

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 II.

THE FUTURE KINGDOM OF CHRIST.

Even to the coldest Thomas Didymus, not a bold and open infidel, the present question concerning the second coming of the Lord Jesus to this world, must possess some interest. All that reluctance may exist to believing any event on the faith of the prophecies which an infidel feels to believing any event on the faith of the Scriptures; intellectual pride may have peculiar possession of that part of our minds in which we delight to compare ourselves with weak and wild enthusiasts; the failure of past prophetic horoscopes may have led us to adopt an ultra Stoic calmness on all that class of subjects; yet if there is to be a second advent of Christ, and if that second advent is to be any thing more than a mere figure of speech, it cannot be unimportant or uninteresting to us. And there appears to be no way to get rid of the fact, hanging so boldly and visibly in the apostolic writings, that there is to be some sort of a second advent, but by bold and open infidelity. When Christ was ascending to heaven, in the presence of a great crowd of witnesses, there came two angels to them, as they stood with uplifted faces, gazing upon his form departing into the skies, and told them plainly, that in the same manner in which they had then seen him go away, *in that manner* he should come again to the world. That is itself enough. If that vivid scene stood alone on that point in the Scriptures, it would be sufficient authority for the awakening of the expectations of men. But that fact does not stand alone; corroborations crowd the writings of the apostles. One says he comes behind in no gift waiting for the coming of the Lord Jesus; and that his conversation is already in heaven from whence also he looks for the Saviour, the Lord Jesus Christ; and he beseeches his brethren by the coming of our Lord, as the most certain of events. Another beseeches his dear children to abide in Christ, that when

he shall appear, we may have confidence, and not be ashamed before him at his coming. Another affectionately exhorts brethren to be patient in waiting for the coming of the Lord, in imitation of the long patience of the husbandman in waiting for the early and the latter rain, and the precious fruit of the earth. And a fourth argues at length, to prove that the Lord is not slack concerning this very promise of his coming in the last days, as some men count slackness. It is admitted that these certain assurances of a second coming of the Lord Jesus to this world, may be construed to suit either the premillenarian theory—that the history of this world will be far from its completion at the second coming of Christ—or the post-millenarian theory—that the second coming of Christ is to be at the day of judgment.

The advocates of these theories, respectively, are so, because each think their theory best explains and crystallizes these facts. But there is no diversity of opinion, known to us, among men who accept revelation as the ground of their religious tenets, about the fact that there is to be a second coming, of some kind or other, and at some time or other. The names by which these theories are called are long, scholastic, it may be pedantic. They express very important divergencies of opinion—being perhaps, the extremes, between which, somewhere, lie the opinions of most thinkers on prophecy; and, in all probability, that truth of which no one needs to be ashamed.

But in the nature of the case, the particular interest of the present times in prophecy, exists on the premillenarian theory. For if that sacred golden age, the happy thousand years of the millennium, is to come in gradually, and slowly, and by human and visible instrumentalities, to spread its wings of holiness and righteousness over the world before the second coming of Christ, then that event is surely yet a great way off. There is visible at this time, among the nations of the earth, nothing whatever like the reign of Christ, spiritual or temporal. The reverse is nearer true. As wave after wave of relentless persecution rolls over Christians, they may rather look with meek and patient eyes up to the throne of God, and hope that the days may be shortened, and that they shall come to their end by the appearance on

earth of such a power as shall forever put a stop to earthly persecutions. There is, at this day, an atheistic triumph of iniquity, a free course and glory of the three unclean spirits of the Apocalypse, a power exerted by fierce, levelling, and irreverent theories, which entirely takes away from the study of prophecy any special interest at this time, on the post-millennial theory. We firmly believe that the world is growing not better, but *worse*, every year, and that on that theory, each succeeding year postpones still farther and indefinitely, considered as a sign, the coming of the Lord. But if that event is to "come as a snare on all them that dwell on the face of the whole earth," if it is to be "at midnight," if it is to be "at such an hour as men think not," if one object of the Divine Sovereign in this return to the world, is to show to the intelligent universe whereto the guilt of man will go, unrestrained by the fear of God; if another object is to display the disastrous and ludicrous failure of all human inventions, and to stain the pride of all human glory; and if that second coming is to introduce "the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began;" to bring in that manifestation of the sons of God for which the earnest expectation of the creature at present waiteth; and if the Lord, by his coming and his presence, whatever those may be, is to prepare this world for that golden age, which lies in lines of orient light, alike in the poetry of the Greeks, and the prophecies of the Hebrews; *then* we can see and feel a deep interest in the prophecies and their interpretations at the present time.

For the firm belief that the coming of Christ is to be pre-millennial, and is now sufficiently near to be shrouded in that obscurity in which the dignity of the divine government clothes the near times and the seasons, we offer the following arguments and considerations. We do not forget that there are two sides to the question. We think the arguments on the one side are more weighty than those on the other, and better explain the word of God. But we try to feel that modesty which is becoming; and which is taught by the example of DR. GEORGE BAXTER, even in those days of the giants, who incessantly inquired of

thinkers and readers, concerning the *slaying of the witnesses*; saying that he did not know where we were in the prophetic current of events, until he could fix that event, which he had hitherto not been able to do to his own satisfaction; and also by the example of the elder ALEXANDER, who in a review, late in life, of some book on the Prophecies, declared himself to be "waiting for further light." But, after all, we are compelled to feel that the authority of inspiration, pronouncing the encouragement of a blessing from God, on those who *read* and *hear* and *keep* the things written in that darkest and grandest of prophetic books, is paramount to all the "dicta of abstinence" of master minds on the subject. Prophecy surely would never have been written at all, if there were not purposes for which the study of it is profitable. We have not, we think, the wish, either to be immodest ourselves, or to reprove others for not being so. But we boldly claim the full right of our spirits to be acted on by the word of God without human mediator. We claim the right to see what we see; to think we see what we think we see; and to say we think we see what we think we see. We must have theories. They are experimental limnings of thought for inspection, correction, erasure, or confirmation. Let us endeavor to hold our theories without dogmatism; always distinguishing between the prophecies and our theories of the prophecies, and always remembering that our theories are to be established only by being proved to be the true sense of the prophecies as intended by the divine Spirit, and the same arguments in general by which the meaning of other Scripture is discovered. No man can tell at what time the key of the prophecies which are now so universally engaging the attention of thoughtful minds, will appear in the world. It may have appeared since the giant Baxter and the sage Alexander watched and waited for its coming. It may be some event of no great significance in the outward and secular history of the world; significant only in that deep and splendid language of symbols, and in that deep thought of heaven, of which the prophecies give us glimpses. It may have appeared in the journals of the day, even while these pages have been passing under the eye. It may be five, ten, fifteen,

twenty years off still. It is not for us—and we shall have to learn the fact—to know the times and the seasons. We believe that no theory of prophecy is refuted by the failure of pragmatic ascertainments of dates; for no theory of prophecy can be the correct one which does not leave room for that glory of God which accrues in the concealment of a thing. The German Bengel, (by the way a great millenarian,) placed the second advent in 1836; many in the United States, in 1843; Faber and Cumming, in 1864–5; Drs. Scott and Cogswell, in 1866. What of that? Does the failure to fix the correct dates of events, which events are clearly foretold, but the dates expressly concealed, affect the clear revealing of the events? Certainly not. It is appointed to men once to die. But there is a concealment of the day and hour of our death. Does this uncertainty about the time, lead any reasonable man to discard the theory that he will die in the latter part of his life, and ought to expect and prepare for the event? Certainly not. This may not be an exact analogy, but it will serve the purpose of one. We admit no argument as valid against the premillennial theory, drawn from the failure of former horoscopes; because precise dates are not revealed; and because there is a difference between events and their dates; and because in the very act of attempting to ascertain dates lay the error, it may be the only one, of these theories; and because the things prophesied of, not having occurred in the past, cannot prove that they will not occur in the future; but only eliminates the past from the problem, and shuts us up to the future.

We shall assume for the present, that it is the habit and genius of prophecy to mingle every where certainty with uncertainty, just as in the book of the years of unfolding time, a white leaf alternates with a black one in every diurnal revolution. We claim that the uncertainty attending the hour of the expiration of a period, does not prove any uncertainty concerning the *length* of that period.

We therefore take the well-known expression—“a time, times, and the dividing of time,” “forty and two months,” “a thousand two hundred and three score days,”—frequently occurring in

both Daniel and Revelation, and indicating by its occurrence in those two books alone, that the periods of time in them are to be interpreted by the application of the same symbols—to mean twelve hundred and sixty years. This is on what is called the *year-day* principle. We cannot but accept this principle as one as well established as anything in the language of symbols has often been, or is likely to be.

The second chapter of Daniel, containing that great symbolical and historical image, with its different parts of gold, silver, brass, and iron and clay, and the stone cut out of the mountains which broke them in peices, is one map of earthly history, grouped under different periods of successive universal empires.

The seventh chapter of Daniel, containing the rise of the symbolical beasts from the sea, and the throne of the divine Son of man ultimately reigning over them; is another and parallel map of the same history, similarly grouped under universal empires. These two chapters appear to relate to the fortunes of the WEST. The eighth and the eleventh chapters of Daniel have probably the same species of parallelism with each other; and we understand them, together with the sequel of the great prophecy in the latter chapter, which extends through the twelfth chapter, to relate in like manner to the history and destinies of the EAST.

As there are four principle chapters of unfulfilled prophecies in the book of Daniel, so there are four principal chapters of unfulfilled prophecies in the book of Revelation. And the idea is advanced, and seems eminently like truth, and probably is such, that there is the same kind of parallelism between the two couplets of prophetic chapters in the Apocalypse, the eleventh, twelfth, thirteenth, and fourteenth, that there is in Daniel.

There may not be sufficient evidence at this time to establish this parallel in the Revelation. It seems difficult to distinguish the history of the East from the West in the gorgeous symbols of that sublime book. Yet it would not be surprising if the light of advancing years should establish this theory of parallelism as truth; that not only does each chapter repeat the foregoing one on the same department of history, but that the one book of

prophecy repeats the other book; and that the visions of the seer of Patmos are rehearsals of those of the sage and prophet of the Ulai, five hundred years before, with an ever increasing number of bright and significant points in the picture, as an ever increasing number of stars appear, in strange and awful glory, in the skies, as the hours of the evening advance.

We approve those interpretations which find the PAPACY in the LITTLE HORN which rises among the kingdoms of the Roman Empire, Dan. vii. 24; which is diverse from the first set; which subdues and supplants three kingdoms; which speaks great words against the Most High; which wears out the saints; and thinks to change times and laws; and we firmly believe that that symbol describes that thing with a sublime and startling accuracy. In that prophecy we first meet with the great prophetic period: "and they (the saints and the times and the laws) shall be given into his hand until a time and times and the dividing of time." Dan. vii. 25. We have this same period mentioned in the twelfth of Daniel, in a prophecy which, if our theory of classification holds good, relates to the affairs of the East, as this in the seventh chapter does to those of the West. The great periods of the depression of true religion are of the same length in both. Their being of the same length does not prove, it is admitted, that they cover the same date and have their beginnings and ends at the same time. One may begin twenty years before the other, or any other number of years. That only proves that it will end the same length of time before the other that it began. And yet the repeated parallelism of the East and the West, in the mind of the Spirit, both in the book of Daniel and in the Apocalypse, their being woven together as alternate scenes in both these sublime books, and the same period being the duration of the great oppressors in both regions, does raise the probability, that the periods, East and West, begin together, and end together. There are also interpreters who think that it is requisite to the vast importance of the particular occasion, that the crash of the downfall of the great enemy of Christendom in the East, and the crash of the downfall of the great enemy of Christendom in the West, should occur at the same moment.

We frequently meet the same period in the Revelation. The time of the treading of the court of the temple under foot by the Gentiles, in the eleventh chapter of Revelation, is "forty and two months." The time during which the two witnesses prophesy in sackcloth, in the same chapter, is "a thousand two hundred and three score days." The time during which the woman is nourished in the wilderness from the face of the serpent, in the twelfth chapter, is "a time, and times, and half a time." And the time during which the fearful beast with seven heads and ten horns and ten crowns, was to continue in power, was "forty and two months." These are obviously the same period of time variously stated, in days, or months, or years, to confirm, to illustrate, to explain each other. A thousand two hundred and three score days is just what forty two months would make, reduced to days. And forty and two months are three years and a half, reduced to months. Now, as has already been hinted, it is not so much the duration of those great periods in which the history of the world is grasped by the mind of the Spirit, which is to be concealed by the wise reserve of prophecy, as their precise terminations. It is the "times and the seasons." So that it is but reasonable to suppose that some means have been employed by which to let fall on the earth a measuring line for this period so often used in the Scriptures. Is there not commonly some clue given to dark prophecies? Is not the number given as that of the name of the apocalyptic beast, Rev. xiii. 18, such a clue? Is any reason to be found in "the glory of God to conceal a thing," in the wise reserve and dignity of the inspiring Spirit, against the probability of such a clue? Is not the hiding of the beginnings and endings of these periods a sufficient darkness on them, to answer all the purposes of darkness? And does not the concealment not only of the times and seasons of the beginnings and endings of great periods, but also of the very length of those periods themselves, amount to a denial of all revelation in the prophecies, and thus prove suicidal? We therefore think it rational to suppose that a measure of the great prophetic period should have been given us in the Scriptures. We find that measure in the seventy weeks of Daniel. They are the time

between the giving of the prophecy and the crucifixion of Christ. That time was four hundred and ninety years. That proves that one of those weeks was seven years; that a day is the prophetic symbol for a year; and the accomplishment of one of those Old Testament prophecies, which stands fully and fairly in the midst of the others, shows the rule by which they are all to be interpreted, gives the clue of the dates, and is the voice of the Holy Spirit saying in terms as plain as ought to be expected to be employed: the days in some prophecies are the same kind of symbols as the days in others; they are all days for years; and just so certainly as the event has proven that it was four hundred and ninety years till the cutting off of Messiah, just so certainly has the establishing of that measure fixed the great prophetic period at twelve hundred and sixty years. We confess that we have never been able to see a defect in this reasoning. We therefore hold it to be conclusive. We embrace therefore the *year-day* principle. We apply it to both couplets of prophecies, in both books; conceiving that the event has established the fact, beyond dispute, in other days; and that that event was of so centrally momentous a character, the bringing in of everlasting and vicarious righteousness, that it was most suitable and becoming to be used as a standard measure of time, during which other great events would happen on earth, marking the steps of the progress of that everlasting and vicarious righteousness, to its rightful triumph over the race of fallen man.

Without presuming to shut out future light, and without assuming a positive tone, which is wholly unbecoming on the subject, we confess that we are inclined to think it an entirely settled point of interpretation, in reference to the couplets of prophecies in both books, and in reference to the temporary triumph of the foes of Christ in both quarters of the world, that the great prophetic period is as certainly twelve hundred and sixty years, as the time from Daniel to Christ was four hundred and ninety years; that a day means a year in all these prophecies, if it means a year in any of them; and that the event has already proved that it means a year in that one of them which was first fulfilled, and which was therefore best adapted to be made a standard of measurement for the others.

Of course, then, the question when this period of twelve hundred and sixty years commenced, has fallen to be much discussed. Certain interpreters have fixed the foot of the ladder of time at the decree of the emperor Phocas, in the year 606, constituting the Pope of Rome universal bishop. They claim that that decree gave the saints, and the times, and the laws, into the Pope's hand, according to the prophecy. With this decree they claim that the retirement of Mahomet to the cave of Hera, to compose the Koran, coincided; and that that was the era of beginning of Islamism, the great enemy of Christianity in the East. Yet there is far too much "easy facility" about this coincidence; and not that darkness of birth which attends realities from the hand of God. We have never seen either satisfactory proof that the retirement of Mahomet to the cave was the great era of the commencement of the Eastern imposture; or so much as good reason to think it was an era at all in his public life. Probably it was the beginning of a serious purpose of imposture on his part, but hardly his entrance on such career; or if so, hardly a step in such career of sufficient importance to be the era of its commencement. As to this decree of the emperor Phocas, there is not wanting an amount of uncertainty about it. Mosheim tells us that it is stated "solely on the authority of Baronius, for no ancient writer has given such testimony." But he quotes Anastasius and Paul Diaconus for statements nearly equivalent; that Phocas, disliking the bishop of Constantinople, decreed that primacy to the bishop of Rome which had hitherto been claimed by him of the Byzantine capital. And what "was intended as a compliment, was *artfully construed* into a grant of unlimited power," as is keenly remarked by the translator, touching the matter.

There is a part of the great chronological series of seals, trumpets, and vials, generally admitted to refer to Mahomet and the Saracens. It is in the ninth chapter of Revelation; and begins with the falling of a star from heaven to earth. In that place, it is said that men should be tormented by that power for "five months." It is concerning this latter prophecy of the Saracens, that the elder Alexander, not a follower of either opinion, in an article in the *Princeton Review* for April, 1847, says:

“There is nothing more remarkable in this prophecy than the precise agreement between the time specified and the actual progress of the Saracens upon the *year-day* principle. For commencing the calculation from 612, when Mahomet first published his pretended revelations, to the year 762, when they received the first effectual check in the south of France, is a period of exactly 150 years. And then occurred another event, which had a greater effect in putting a stop to the career of the Saracens than the victories of Charles Martel; which was a division in the caliphate. In the year 750, the family of the Abassides were supplanted by that of the Ommiades. The deposed caliph fled to Spain, and *there* was acknowledged as the true caliph, while Almanzor kept possession of the East; and in this very year, 762, laid the foundation of a city on the banks of the Tigris, which became the capital of the East. From this time the conquest of the Saracens ceased. ‘The locusts,’ as Daubuz remarks, ‘took their flight from Christendom.’” This is the calm thought of a wise man, with hardly sufficient partisan inclination to any school of interpreters, to admit that there is a certain and ascertainable sense in the prophecies at all. He gives us a wonderful confirmation of the time which has been agreed upon for the rise of the Mahometan imposture in the minute prophecy. We see no reason for pitching upon one period in the minute prophecy, and a different period in the larger prophecy, for the same event. Probably the fulfilment of the one in the past is intended to guide us in understanding the other.

Many students of prophecy have been struck by the exact fulfilment of the minute prophecy. The power which was to last “five months” lasted exactly one hundred and fifty years, or five times thirty days, putting a day for a year. We pretend not to fix dates; for, as has been said, we believe that God has cast particular shadows over their edges. We think the passing by of 1866 without witnessing the absolute fall of the Pope and the great Mahometan power of the East, proves that the era of their origin was not 606. We see not that it proves anything else. We believe that the shadows of divine reserve have already gathered around both these powers. We are unquestionably

near their fall as a prophetic question. The attentive observer will, we think, agree that the shadows of doubt have almost departed from them considered as questions among the great powers of Europe. Admitting that the precise lapse of the times is reserved in the hands of God to check human presumption, we yet make no doubt, on the other hand, of the presence of the element of time and date in the prophecies. We yield to post-millenarians that the inspiring Spirit does not mean to make us *mad prophets*, but meek interpreters, and we claim that he does not mean to make us blind neglecters. If we were going to fix—as we are not—any time for the placing of the foot of the great period of twelve hundred and sixty years, it would not be 606. It would be 612; because that was the period of the commencement of the Mahometan power, in one prophecy which has already run its course, and proved the date to be correct. *Further than this*, we have no sympathy whatever with the post-millenarians, for which the reasons will be given further on. Good men there have been, but mistaken ones, who fixed the second advent at 1843, others at 1866. Their dates were erroneous, and they were mistaken in supposing that they had any vocation to fix precise dates at all. We go no further than this in making sport of them. That we have never yet died, does not prove that we shall never die. The delay of the Flood and the mistakes which good and believing men might have made concerning the time of its coming, did not prove, save to the prone sensualist, that it never would come. The taunting question spoken of by the apostle Peter, “Where is the promise of his coming?” does not disprove his coming. There is nothing like implied censure upon the prophet Daniel that he knew “*by books*” the time of the lapse of the captivity.

When it is affirmed to be the glory of God to conceal a thing, we understand it to refer to the knowledge of those minute circumstances which would make men enthusiasts or fanatics. Such confident familiarity must be offensive to the awful dignity, the intellectual reserve, the dislike of impertinent gaze and inspection, and the preference to work out his own eternal counsels, concealed from shallow and short-sighted mortals, which we

must ascribe to the Holy Spirit of God. It is not for us to know the "times and the seasons;" those minute periods of events, and their happenings, which would if known remove the restraints, the boundings, and the governings, which ignorance of the future imposes on men's spirits; and cause bewildering lunacies of prophetic interpretation to spring up, of which the world has had examples in many lands and in many ages. Judging from the dealings of divine Providence with every individual man, in concealing from him his own future, the cloud which now hangs over the future of the world, together with the wide spread expectation and inquiry excited in thinking minds, is best for the mind of man, and most in accordance with the divine reserve. But that there will be great and sore trials of the faith of his saints, by the long delay of his second coming, we gather from several places, especially from his significant question in the parable on perseverance in prayer, where he says: "When the Son of man cometh, shall he find faith on the earth?" That neither this delay, for the trial of his people's faith, nor the reserve of the day and hour and minute circumstances, for his own secret knowledge, nor the failure of all attempts at fixing dates exactly, disproves his second coming itself and does not disprove any theory of it; but does merely fulfil those Scriptures, which speak of its coming at an unlooked-for hour at last, we do fully and firmly believe. The divine shadow has already touched us. At least we are in its penumbra. Whatever may happen now, on any month and year, with regard to those powers, and realms, and empires which constitute the subjects of prophecies, will in all probability be in the direct course to the consummation. It may not be intelligible to the slumbering world. It will be a part of the progress of the doomed powers to their doom, and of the progress of events to their long forespoken ends, and of the purposes of God to their accomplishment.

The overthrow of the Papacy and Mohammedanism—and WHAT THEN? We shall attempt to answer as the Scriptures appear to us to teach, irrespective of the sneers of men, irrespective of all questions of power, or of the mode, or of the practical road from the present to that prophesied of; being confident that what God

has said he will do, that he can do, and has known forever that he can do; and that his resources are as much above man's conceptions as is his omnipresence, or any other of his natural attributes.

In the great image in the second of Daniel, gold, silver, brass, iron, are symbols respectively of the four universal empires of ancient history, from early Assyria to the latest Roman ages. These symbols are solid material substances. Then a stone cut out of the mountain without hands smites and destroys this image. And the stone miraculously increases, and fills the whole earth. This smiting of the upper parts of the image by the stone, is interpreted to mean that "in the days of those kings, shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

In the old spiritualizing modes of interpretation, this kingdom of the stone was the *Church*. We believe this interpretation to be contradictory to the fundamental laws of symbolical language. That is a language in which one thing is expressed by another analogous to it. There seems to us to be no analogy whatever between the grace of God in the hearts of men which constitutes the Church, and a stone which crushes the civil and political kingdoms of the world. We believe there are already signs clearly visible, that that interpretation does not satisfy inquiring spirits. The Church is the most spiritual of things. This symbol, the stone, in which the old spiritualizers profess to find a prophecy of the Church, is the most material of things. The very declarations of the Lord Jesus himself—one before Pilate, that his "kingdom is not of this world," and one that the kingdom of God "cometh not with observation," but is "within you"—do themselves plainly show that the kingdom of God of the Gospels, and the kingdom of God of the Prophecies, are *not* identical. The kingdom of the prophecies *is* of this world. It appears in the series of the kingdoms of this world. It is their successor. It is their successful rival. The weapons of the warfare of the Church are not carnal. Those of this kingdom are so. It breaks in pieces and consumes other temporal kingdoms.

We are led to the same results by the parallel prophecy in the seventh chapter of Daniel, where a series of wild beasts arise amid the striving winds upon the sea, as a new set of emblems of the four great ancient monarchies. After the terrible Roman beast, and the little horn upon his head, representing the papacy with ghastly accuracy "with eyes like the eyes a man and a mouth speaking great things," "thinking to change times and laws," and "wearing out the saints of the Most High," and having them given into his hand during the oft repeated prophetic period of a "time, times, and half a time," the vision still looks to the future to see the kingdom of God of the prophecies. The kingdom of God of the Gospels, the Church, was then six or seven hundred years old. But the kingdom of God of the prophecies was to be erected upon the ruins of the papal apostasy and usurpation, and after that had had its long career. Unless, then, that prophetic interpretation which sees the papacy in this little horn, and which has the consent of a greater number of scholars than perhaps any other in the whole circle of prophecy, is itself a mistake, the kingdom of God of the prophecies comes after the papacy; and cannot therefore be the Church, which was long before. In those late days, the political judgment throne is erected. Upon it sits one whose right to occupy it grows out of his eternal years, "the Ancient of days." Righteousness, under the symbol of "a garment white as snow," clothes Him. His justice shines from a "a throne like fiery flame"—"wheels as burning fire," and "a fiery stream issuing and coming forth from before him." His power is seen in the thousand thousands that minister to him, and the "ten thousand times ten thousand" who stand before him. A sentence of fearful justice is executed. The beast which bears the papal horn is given to the burning flame. The power of persecution, that power so contradictory to Christianity, is crushed. Then the Son of man comes in the clouds of heaven, in which manner his coming is so often spoken of; he appears before the Ancient of days, and there, by a just decree of that political judgment, HE receives "dominion, glory, and a kingdom, that all people, nations, and languages, should serve him." "His dominion is an everlasting

dominion which shall not pass away, and his kingdom that which shall not be destroyed." We of course have no disbelief that the Church is a kingdom of Christ; its crown one of the most glorious of the many crowns he wears. But to make this late kingdom the Church, is to confound all sober distinctions of character, quality, and date, among the things in the prophecies. The grand old word of the seventeenth century, whatever they meant by it, FIFTH MONARCHY, is the correct one; a fifth universal monarchy, successor of Roman, Greek, Persian, and Assyrian; in which political crimes shall be judged and punished, political justice done, the wild political intoxications of men sobered; in which he will be King on earth who has long been King in Zion; who then first, in the full sense of the grand words, "shall sit upon the throne of his father David."

There are other prophecies in the Old Testament which show the real nature of the kingdom of Christ, which we have not space here to bring together. We mention the second Psalm as a specimen. The old interpretation which spiritualizes the *breaking of God's enemies with a rod of iron, the dashing them in pieces like a potter's vessel, and their perishing from the way when his wrath is kindled but a little*; and makes them describe the operations of that truth and grace which come down like the dew upon the mown grass and as showers that water the earth, is so utterly unsatisfactory to any spirit of faithful interpretation that it cannot be necessary to argue it. *How could a real and literal kingdom be affirmed, if it is not by such images?* Of course great splendor of the Church is bound up with this kingdom of political justice. In the Old Testament prophecies, the two combine in the images to a great extent. In the book of Revelation, we have symbols of purely civil power; as "the man child who was to rule all nations with a rod of iron," Rev. xii. 5; "one like the Son of man seated upon a white cloud, with a crown of gold, and in his hand a SHARP SICKLE," Rev. xiv. 14; and the WORD OF GOD with vesture dipped in blood, followed by armies in white, going to rule with a rod of iron, treading the wine-press of the fierceness and wrath of Almighty God, with KING OF KINGS and LORD of LORDS written upon his thigh. Rev. xix. 13.

And then we have purely religious symbols; as the temple of God, Rev. xi. 1; the woman in the wilderness, Rev. xii. 14; the Lamb on Mount Zion with his elect, Rev. xiv. 1; the temple filled with smoke from the glory of God, Rev. xv. 8; the censer cast into the earth, Rev. viii. 5.

Amid these two kinds of symbols, civil and religious, in the four chapters of parallel prophecies, we have frequently the same period, "a time, and times, and half a time," or its equivalent in days or months, given as the time of the duration of the enemies both of a pure Church or a just State. There are many probabilities that these prophecies are parallel to those in Daniel, which need not be given now. We have glanced at what is to follow the overthrow of the Church's enemies, in those prophecies. Let us now go to the Apocalypse to find what is its response to the same question.

We could never see any adequate reason for Dr. Henry More's celebrated scheme, that the messages to the seven churches of Asia Minor are descriptive of seven consecutive periods of time, or different ages of Christianity. There is also a learned note in Stier's Words of Jesus upon the same principle. We see nothing whatever to prove these messages to be chronological. The contrary appears clearly stated. The apostle was directed to write "the things which are," and the "things which shall be hereafter." The "things which are," extend through the third chapter. Then he is called at the commencement of the fourth, to go through an open door into heaven to see the "things which must be hereafter." These marks of time appear in the text itself, and seem entirely decisive that the seven messages are present things, and what are beheld after the seer goes through the open door in heaven are future things.

With the latter division, the future things, our present concern is. The scheme of the whole book is very grand. There is one rolling series of sevens; these seven messages to the churches, with their seven golden promises to him that "overcometh," embracing the things that are. There are three rolling series of sevens, only every seventh till the last, unfolds itself into the next series. The seals are opened one after another, to

the seventh, which contains the seven trumpets. Then the trumpets are sounded one after another, till the seventh, which contains the seven vials. Each seventh is expanded, for more distinct illumination, into seven subdivisions. All the trumpets spring out of the seventh seal. All the vials are poured out in the time of the seventh trumpet. According to this plan, every seventh goes to the end. The seventh seal embraces trumpets and vials to the end. The seventh trumpet embraces all the vials to the last. The seventh vial is the last subsection of trumpet and seal. So the last yard of a mile, and the last foot of that yard, and the last inch of that foot, all go to the end of the mile.

The contents of the little book are probably complete sections of the great period, cut through and through longitudinally, for clearer and better light, from different points of view, and in connexion with the different matters of interest comprised in it. But the general plan is that of rolling sevens, each seven rolling out into subdivisions. When the seventh seal is opened, the first seventh of future things, there are "voices and thunders, and lightnings, and an earthquake," to denote those tremendous civil and social convulsions, perhaps also natural ones, which all prophecy teaches to precede the consummation of God's patience with the crimes of the world. The series of trumpets then begins, giving a more minute map of the period of the seventh seal. It rolls on to its seventh in turn. And when the spirit of prophecy arrives at a point at which the consummation may be made visible to human eyes and audible to human ears, then "there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of the Lord and of his Christ, and he shall reign forever and ever." Rev. xi. 15. This is the same thing of which Daniel speaks. The remarks there apply here also. Here is a definite answer to the question, after the overthrow of Christ's enemies, WHAT THEN? We answer that then the kingdoms of this world will become the kingdoms of the Lord, and of his Christ. We are under no obligation to explain what or how it is all to be, as if we were God's counsellors. We are often amazed at the easy triumphs of the post-millenarian

writers, because others cannot explain all the *minutiae*, and solve all the difficulties their fruitful imaginations can invent, in connexion with the sublime cosmogonies of the prophecies. They require that we should have the wisdom of the Creator ourselves. But He can solve them, if we cannot; and so will he do beyond all controversy, if he has so said, even though it may involve the calling down of the twelve legions of angels who were not called down at the crucifixion of Christ. We pause not now to argue with schemes which make the kingdoms of this world becoming the kingdoms of the Lord and of his Christ, a figure of speech to be explained and attenuated away, or spiritualized into certain ecclesiastical happenings, which will still leave the world a prey to tyranny, to injustice, to fanatic phrensy, and to atheistic falsehood. We say emphatically that we trust not such interpretations.

The seven vials spring out of the seventh trumpet, in turn, to furnish a map of the last spaces of the prophetic period, on a more distinct and minute scale. When the seventh vial was poured out, there came a great voice out of the temple of heaven from the throne, saying, *IT IS DONE!* The trials of the faith of the saints; the tolerated triumphs of the persecuting, the ungodly, and the atheistic; the dark, deep, wise delays of the coming of his power, are *DONE*, for that time at least, and for a long and blessed season after that. There is then another account, parallel of course, but, like other prophecies, filling out the matter more thoroughly by each succeeding repetition, to that which occurred at the seventh trumpet: "There were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. xvi. 18-21. This is a still fuller

and more minute description of the scenes and events at the end of the period. Then follow three gorgeous chapters, containing the drama of the destruction of the great enemy of the saints, here called Bablyon: the seventeenth, the eighteenth, and the nineteenth. The saints of God come out of her, as from a great edifice on fire. The kings of the earth witness the ascent to the skies of the smoke of her burning. The merchants and ship-masters sit on shore, and lament her fate; but in terror, lest the devouring flames should seize them also. God's holy prophets and apostles rejoice over the long delayed, but now fully, thoroughly, signally paid retribution. The *blood of the saints* was found in her. (Let all persecutors beware, and pause, and repent.) There is a great song in heaven in praise of the righteous and omnipotent dominion of the long insulted and defied, but faithful and true Lord God. Dark crimes covered over with the adorning robes of success, now assume their true and real shape.

Then goes forth, with vesture dipped in blood, that splendid and terrible personage, the Word of God, THE KING OF KINGS AND LORD OF LORDS; to smite the nations with the rod that goeth out of his mouth; to rule them with a rod of iron; to tread the wine-press of the fierce wrath of God; to spread a supper on the flesh of kings, captains, and mighty men, for all the ravenous birds under heaven; to take and to destroy the beast and the false prophet, and cast them into a lake of fire burning with brimstone. Then follow the binding of Satan, the enthroning of the saints, the first resurrection, the millennium or golden age of Revelation; and then the judgment; the new heavens and earth; the golden city, the New Jerusalem; and the other unspeakable splendors of a blessed and holy eternal state.

These things furnish a more complete picture of the taking of the kingdom by the divine Son of man than that in Daniel. They are placed under the same limitations of time. The same period is constantly referred to in both. We have not a word to say on the questions on the mode and circumstances of the expected coming of Christ, whether it is to be visible or invisible; or about the first resurrection, whether it is to be literal,

figurative, or spiritual; or about the reign of the saints, whether temporal or ecclesiastical; or about the thousand years, whether to be taken on the *natural day* principle, or on the *year-day* principle. All we have to say is that these are to be interpreted so as to be SOMETHING, and not so as to be NOTHING.

This is a fair occasion to state our objections to what are called post-millenarian views of prophecy: 1. They seem to us to strip the prophecies almost entirely of the deep moment and joyous importance which holy beings on earth and in heaven attach to them. One writer does not know, in shameful discredit of God's word, but that the Millennium has been long going on!! 2. These views seem to have their roots in an unwillingness to be caught too implicitly relying on the word of God; for fear that doing so will expose them to ridicule for the failure of their trust in God, as it is evidently believed that many good but misguided men have been caught heretofore; forgetting that men's horoscopes have failed, because they intruded into "the times and seasons" which belonged not to them; and that there is less intellectual pride, and probably less sin, in a mistaken horoscope, than a cold disdain of God's voice in prophecy. 3. Post-millenarianism subsists upon ingenious difficulties stated in the way of our being able fully to conceive the *manner* in which the Almighty will reconstruct the moral universe in the millennium. Such difficulties may be set on foot in relation to the work of the Holy Spirit on the hearts of men; in reference to the concurrence of the divine will and the human will in the divine decrees; in reference to the union of two distinct natures in the one Person of our divine Redeemer, and many other points. They are not really of a great deal of weight. 4. We object to that attenuating process by which the prophecies are made mere figures of speech, spiritualized, or converted into oracles more slippery and illusory than the Delphic; so that they may mean that which would not be recognised, if beheld in fulfilment before our eyes on earth around us. The prophetic language is the language of symbols, but not of jugglery. To check human presumption, the symbolic veil is employed; it is not intended to conceal the uncertainties of the divine plan, as

many seem to suppose, but to repress profane curiosity. There are inspired interpretations of many symbols: the four metals of the great image, in one chapter of Daniel, and the four beasts in another, are explained to mean the four universal empires. They are not spiritualized away. The meretricious woman in scarlet and purple, in the Revelation, is explained to mean "that great city which reigneth over the kings of the earth." Rev. xvii. In these and many other inspired specimens of the solution of prophetic symbols, we do not discover the attenuations of the spiritualizing process. States as well as Churches, we believe more frequently than Churches, are the subjects of prophecy. Some of the most fearful of the retributions of the reigning Son of God, when he shall come into this world for purposes of retribution, are to be upon apostate and persecuting States, as the companions of apostate and persecuting Churches. It will be a most instructive chapter to the student of the history of prophetic interpretation, which records those theories in which men argue from the uncertainty of *times* and *seasons*, to the uncertainty of the symbols and the things themselves; and from the cloud around about the *edges* of events, to a cloud of uncertainty around the *great principle* of the divine fidelity in fulfilments itself. We may derive light upon the fulfilment of prophecy in future from the fulfilment of prophecy in the past. Prophecies, symbolical and literal, by Old Testament prophets, and New Testament prophets, have been fulfilled in the past. A virgin has conceived and borne a son. Babylon has been judged for her conduct to God's people. Egypt, Tyre, Dumah, have received dooms prophesied. A coming of Christ has occurred at the destruction of Jerusalem. Stars symbolical have fallen from heaven. Locusts have gone forth. White horses with crowned riders conquering and to conquer, black horses with riders bearing scales, and pale horses with Death as their riders, have gone forth on the earth. We make bold to affirm, that so far as clear interpretations have been given to the prophecies of the past, we do not, on any theory, find any confirmation of the modern post-millenarian theory of attenuation, of spiritualization, and of the annihilation of the clear sense of words and

symbols. We call in as a witness to this fact, that whole excellent and readable volume, Keith on the Prophecies. On one single point does this retrospect appear to diminish the meaning of the unfulfilled prophecies: A coming of Christ is prophesied of in connexion with the Roman and New Testament destruction of Jerusalem. There was at that time, that has been recorded, no visible appearance of the awful Judge to that people. But it is a question by no means settled, whether that is, or is not, one of those perpetual prophecies which repeat themselves time after time, after the manner of the foretellings of common principles in the moral government of God; and whether or not the first of its fulfilments did not leave some circumstances untouched, which will yet appear with more and more perfect accuracy, every time it repeats itself, till every jot and tittle is made good. And even if this be not conceded, the tremendous wrath upon that people at the time of that prophecy and that generation, including the deep and tremendous subversion of their state, does not seem, by any means, to make nothing of the coming of Christ to the world hereafter, "to judge and make war."

The fall of the power of the Pope, and the fall of the power of Turkey, the representative of Mahomet on the field of the old Roman empires, are the signs in every prophecy of the coming of God's justice to the world. Since the recent departure of the French bayonets from Rome, there has been strong temptation to a thoughtful mind to remember the forespoken and infallible doom of that hoary iniquity. And whatever the powers of Europe may combine to do, in the way of support to him, their so-called "Holy Father," when the time of God comes, their resolvings and their doings will be as the chaff of the summer-threshing floor which the wind driveth away. And he who looks back to the times of Gregory, and Hildebrand, and Borgia, when Europe trembled at bulls, interdicts, excommunications, when popes dethroned kings, set their feet upon the necks of princes, kept emperors waiting for days for audience at their doors, or made them hold their stirrups as they mounted their steeds of hypocritical pride, will probably feel that the pope is already little better than fallen. And he who remembers how Europe trembled when

the countless hordes of the Grand Vizier Kara Mustapha besieged Vienna in the *latter part of the seventeenth century*, just before the coming of William of Orange to the throne of England; and would have taken it, but for John Sobieski and his Poles; and then remembers how foreign bayonets propped the Moslem throne in the late Crimean war; and how soon the Russian Czar *would*, and how easily he *could*, make Constantinople once more the capital of a Greek Empire, but for the jealousy of Western Europe; will be apt to think the same thing in relation to the power of the Turk. "From the barren plains of the North"—they are the words of a public journal since our article was begun, commenting on the New Year's speech of the French emperor—"the bearers of the Cross are nearing those confines which shall bring them face to face with the glitter of the Crescent, and the purple waves of the Golden Horn. The fateful problem of that supremacy against which England and France have so sedulously fought through the agencies of war and diplomacy for many decades, will, if the omens be true, be decided ere long in the advance of Russia upon Turkey. Even now, as in a prologue to a coming tragedy, the issue is made with the Ottoman power by a band of hardy Greeks. And when the long deferred fall of Islam shall be at hand, and the Russian Cossacks shall swarm to the work that ceased for a while at Sebastopol, there will be time for his imperial majesty (of France) to declare in another prophetic enunciation from the Tuileries, that the hopes with which he entered the year 1867 have been baffled and destroyed, and that the revenges that come from battle and its results must again compass the ends of empire and nationalities." *New York News, January 12.*

We learn from the Holy Scriptures that when our Lord Jesus Christ last left this world in the body, he was then received by the heavens, "until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii. 21. There are, then, RESTITUTIONS to be expected at his coming. The earnest expectation of the creature waiteth for the manifestation of the sons of God. The creature itself shall be delivered from the bondage of corruption

into the glorious liberty of the children of God. The material world implores the coming of its divine Restorer, to deliver it from many an evil spell and charm of miasm, infection, contagion; and from many an evil spell and charm of sterility, barrenness, thorns, weeds, and briers; and from poisonous insect, and venomous reptile, and fanged serpent.

The social world implores his coming whose right it is to rule, that persecution may at length have a law imposed upon it: Hitherto shalt thou go, and no further, and here shall thy proud waves be stayed; that the power of tyranny may be broken, and the teeth of malice be extracted; that the voices of depraved numbers, whose passions have been artfully inflamed, may not be erected into a standard of eternal right; that men may recognise the chalice haunting their own lips, in the hand of Nemesis, which they have spent a life-time in preparing for the lips of others; that a set of principles may not be exalted to the skies, as the principles of the brave, the good, and the wise, in one century, if they succeed, and the same set of principles be condemned to the abyss, as the principles of the base, the evil, and the fools, in the next century, if they fail; that one man may not waste and pine in captivity, in one place, for the same acts, the same principles, and the same spirit and intentions, for which another sleeps in unrivalled earthly glory in another place; that it may be clearly seen, to the conviction of all intelligencies, that the end does *not* justify and sanctify the means, and change them from crimes to good deeds, even though the end were a real good, and not selfish and in contravention of the good of others; that there may at length be some other standard of social justice exhibited to the eyes of the nations than that power founded upon mental darkness and passion; that the Moral Law of God may have full leave to throw its cords over kings, realms, states, conclaves, armies, populaces, as well as individuals; that the voice of truth may at length find instant response in heaven; that the prayers, and the tears, and the blood of down-trodden innocence, with whom there is no other helper, may come up to the ears of the Lord God of Sabaoth.

The religious world implores his coming, that he may, with

unerring judgment, discern between the righteous and the wicked, between him that serveth God and him that blinds himself with the delusion that the indulgence of unbridled malevolence, is the service of God; that he may depose those who "say they are apostles and are not; that he may apply a faithful test to that which says it is gospel but is not; that he may know and acknowledge his own people, and his own truth, and his own grace, to the reprobation of all counterfeits; that he may apply to the touch of the Ithuriel spear to Satan even under the transformation of an angel of light; that he may try the spirits, whether they are of God, or are of the many false prophets that have gone out into the world; that he may convict of apostasy all sects, sections, churches, theologies, associations, synagogues, parties, and partisans whatsoever, who have disobeyed the authority of pure and simple revelation, and have followed the contrary humanities, or the contrary ferocities, prompted by the unclean spirits which come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; and judge them, as may become his kingly dignity and authority, for disloyalty to the King in Zion, while he was *but* King in Zion, and before he had taken unto him his great power to be King of the kingdoms of this world. We join our humble voice with the voices of the material, the social, and the religious world: Even so: Come Lord Jesus; and come quickly.

ARTICLE III.

THE CHRISTIAN'S DUTY TOWARDS HIS ENEMIES:

It may be surmised that this is a duty whose "metes and bounds" are ill understood by many of the people of God; and that, consequently, the minds of many of them are harassed with doubts and temptations concerning it. On the one hand, many, perhaps, excuse to themselves criminal emotions under the name of virtuous indignation; and on the other, some of them afflict themselves