; Acts xiii. 27–40; 2 Cor. iii. 6.) This rule of baldly literal interpretation ignores the apostolic canon which is the analogy of faith and the spirit that giveth life. It dethrones Scripture and reduces it to the level of a human record, and is in its nature essentially sceptical and rationalistic, and is the false light which has lured Colenso and multitudes at this present time in Germany, in England, and in this country, to teach for doctrines the wildest theories of men, and to destroy the claims

of Scripture as in all its teachings divine and authoritative; and is most explicitly condemned, both positively and negatively by Christ in his rebukes of the Pharisees; by Gabriel in his annunciations to Zacharias and Mary; by Zacharias, Mary, and Elizabeth, in their inspired songs; by the evangelists; by Peter, (see Acts ii. 3-5, etc.); by Paul (Rom. Heb. and Gal.); and by the apostle James, as above quoted in the council of Jerusalem; by the early Fathers as an entire body; and by the wisest and best interpreters of all churches and countries.

The reception of Christ as the Messiah; the miraculous establishment, progress, and permanency of Christianity; the predicted rejection of Christ by the Jewish people; the interpretation of prophecy given by Christ and his inspired apostles, and the fulfilment in Christ of innumerable passages, and the whole spirit and typical character of the Old Testament, including many of those typically figurative passages, upon the literal words of which this theory bases itself, and the invariable rejection from the creeds of the Church of this theory, though existing; are demonstratively conclusive against both this theory and its rule of interpretation. (See Matthew xiii. 11-44; John xviii. 36; Rom. xiv. and xvii.) The whole teachings of Christ and his disciples are to the effect that his kingdom is not of this world, not earthly, not an earthly dominion; that in it there should be no distinction between Jew and Gentile, no earthly temple, sacrifice, or priest. They declared that its qualification for membership, its promises, privileges, profession, practice, experience, responsibilities, and rewards, are all spiritual. (See, further, Luke i. 32, 33, 55, 67-70; Acts iii. 13-15, and v. 29-31; Rev. iii. 7-12, etc.) The whole spirit of apostolic instruction requires, therefore, that Christians, as risen with Christ above all earthly expectations, should set their affections, aims, and hopes upon things above, upon the hope laid up for us in heaven. This theory, therefore, which bases itself upon a literal, self-contradictory, and impracticable interpretation of one passage of Scripture (Rev. xx. 6,) which is in itself difficult; which occurs in the most highly figurative book of the Bible; of which a figurative, spiritual interpretation is consistent with all the

explicit teachings of Scripture on all the points involved, and the assumed literal interpretation of which would involve a fundamental doctrine (that is, two or more resurrections from the dead,) which is no where else authorised, but contrariwise, most undoubtedly excluded,—must be regarded as contradictory to the clear and uniform teaching of Scripture as interpreted by the clear and uniform interpretation of the Church of Christ.

The following articles have been universally received by the Church of Christ as the common-law interpretation of God's inspired testimony upon the subject now under consideration:

1. That the earth was created to be inhabited only by the human race, and that external nature is strictly adapted only to such a race of intelligent beings—"God hath made of one blood all nations of men for to dwell on the face of the earth." "The earth hath he given to the children of men." (See also Gen. ii; Ps. viii.)
2. That all the plans of the Divine Being, revealed in Scripture, so far as the earth is concerned, have relation to a race so constituted, and to no intelligent beings differently constructed.
3. That God, in the dispensation of redemption, has provided a perfect scheme of moral agency for the spiritual benefit of this race, and that this has been in a gradually developing form in operation since its origin, and will continue to be so until the end of time,—that is, until the world itself shall cease, with whose origin and motion time began.
4. That this scheme of redemption or salvation (which are synonymous terms) is one, beginning with God's purpose in the covenant of grace, first revealed to our fallen parents in Eden in the prophetic promise of Him who was to come as a Saviour or Redeemer; which coming was manifested and set before the faith of men in the sacrificial and typical dispensations of the antediluvian, patriarchal, and Jewish covenants; fulfilled in Christ's first personal advent as the Saviour of the world, to make reconciliation and propitiation through his obedience and death; and now, under "this last dispensation which God will ever give to man," (Heb. ix. 26,) set before us in the Scriptures in the present exaltation and never-ceasing mediatorial, intercessory work of our Emmanuel in heaven, and the presence and operations of the

Holy Ghost on earth, and in the constant prophetic assurance of Christ's second coming as our Emmanuel, for the consummated perfection of redemption or salvation, when the mediatorial kingdom will be closed and merged into the kingdom of God, Father, Son, and Holy Ghost, for ever, in heavenly places in Christ Jesus. 5. That an essential and most important part of this scheme consists in the intercessory work of Christ as our High Priest and Mediator at the right hand of the Majesty on high, where he ever liveth as a Priest upon his throne, at the right hand of God, whom the heavens must retain until the time of the restitution of all things. 6. That the gospel, with the ministry and other instrumentalities of the Church, through the intercession, and under the rule of Christ, by the influence of the Holy Spirit, and the divine blessing on these agencies, will be the only means of spreading among the inhabitants of the earth that knowledge, holiness, felicity, and glory, which will alone constitute—not another millenary church—but the millenary state of the Church. 7. That there will be only one resurrection of the dead, and that this resurrection will comprehend all the righteous and wicked dead who shall have died from the beginning of the world until the day of final judgment. 8. That at the day of final—that is, universal and general—judgment, every human being who has ever lived, or may be then living on the earth, will appear before the judgment seat of Christ, to be judged according to that which he hath done in the body. (See Rom. ii. and xvii.) 9. That at, or immediately after, the final judgment, the earth, having been defiled by sin, and dishonored by universal rebellion against the authority of its Creator and Governor, will be literally destroyed by fire; and the two classes which had constituted the great mass of its inhabitants, including all nations and ages, will “*go away*” to their appointed places of happiness or misery, viz., the righteous to heaven, the wicked to hell.

Such is the simple, accurately defined, unvaried, and unalterable creed of the Holy Catholic Church, throughout all ages, and in all the world.

In concluding this condensed outline of the doctrine of the

second personal advent of our blessed Lord and Saviour Jesus Christ, we will notice the only plausible objection by which many general readers of Scripture are “ignorantly”—that is, without due consideration—perplexed and led to “wrest to the destruction” or weakening of their faith, that is, the constant reference to our Lord’s second coming, as if imminent or at any moment likely to come to pass. Now, it is undoubtedly true that the solemnities and glories of our Lord’s promised second appearing, are made to bear with all the pressure of the powers of the world to come, as the great practical motive by which every Christian is required to identify this glorious hope with his daily devotions and meditations, and by which sinners are awakened by the terrors of the Lord at once to repent and be converted, while the day of their merciful visitation holds out. To understand this admitted and most important character of Scripture reference to our Lord’s second advent, let it be observed, 1. That in many passages of Scripture the time of this second advent is declared to be purposely concealed from the knowledge of men, as one of the secret things that belong only to God, and one of the great component parts of our present moral and spiritual probation and trial of faith. (See Matt. xxiv. 36; Mark xiii. 32; Luke xii. 40; Acts i. 6, 7; 1 Thes. v. 1–3; 2 Thes.; 2 Peter iii. 3, 4, 10; Rev. xvi. 15.) 2. That it has been shown that many events, not yet consummated, occupying an indefinite period of time, are distinctly revealed as to occur before that advent can take place. 3. The form of language referred to was used by our Saviour and his apostles nearly two thousand years ago, when all the intervening events by which its occurrence was necessarily postponed were fully known, so that it must be explained on other principles than the actual proximity, according to our notions of time, of our Saviour’s advent, and must, under any interpretation, be more forcible now, since, with whatever delay, the judgment day must be nearer to us by at least two thousand years. 4. But this is not all, for Enoch the seventh from Adam (see Jude, verse fourteen,) based his prophetic preaching of the gospel upon the certainty of this last advent of our Saviour, saying, “Behold, the Lord cometh with

ten thousand of his saints, to execute judgment upon all." Such language was, therefore, practically appropriate, even six thousand years ago. 5. The apostle Paul, to whom, by inspiration and special visions, the whole future of the Church was clearly known, and who wrote his Second Epistle to the Thessalonians to correct the opinion they had taken up of an immediate advent of Christ, by foretelling future epochs; and the apostle Peter, who wrote his Second Epistle with the same object in view, and who meets this precise difficulty by declaring that, although Christ had not yet come, he would certainly appear at the appointed time, and that with the Lord a thousand years were as one day; and the apostle John, (after all the other apostles were dead, say A. D. 90,) who has given in Revelation a chart of the whole lengthened future course of the Church militant;—used frequently and closed the inspired record with the startling announcement, "Behold, I come quickly." 6. The same form of urgent warning and appeal has been employed by the Church universal from the very beginning under "the sons of God," who were the sons of Adam, during all the period of the ante-Christian era, and since Christ's incarnation until now. 7. Bishop Horsley, so eminent for his biblical, critical, and historical knowledge, gives it as his opinion, after full examination, that the "coming of our Lord, always refers to his final advent." (See Sermons 1, 2, 3, and 12). 8. The rule for interpreting the order of events in the vast scheme of redemption is given by the apostle Peter, "The Lord is not slack concerning his promise, as some men (premillenarians) count slackness. One day is with the Lord as a thousand years, and a thousand years as one day." "*Soon* and *late* are words," says Bishop Horsley, "whereby a comparison is intended of the mutual proportions of different intervals of time, rather than of the magnitude of any one by itself defined. . . . Thus, although the day of judgment was removed undoubtedly by an interval of many ages from the age of the apostles, yet it might in their day be said to be at hand, if its distance from them was but a small part of its original distance from the Creator of the world. . . . There is, again, another use of the words *soon* and *late*, whereby any one portion of time, taken

singly, is understood to be compared, not with any other, but with the number of events that are to come to pass in it in natural consequence and succession. If the events are few in proportion to the time, the succession must be slow, and the time may be called long. If they are many, the succession must be quick, and the time may be called short, in respect to the number of events, whatever may be the absolute extent of it. In this last sense, the expressions denoting speediness of event are applied by the sacred writers to our Lord's coming. . . . In the interval between our Lord's ascension and his coming again to judgment, the world was to be gradually prepared and ripened for its end. . . . And when the apostles speak of that event as at hand, which is to close this great scheme of providence—a scheme in its parts so extensive and so various—they mean to intimate how busily the great work is going on, and with what confidence, from what they saw accomplished in their own days, the first Christians might expect in due time the promised consummation. . . . And thus I have shown that our Lord's coming, whenever it is mentioned by the apostles in their epistles as a motive to a holy life, is always to be taken literally for his personal coming at the last day." (See Dis. pp. 8-10.) 9. Let it be further borne in mind that the great scheme of redemption or salvation—which in the abstract mean the same thing—is ONE, of which redemption or salvation through the coming of Christ as Jesus—that is, Jehovah the Saviour—to save the lost, is the beginning, middle, and the end. God gave Christ and Christ gave himself in the covenant of grace to be the Saviour of the world. As such, Christ was promised and prefigured, until, by the incarnation, he finished the work of atonement and ascended to heaven to perfect personal salvation in every believer, and will come the second time for the full and final salvation of all his completed Church. This second coming is, therefore, the next event to all living, so that no other coming or dispensation can intervene or obstruct our view in looking for it. 10. This leads to the remark that in God's view—to whom there is no past, present, or future, but one eternal now—the second coming of Christ stands in immediate and

inseparable relation to his first. 11. In like manner to the enwrapt vision of the prophets, this entire scheme appeared before them in its unity and continuity, so that their spiritually enlightened eye looked at once from its beginning in grace to its consummation in glory. 12. Such also is the aspect in which this scheme of redemption presents itself to the eye of enlightened faith, hope, and expectant, jubilant anticipation, and longing desire. 13. And let it not be forgotten by any that this Lord and Saviour, for whose glorious appearing we now joyfully look, though now we see him not bodily—as he himself forewarned us, and as the apostle Paul rejoicingly declares, it was “needful” and “better” for us, and alone consistent with his necessary presence and mediation, that we should not—yet believing in and realising his assured, actual, and spiritual presence with us, both personally, in his ubiquitous manifestation, and by his Spirit, we rejoice in him with a joy unspeakable and full of his anticipated glory. This faith and hope constitute the very essence of our Saviour’s farewell comforting discourse with his disciples, and, through them, with his people always, in which he now says, as it were, “I have now finished the work of salvation so far as it can be done upon earth, and now, therefore, I go to my Father’s house in heaven, there to continue and perfect it by my mediatorial and intercessory work, so that ye shall see me no more in the flesh, until I appear the second time unto all that look for me, to consummate the great work of salvation in your heavenly and everlasting glory. Nevertheless, I shall be always with you to the end of the world, in my spiritual presence and by my Holy Spirit to inspire your hearts, indite your prayers, exalt your praises, fill you with peace and joy in believing, and with all the fulness of the blessings of the gospel of Christ.” O that Christians would meditate more on the priestly office and intercession of our exalted Lord and Saviour, in his glorious character of High Priest of our profession, so as to be more identified with him, in all our reflections and in all our reading and meditations, and especially in our prayers, whether in the closet, in the family, or in the house of God; so that, on these solemn and interesting occasions, filled with all the fulness of his

gracious presence, we might be able to approach the throne of grace, not only with more pious confidence and boldness, but with more fervent, tender, and affectionate sympathy and confidence. 14. Finally, let us triumphantly say that our divine Lord—our life, our love, besides whom there is none in heaven and none upon earth that we desire—comes virtually with that glorious grace with which he shall appear the second time unto salvation, to every believer at the hour of his departure. The unmistakable promise, so miserably perverted by the fictitious and unwarranted expectation of a mere Jewish, earthly, typical, and preparatory kingdom here upon the earth, has been hitherto, is now, and shall be fulfilled, in all its comforting and happy experience to every true believing heart. “I am with you to the end—this day shall thou be with me in Paradise—I will guide thee by my counsel and afterwards receive thee into glory—I have prepared a place for you, and at the hour of death I will open for you the kingdom of heaven, and will receive you unto myself, that where I am, there ye may be also. And when thou passest through the valley of the shadow of death, thou shalt fear no evil, for I am with thee, and my rod and staff they comfort thee. To depart is to be with Christ.” (See James v. 7, 8; Heb. ix. 24, 26–28; x. 36, 37; Rev. ii. and iii.; 2 Cor. v. 8–10; Acts vii. 55–60; Luke xvi. 22, 23; Ps. xxiii. 46.) And as it regards the unhappy, miserable, infatuated, and ever to be lamented man, who dies in his sins, unpardoned and unrenewed, let it be solemnly remembered, that Christ will in the hour of death virtually come to him as the great and terrible judge—“Behold, the judge standeth at the door—behold, I come quickly—and the door was shut—and he stood speechless—for after death is the judgment, when we must all stand before the judgment-seat of Christ to receive according to our deeds done in the body, whether they be good or evil.” And so short will the time intervening between the sinner’s death and the sinner’s final actual judgment and destruction appear, that when that last day, the day of wrath, shall come, as Luther says, “Every one will say, ‘Lo, I have but just now died.’” O yes, it will be as the interval between conviction and sentence and execution to

the guilty culprit,—while to the righteous it will be like the seven years of Jacob's loving and hopeful toil for Rachel. "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me."

NOTE.—Since closing the article, we have met with a beautiful confirmation of the closing point, in Stier's Words of Jesus, vol. ix. pages 447–8, on the Epistle of James, v. 7–9: "St. James could in his day predict the coming of the Lord as at hand, and his word was soon confirmed. But after this *first typical* coming of the Lord to judgment upon Israel, the faithful always regarded the reserved and proper day of judgment and redemption, the *last* coming of their Lord, as near. When he shall come the second time. (See page 448.) It is the will of God that there should be a reality in the continual presentation of the coming of the Lord as near. Every generation should wait for his day, for to every generation and to every mortal, the Lord already comes in death. . . . Because, for wise reasons, the interval between death and the last day is concealed from us, and the day of our death is dark. The Scripture sets before us instead, the day of Christ's revelation as the bright goal of our expectations, and believers are generally, in the New Testament, (since the Lord's Parables,) those who wait for the Lord."

ARTICLE V.

Histoire de Jules Cesar. Par Sa Majesté Imperiale NAPOLEON III. Tomes premier et second. New York: D. Appleton et Cie., Libraires-Editeurs. 443 et 445 Broadway. 1865, 1866.
History of Julius Cæsar. Vols. I & II. New York: Harper & Brothers, Publishers, Franklin Square: 1865, 1866: pp. 463, 659, 8 vo.

The History of Julius Cæsar is but another name for the history of the change of the great Republic of Rome into that renowned Empire which embraced in its circumference the civilised world. Whether, at that particular juncture, there was a political necessity for such a change, is a question whose decision will not materially alter our estimation of the means by which it