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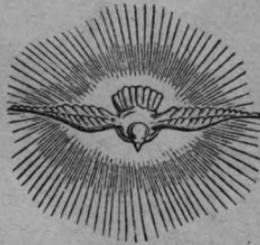
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SECOND EDITION, REVISED.

THE APPROACHING  
PERSONAL REIGN OF CHRIST  
DEMONSTRATED :

A LECTURE,

BY

ARTHUR AUGUSTUS REES.



LONDON :

NISBET & CO., BERNERS STREET.  
R. THEOBALD, 26, PATERNOSTER ROW.

SUNDERLAND : WM. HENRY HILLS.

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THE APPROACHING  
PERSONAL REIGN OF CHRIST  
DEMONSTRATED,

IN A LECTURE

DELIVERED IN THE LYCEUM, SUNDERLAND,

JANUARY 4, 1858,

BEFORE TWO THOUSAND HEARERS, AND PUBLISHED BY THE REQUEST  
OF THE AUDIENCE,

BY

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“Non prudenter damnant vel indocti quod nesciunt, vel docti quod novum putant, vel aliqui quodcunque redarguere nequeunt.”

“Behold he cometh with clouds, and every eye shall see him.”  
—*Rev. i. 7.*

“Their ‘seeing eye to eye’ makes for the *Personal Reign* of him whose feet shall stand upon the Mount of Olives.”—*Dr. Chalmers.*



**SUNDERLAND :**  
**PRINTED BY WILLIAM HENRY HILLS.**

## PREFACE TO THE SECOND EDITION.

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THE first impression of fifteen hundred copies having been exhausted in six months, and the demand for the Lecture still continuing, I am induced to issue a second edition; particularly as recent events render it more than ever necessary that correct views should be held on the approaching reign of Christ. I am persuaded, that right or wrong opinions on this absorbing topic, are the inlet to right or wrong views on many other important points. In whatever light we look on the millennium, in the same light shall we see the genius of the existing dispensation, the hopes of the Church, and the prospects of the world. Other doctrines may be, in a great measure, ignored in our communion with God's people; but pre-millennialism, or the reverse, leavens our whole

experience, and characterizes our devotions. A minister may hold adult baptism, church and state, infant sprinkling or strict communion, and yet not find it necessary to divulge his views for weeks and months together; but if he holds the Personal, or Spiritual Reign, it is impossible not to betray his sentiments in almost every sermon and every prayer. It is not a trifle, then, to be wrong on this subject, and it is because I think so, that I have published my Lecture. I have been accused of dogmatism in my style;—my answer is, that I have spoken confidently, because I am confident; but I have neither spoken, nor felt, a whit more confidently than dissenters speak, and feel, when they denounce church and state, or than churchmen, when they denounce dissent; or than Calvinists, when they denounce Arminianism; or than Arminians, when they denounce Calvinism; or Baptists, when they denounce infant-sprinkling. The truth is, that men like dogmatism well enough, when it is *all on their own side*. I hold pre-millennianism *strongly*, and therefore I speak on it *strongly*. “Deep impressions,” says Matthew Henry, “produce strong expressions.” I have no doubt on the subject, and therefore I cannot speak doubtfully.

I have referred to recent events. Yes; during the

last ten years, "God has spoken once, yea twice, but man perceived it not." He spoke in the Irish famine—he spoke in the commercial panic—he spoke in the continental revolutions—he spoke in the mysterious cholera,—but he spoke in vain. He now speaks in a war which threatens universal disaster. Three years ago the Crystal Palace thrilled with the shout of "Peace," whilst to the sound of "cornet, flute, harp, sackbut, psaltery, and dulcimer," all nations bowed down to the bright Babel which the people of England had set up. Ever since then Europe has been waiting to catch the echo from the voice of God. Man cried "Peace!" and longed for the divine response, "Peace!" The echo is heard at last, and now, reverberating from the ends of the earth, mingling as it approaches with the roar of cannon, and the din of arms, the answer is "War! war! war!"—unnatural, confused war; Protestant England, Popish France, and Infidel Turkey, against Greek Russia—two brothers against a third, in behalf of a foe to them all!

What is all this? Does it betoken the conversion of Europe, after forty years' peace, preaching, publishing, and praying? or is it the tottering of the great Gentile image in preparation for its final fall? Oh Christians, awake! "for the night is far spent, the day is at hand."

“’Tis night—but ah ! the joyful morn  
Will soon our waiting spirits cheer,  
Yon gleams of coming glory warn  
Thy saints, O Lord, that thou art near.”

Even so, come Lord Jesus, Come quickly. Amen.

I do trust that, as the time draws nigh, the prejudices of Christians will give way before the advancing flood of disaster. I say prejudices, for as, when Jesus told his disciples in plain, unmistakeable terms that he should be “spit upon, scorned, buffeted, and crucified,” they did not believe him, *because* their minds were pre-occupied with far different hopes; so, when Jesus tells modern Christians, in no less simple language, that “he will reign in Mount Zion and in Jerusalem, and before his ancients gloriously;” and that his twelve apostles “shall sit on twelve thrones, judging the twelve tribes of Israel”—they do not believe him, *because* their minds are filled with very different views; and what is this but prejudice? And here, I cannot but remark, what a mighty lever is given to the Jews for upsetting the predictions of the first advent, by those who spiritualize the prophecies of the second. Christ’s sufferings, say modern Christians, are *literal*, but his reign is *spiritual*; very well, says the Jew, if you spiritualize the *crown*, why may I not spiritualize the *cross*? In

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other words, why may not Isaiah liii. be *spiritually* understood ?

But we, who literalize the crown as well as the cross, can wrest this lever from the Jewish hand. We admit that their hope of a personal reign is well founded. We grant that "the kingdom shall be restored to Israel" —we allow that "the Lord God shall give to the Messiah the throne of his father David;" because he is as literally the King of Israel as he is the Son of David; and as we literalize the glories, so we literalize the griefs; and ply the Jews with their own literally understood predictions in Psalm xxii. Isaiah liii. and Zechariah xi. and xiii.

Finally, although the arguments of this Lecture have been *assailed*, yet, I apprehend, no competent judge will decide that they have been *refuted*.

A fair account of the objections, together with their effectual reply, may be found in the pamphlet entitled "Friendly Strictures," advertised on the cover.

A. A. R.

Sunderland, May, 1854.



# THE PERSONAL REIGN OF CHRIST ON EARTH.

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Hark ! Universal Nature shook and groaned ;—  
'T was the last trumpet—see the judge enthroned !  
Rouse all thy courage at thy utmost need ;  
Now summon every virtue, stand and plead.  
What ! silent ? Is thy boasting heard no more ?  
That self-renouncing wisdom, learned before,  
Had shed immortal glories on thy brow,  
That all thy virtues cannot purchase now.—COWPER.

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SPREAD ZECHARIAH XIV. BEFORE YOU.

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**M**Y object in delivering this Lecture, is to draw the attention of those Christians who never hear anything on the subject, to a truth which I believe to be of no minor importance in these days ; I mean, of course, the approaching Personal Reign of Jesus Christ upon the earth.

That “there is a good time coming” “when the whole world shall be filled with the knowledge of the Lord, as the waters cover the sea,” and when, in some sense, the Redeemer’s kingdom shall extend “from the river to the ends of the earth”—is universally allowed. But there is a wide difference of opinion amongst modern

Christians (I say *modern* Christians, because there was no such difference amongst the ancients) as to the manner *how*, and the time *when* this kingdom shall be established. Whilst the majority affirm (and, remember, the majority are not always in the right) that the present state of things shall gradually improve by the preaching of the gospel, and the extension of civilization, until all nations are converted, and the millennium is thus commenced; the minority as strenuously maintain, that this opinion is a mediæval tradition, "grounded on no warranty of Scripture," and contrary to all bye-gone experience; they believe in common with the early church, and with some of the best and wisest Christians of the three last centuries, that the world, as a whole, will never be gained to God, till Jesus Christ, in person, shall descend from heaven,\* destroy apostate Christendom, convert the Jews, and constitute them his missionaries throughout the globe. It is not, however, my design at present to enter into the proof of details, I only undertake to show that the personal *and* spiritual reign of Christ on earth, in contradistinction to the spiritual alone,

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\* . . . From heaven he shall come,  
*When this world's dissolution shall be ripe,*  
 With glory and power to judge both quick and dead;  
 To judge the *unfaithful* dead, but to reward  
 His faithful, and receive them into bliss,  
 Whether *in Heaven or Earth*; for then the Earth  
 Shall all be Paradise, far happier place,  
 Than this of Eden, and far happier days.

—*Paradise Lost*: Book xii.

is the plain doctrine of the Word of God. And so confident am I, both of the truth of this opinion, as well as of the invincible evidence that sustains it, that I am bold to ask you to wind up your expectations to the highest pitch. I am not taking all this trouble to prove a *may-be*—I shall either *demonstrate* my position, or else patiently submit to the charge of presumption and folly. "*Confido, non confundar.*"

In the three first verses, then, of this chapter, the prophet foretells a siege of Jerusalem which has never yet been accomplished. It cannot refer to the siege of Nebuchadnezzar; for the prediction was written long after that had occurred; nor can it apply to the siege of Titus, seventy years subsequent to the Christian era; for, first, there were none but the Romans engaged in that siege; whereas the siege of the text is conducted by "all nations." Second, at the siege of Titus the entire city was destroyed, and the whole population were either massacred, led captive, or otherwise scattered abroad; whereas at the siege of the text, only "half the city shall go forth into captivity, and *the residue of the people shall not be cut off.*" Third, after the siege of Titus the Romans went on prospering as much as ever, whereas, after the siege of the text, "the Lord shall go forth and fight against those nations, as when He fought in the day of battle." Fourth, in the siege of the text there is an awful plague inflicted upon the foe; "their flesh shall consume away while they stand upon their feet, and their eyes shall consume in their sockets, and

their tongue in their mouth," &c. ; whereas, nothing, in any sense, occurred like this at the siege of Titus. Fifth, after the siege of the text, " the Lord's feet shall stand upon the mount of Olives, and it shall cleave in the midst thereof towards the east, and towards the west, &c.;" whereas at the siege of Titus, no such event, in *any sense*, occurred.

Nor, lastly, has this prediction been accomplished in any subsequent siege of Jerusalem ; for, since its destruction by Titus, the Jews, as a nation, have never possessed the city. It, therefore, necessarily follows that the siege and all its consequences are yet future. Indeed, I have no doubt that it is identical with that of the twelfth chapter, which all commentators admit to be unaccomplished.

But I now draw your particular regard to the 4th and 5th verses. (Read them.) That the siege is future I have demonstrated ; and as the rending of the mount of Olives *follows* the siege, this must be future too. Next comes the vital question, in what sense are we to understand this extraordinary passage ? For my part I cannot conceive how it *can* be interpreted otherwise than in its plain, literal, and grammatical import ; for, observe, first ; the prophecy is not a *symbol*, but a regular and serial narrative, and must, therefore, like Isaiah liii. be literally understood ; and, secondly ; if it be not so understood, I challenge any theologian in the world to make the least consistent sense of it. Pray what is the *spiritual* sense of " the mount of Olives,

*which is before Jerusalem, on the east ;*" and of the Lord's feet standing on it, and of its cleaving in the midst, and the one half, by the force of the convulsion, removing towards the north, and the other towards the south ? I assert, confidently, and I am sure that every candid mind will justify the assertion, that it either means nothing at all, or that it means what it *appears* to mean, namely, a literal earthquake, as the result of the Lord's feet coming in contact with the literal soil. Nor is such an effect from such a cause, in discordance with other notices of Scripture. Read Psalms cxiv. 5—7 ; xcvi. 5 ; Isaiah lxiv. 1, 2 ; Exodus xix. 16—18. That the removal of the cleft mountain, one half towards the north, and the other half towards the south, must be literally understood, is clear from what follows in the 8th verse (read it), for it is a fact that these "living waters," or, as the Hebrew may be rendered, "running or spring water" could not possibly flow towards "the former sea," that is, the Dead Sea, from Jerusalem, unless the mount of Olives were removed ; because that mount stands "before Jerusalem on the east," right between the city and the Dead Sea. The "great valley" made by the earthquake seems to be formed for this express purpose. I know well the mystical meaning which is given to the passage. It is the general diffusion of the gospel from Jerusalem ; but this will not do ; for the gospel went north and south as well as east and west ; nay, it went north and south, namely, to Syria and to Egypt, before it went east and west, to Persia and to Rome. Besides,

if *half* the waters went east, and *half* west, then, as two halves make a whole, *there was none remaining to go in any other direction*; whereas the gospel went to *every point of the compass*. The passage, too, evidently refers to the millenium. (See verses 7, 9.) It is a gross anachronism, therefore, to apply it to the first preaching of the gospel. Notice two parallel prophecies in Joel iii. 18, and Ezekiel xlvii. 1. But to put this matter beyond a doubt, we read in the 3rd verse, "Ye shall flee, *as ye fled* from before the earthquake in the days of Uzziah king of Judah." Now, be it remembered that the earthquake in the days of Uzziah was a literal earthquake; and is referred to as a historical fact in Amos i. 1. Of course, then, the flight was literal too; and, since the Jews are to flee from the rending of the mount of Olives "AS" their forefathers fled from the earthquake of Uzziah, it follows that the future earthquake, and the flight in consequence of it, are both literal.

But still it may be objected, that although the earthquake is literal, yet the Lord's feet standing on the mountain may be spiritual. Please, then, to tell me what the spiritual meaning is? The prophecy, remember, is not a symbolic vision, but a simple narrative. What, then, is the *mystical* import of the Lord's feet standing on the Mount of Olives, the result of which is a *literal* earthquake? If the Lord Jesus has a human body, surely it is no proof of fanaticism to believe, that his (literal) feet shall stand either on the mount of

Olives, or on any other ground ; nor was it absurd for Charles Wesley, in one of his poems, to say—

“ That place *where once I walked below,*  
 On OLIVET I will appear ;  
 My *bleeding feet* to Israel show,  
 While those who pierced behold me *near.*”

But let us turn to fulfilled prophecy for a key to interpret unfulfilled. In Psalm xxii. 6, we read, “They pierced my hands and *my feet.*” Now if the accomplishment of this prediction had not already proved it to be literal ; every spiritualizing commentator would have exclaimed, “Pshaw ! who can believe that the Lord has literal ‘*hands and feet?*’ much less that they will literally be ‘*pierced*’ with nails.” Again, in Zechariah ix. 9, we read, “Thy King cometh unto thee, riding on an ass.” If this, too, had not been literally accomplished, every expositor of the school of Albert Barnes and Thomas Scott would have cried out, “Pshaw ! who can believe that the Lord will ride on a literal *ass.*” The same remark will apply to other literally fulfilled predictions, such as, “In my thirst they gave me vinegar to drink.” “They part my garments among them, and cast lots upon my vesture.” What spiritualizer could have believed that, 1,000 years before Christ was born, the Holy Ghost would distinguish between his *literal* “garments” and his *literal* “vesture?” much less that he would mark the difference between “parting” the one, and “casting lots” for the other? And, “He was numbered with the transgressors ;” “Not a bone of him

shall be broken ;” “ They weighed for my price *thirty pieces* of silver ;” “ And I cast them to the *potter* in the house of the Lord.” All these, and a hundred more, were fulfilled to the *very letter* ; and if it is not absurd to interpret literally, in one *unsymbolic* prophecy—“ they pierced my hands and my feet ”—I seriously ask all the theologians in Europe, why should it be absurd to interpret literally in another *unsymbolic* prophecy, “ His feet shall stand on the mount of Olives ?”

But if more light be wanted on what is luminous enough already, perhaps the bright angels who consoled the Apostles for the loss of their Master, will shed a few rays of their glory on this disputed verse. (Read Acts i. 9—12.) From this passage we learn that exactly as Jesus ascended to heaven, namely, *visibly, bodily, and in clouds*, so will he descend to the earth.

But from Zechariah we learn still more ; we are told the very locality on which he will alight, namely, the mount of Olives ; and thus by a comparison of the two passages, we discover that, as the feet of Jesus were “ lifted up ” from that mountain at his departure, (see Acts i. 12), so they will “ stand ” on it at his return. As this is plain enough for a child, it is no wonder that it should be *too plain* for a scholar ; though it is not a whit more plain, and certainly not less important than, “ a bone of him shall not be broken.” Do any hesitate yet ? If so, let them at once surrender to the following words : “ ye shall flee like as ye fled from before the earthquake in the days of Uzziah, AND THE LORD MY

GOD SHALL COME, AND ALL THE SAINTS WITH THEE." What will spiritualizers say to this? If the latter clause had been omitted, they might, perhaps, have insisted on a "spiritual coming" of "the Lord my God;" but they can hardly venture to affirm, that "all the saints" come spiritually too. Should prejudice, however, still close the eyes to this demonstration, they will, I trust, be forced open by the parallel predictions of Paul and Jude. (1 Thess. iii. 13., Jude 14 and 15.) Now, no one, I suppose, will have the hardihood to maintain that in these two passages "the coming of the Lord Jesus *with all his saints*" is to be spiritually understood; otherwise, indeed, it would be impossible to prove, *from any text whatever*, that Christ will come personally at all. But if Paul and Jude, in a plain and literal prophecy, are to be literally understood, then I seriously ask all the commentators in the world, *why* should not Zechariah, in a plain and literal prophecy, on the very same subject, be literally understood? I can see no reason why he *should not*, except the expositor's determination that *he shall not*. I conclude, therefore, without a doubt that the descent on the mount of Olives, and the coming of the Lord God with all the saints, are literal, personal, and local; and that in this solitary passage, to say nothing of a hundred more, we have a knot both for spiritualizers and Unitarians to untie, which they will never disentangle, till they cut it with the sharp sword of neological interpretation. I say Unitarians, as well as spiritualizers; for, since it is

Jesus Christ, and not God the Father, who comes with the saints (see 1 Thess. iii. 13); and since he who thus comes is called by the prophet what he was called by the Apostle Thomas, "the Lord my God," the inference which a little child may draw is this, that Jesus is Jehovah-God. But it may be objected—after all, this does not prove a "personal *reign*," but only a personal *coming*. Well, if I have driven you up to this point, I fear not to drive you further still. (Read from the 6th to 9th verse.) I confine your attention to the words—"And the Lord shall be KING over all the earth; *in that day* (mark the note of time) shall there be one Lord, and his name one." Here then we have, confessedly, God's kingdom established "over all the earth." Here we have the great text of all missionary pulpits and platforms literally fulfilled—I mean, "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea." Here is the "good time" actually come. But when? Ah, that is **THE** question. When? reply nine-tenths of Christendom (and remember the majority are often wrong, especially in religion), why, at least a thousand years *before* the return of Jesus. *No such thing*, says Zechariah—*no such thing*, echo back "the glorious company of the Apostles"—*no such thing*, rejoin "the goodly fellowship of the Prophets"—*no such thing*, loudly answer "the noble army of (proto) Martyrs"—*no such thing*, replies "the holy church throughout all the world," for three hundred years; "the good time" will come, and "**THE LORD**

SHALL BE KING OVER ALL THE EARTH," when "*the Lord my God shall come, and all the Saints with him;*" and, as I have proved that this coming is not spiritual, but personal, it follows that the second advent of Christ must introduce his universal reign.

Here, then, we have distinctly, irrefragably, demonstratively, the PRE-millennial advent, and PERSONAL Reign of Christ on Earth, which was the position I undertook to prove; and whether I have proved it or not, I leave to your candour, not to your prejudice, to decide. My wall of proof being thus so firmly established, I need no buttresses of corroboration; but lest there should be some feeble folk on the battlements who dread an attack from the catapults of the foe, I shall heap up beside it a few heavy stones of collateral argument. Read, now, the next verses, the 10th and 11th, bearing in mind that the whole chapter is one plain, regular, and consecutive prediction. Are these spiritual too? Does the prophecy of the reconstruction and safe habitation of Jerusalem mean nothing more than the revival and extension of the Christian Church? If so, what haughty sect can be intended by the "tower of Hananeel?" What community is meant by "Geba and Rimmon SOUTH OF JERUSALEM?" Who, or what is represented by "the King's wine-presses?" What stout "pillar of the Church" is typified by "the corner gate of Jerusalem?" And thus we might go on with the *reductio ad absurdum* of spiritualization, till your gravity were completely upset. But I forbear; under-

stand the passage literally, and it is plain enough. Indeed, it is not the difficulty to understand it—not to understand it, that is the difficulty; and it would be amusing, if it were not shocking, to see how some mystifiers, like Jehoiakin with his penknife, cut and slash at this simple, honest Scripture. There are no less than six different interpretations of the first verses of this chapter given by the following commentators:—Thos. Scott, Brown of Haddington, Grotius, Jerome, Clarius, and Dr. Urwick. Talk of the delusion of millennarians! if it be delusion, when God speaks, to understand black to be black, and white white, let me be more deluded still. I repeat it: understand the passage as a child would understand it, and it is plain enough; understand it as some learned divines, and it is either anything you please, or sheer nonsense. The “judicious Hooker” inflicts the following castigation on the *injudicious* mystifiers of modern times: “There is nothing more dangerous than this LICENTIOUS ART which changeth the meaning of words, maketh of anything what it listeth, and in the end BRINGETH ALL TRUTH TO NOTHING.”

But if the prophecy of the reconstruction of Jerusalem, in the 10th and 11th verses, is to be literally understood, why should not also the prediction of the descent on the mount of Olives, the resulting earthquake, and the coming of the Lord God with all his saints, be literally understood? I can see no reason why it should not, except the expositor's determination that *it shall not*. Here, then, is one big stone of collateral proof by the

strong wall of direct demonstration. Take another from the 16th verse. Here is a prophecy that "all nations,"—that is, I suppose, by their delegates—shall go up to Jerusalem from year to year, to worship the King; mark that, "THE KING," the Lord of Hosts; but if the King were only *spiritually* present, then, as He would be equally present in every place (John iv. 21—24), what need would there be of going up to Jerusalem to worship Him? If, however, He is *personally* present, and Jesus Christ is He—"the King of kings, and Lord of Lords,"—then we can comprehend the national gathering to "the city of the great King," the future metropolis of the world. In imitation of this reunion, Satan, the grand deceiver of man, and the arch-mimic of God, has suggested the pilgrimages to Mecca and Rome, the respective seats of the eastern and western apostasies. We have a parallel, and equally explicit, passage in Jeremiah iii. 16, 17. (Read it.)

To complete my side-buttresses, I now pass to other quarries of the Bible. Zechariah has told us, not in a symbolic vision, but in plain words, that at the assembling of all nations at Jerusalem, the Lord Jesus shall suddenly appear with his saints, who had been previously "caught up to meet him in the air," for the deliverance of his ancient people, and the destruction of his foes. The very same scene is presented to us, not in a literal prophecy, but in a series of symbols in Revelation xix. 11—21. (Read it.) The prophet Daniel, too, goes over the identical ground in chapter vii. 11—14, compared

with chapter xi. 41—45 ; xii. 1. (Read them.) See, also, Joel iii. 11—17, and Zephaniah iii. 8—20. The great leader of the nations against Jerusalem and her heavenly King, as we learn from Daniel xi. 36, compared with Revelation xiii. 1—7, and xix. 19, is the last ruler of the Roman empire, that is, the Antichrist, who, there and then, is apprehended, and with the false prophet, “cast alive into the lake of fire.” And that this Antichrist is existing in full power up to the very moment of Christ’s return, is *demonstrated* by the plain and literal prophecy of Paul, in 2nd Thessalonians ii. 8, which *proves*, by the way, that there can be no millennium before the second advent. The spiritual agents by whom the last great rebellion is instigated, are evil demons, who, after long preparation, conduct the hosts of apostate Europe, headed by Antichrist, to the east. This is clearly foretold in Revelation, xvi. 13—16. (Read it.)

And as men and devils have combined together in this war against the Lord, so together shall they be punished. In Revelation xix. and xx. we read of the destruction of the armies of Antichrist, of the arrest and imprisonment of Satan, and immediately after, of the glorious reign of Christ with his saints. Of these momentous events we have a singularly lucid prediction in Isaiah xxiv. 21—23. (Read it.)

Again, that Christ’s kingdom and advent are synchronous, is proved beyond a doubt, as was long ago observed by Dr. Gill, in 2nd Timothy, iv. 1. “He shall judge living and dead (there is no definite article in the

Greek) *at his appearing and kingdom.*" But if, as most commentators affirm, Jesus Christ, at his appearing shall destroy the world, and "*deliver up the kingdom to God their Father,*" (1 Cor. xv. 24.) how could Paul, in the place above quoted, join "his appearing and kingdom" together? The same order of events is proved by the parable of the nobleman in Luke xix. 11—27, "who went into a far country to receive for himself a kingdom, AND TO RETURN," but did not *actually* reign till he *came back* to his dominions. So, Christ, during his absence in heaven, is indeed invested with the sovereignty of the world, but does not exercise his regal authority *as man*, till he returns to reign. In direct proof of this I refer you to his own words in Revelation, iii. 21, "To him that overcometh will I grant to sit with me in MY THRONE, even as I also overcame, and am set down with my Father IN HIS THRONE." Here the Lord himself declares, if you will believe him, that he is not yet seated on HIS OWN THRONE, but on his Father's, and, *consequently*, that *his kingdom* is not yet begun. See, too, Matthew xxv. 31; Revelation xi. 15; xix. 6. And, indeed, who can doubt it, that remembers the plain unvarnished promise of the angel Gabriel to the Virgin Mary? "And the Lord God shall give unto him the throne of his father David ('HIS OWN THRONE'), and he shall reign over the house of Jacob for ever." When was this promise accomplished? Is Jesus on David's throne now? We can understand how David's throne might be called God's throne; but, surely, it would be

a very different thing to call God's throne, where Jesus now sits, "the throne of his father David."\* The angel's words, therefore, shall be as literally fulfilled as the predictions, "They pierced my hands and my feet," "And for my vesture they cast lots."

But the time would fail me to adduce a tenth part of the passages which prove that the advent of Christ is prior to the millennium, or, in more modern words, that "the coming man" must come, ere "the good time coming" can arrive. I know that a thousand difficulties will start up in every reflective mind, and that, Nicodemus-like, the question will be repeatedly asked, "How can these things be?" especially by those who have never considered the subject before. The opponents of the Personal Reign, most of whom have reached their conclusions without examination, are perpetually fortifying their unbelief, by pointing to some of the

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\* Queen Victoria's throne is God's throne, in one sense, for, as her coins profess, she reigns "GRATIA DEI;" but is God's throne, in ANY SENSE, the throne of Victoria?

. . . . . He shall ascend  
The throne *hereditary*, and bound his reign  
With earth's wide bounds, his glory with the heavens.

—*Paradise Lost*: Book xii.

Know, therefore, *when my season comes* to 'sit  
On David's throne, it shall be like a tree  
Spreading and overshadowing all the earth ;  
Or as a stone, that shall to pieces dash  
All monarchies besides throughout the world.

—*Paradise Regained*: Book iv.

most mysterious prophecies in the Bible, as for example, Ezekiel xl.—xlviii. and enquiring, with an air of triumph, “What! is the Jewish temple to be re-built; the land to be re-distributed; and the sacrifices offered again?” Now, although these *are* interesting questions, yet they are inappropriate to mere tyros in prophetic study. What should we think of a lad who quarrelled with the intricacies of the most knotty proposition in Euclid, before he had crossed the “*pons asinorum*?” The simple question for all beginners is, will the Lord come in person *before* or *after* the millennium, and this must be decided by plain texts, not by inferences from misunderstood difficulties, which, after all, is only an *argumentum ab ignorantia*.

But in point of fact, the difficulties of the Personal Reign to us, are not to be compared with the difficulties of the incarnation, and the death of the Son of God, to the ancient Jews. To them, no doubt, such an idea involved the grossest contradiction, and yet for all that it was true. In like manner, notwithstanding the numerous stumbling blocks to the reception of the doctrine I advocate, it will be found at last, that as with the Jews, so with the Gentiles, TRADITION AND PREJUDICE were the two chief opponents.

Indeed it has already been remarked by an eminent converted Israelite, “that the Christians are almost as ignorant of the circumstances of their Lord’s second coming, as the Jews were of his first, and for the same reason,” that is prejudice. See Luke xviii., 31—34.

Would that they had attended to Hooker's judicious caution, namely, "that the farther we recede in our interpretations from the letter of the Bible, unless necessity requires it, the farther we depart from the mind of the Spirit." I quote from memory, as I have not the book by me, but this is the substance of his remark.

I now proceed to another line of argument, namely, the *moral necessity* of Christ's Personal Reign.

During the last fifty years, Europe, which is the soul of the world, has been so tossed to and fro, like a shuttlecock, between the battledoors of democracy and despotism, that its philosophers have at length come to the conclusion that a ruler is needed, who shall combine, in his own person, all the necessary qualifications for universal empire—a man of perfect goodness, profound wisdom, world-wide information, and resistless power. This *utopian* individual (for he is not to be found among the natural descendants of Adam) is called "The coming man," and the very expectation of his advent, is the secret cry of miserable humanity for a deliverer. What are all the commotions which have led to such an idea, but the incipient fulfilment of that remarkable prediction in Ezekiel xxi. 26 and 27, "Remove the diadem, and take off the crown; this shall not be the same. EXALT HIM THAT IS LOW, and abase him that is high. I will OVERTURN, OVERTURN, OVERTURN it, and it shall be no more, *until he come, whose right it is, and I will give it Him.*" Compare Haggai ii. 6, 7,

21, 22, and Luke xxi. 25—27. Nor shall this cry be unheeded. "The Lord's Christ," "the King of kings," shall, ere long, appear to answer it, though he will be forestalled for a season by the devil's Antichrist, the man of sin. See Revelation, xiii. 1—7. On this part of the subject I quote a remarkable extract from "The Last Vials," sixth series, No. X. :—

"The Man, Christ Jesus, being heir to the throne of David by birthright, and possessor of the world by redemption, shall, in due time, enforce his claim to universal sovereignty, not as *God* only, but as *man*, and is now bringing on that crisis of despair which will render the necessity of his government visible to all; and in the midst of which he shall appear again as the sole and acknowledged Saviour of the ends of the earth.

"We have seen already the necessity of some supreme interposition to bring back prosperity and peace. Eighteen hundred years of Christianity have passed away; science and education, laws and councils, war and peace, learning and commerce, have been resorted to in vain. And after all our boasted progress, what is our condition? After eighteen centuries of Christianity; after eighteen millions of charlatans and pedants have brought forth their sickly progeny—where are we now? With a million of men under arms throughout *Christian* Europe, for the sole purpose of keeping down a conspiracy which has emanated directly from the author of evil himself. Such is the result of all our boasted progress. We have been told, for half a century, that

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the world was advancing to perfection ; and now we find that hell itself is ready to break loose. We were told that war had ceased, and that military force was no longer required ; and now we discover that nothing but military force can preserve all continental Europe from a revolution the most horrible that ever man or devil has conceived ! What is the conclusion from such undeniable premises ?—*That human government has failed ;* no further evidence is required ; it would only be a waste of words. If the world have arrived at such a crisis, in spite of its efforts at improvement—it is because self-improvement is impossible. Kings, statesmen, and philosophers have been baffled and outmarched by the lightning-speed of REVOLUTION. Man has kindled his feeble lamps to illuminate the earth, and the devil comes and blows them out at a single breath, leaving us still darker than before. We admit, or pretend to admit, that the spirit of Christ can alone convert and save the soul. Sooner or later we shall be forced to admit that the *government* of Christ alone, can renovate and save the *world*.\*

“The hand of Satan has been permitted to compress the nations, and to bring together the elements of evil within a perpetually narrowing circle. The despotism of Europe, once scattered and divided amongst rival states,

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\* These remarks do not affirm the necessity of Christ's personal presence to *save* sinners, but to *rule* the world. See Isaiah xxxii. 1. 2nd Samuel xxiii. 3, 4. Rev. xi. 15.

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has, within *the last year*, been gathered to a point at the conferences of Warsaw ; and the great powers of the centre and the north are linked together in one, for the extinction of liberty. Within the *last year*, the Red Republicans of Europe have commenced their alliance, and have issued their manifestoes declaring themselves ready to take the field. Within the *last year* Popery has made a further effort to regain her authority over the Saxon race, as well as within the circuit of the Seven Hills. Within the *last year* the Great Exhibition, with its matchless display of magnificence and art, has elevated the pride of man, and confirmed him in the delusion of self-dependence and prosperity. On the one hand, with the fierceness of wild beasts, men prepare for devastation and slaughter ; while, on the other hand, shut up within a peaceful island, they fairly close their eyes upon the horrible confusion of the world, and (like children who have been presented with a new toy) they clap their hands at the sight of the Crystal Palace, and look forward to the approaching holiday.\* The grasp of Satan has thus compressed the elements of evil within a narrower compass ; it has brought them, like the rays of light to the focus of the burning mirror, and from that fiery point he is preparing the

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\* Alas ! there is no looking for holidays now ; the short space of three years has changed the cry from "Peace, peace" to "Let slip the dogs of war." What a contrast between the universal preparation *then*, to decorate the Crystal Hall, and the universal preparation *now* to desolate the globe !

conflagration of the world. The common centre of all these various elements is *enmity to God!* To this point they all converge. Revolutionists, despots, papists, philosophers, men of commerce—however they may differ upon every other question, are agreed upon *one*, and that is—that man is sufficient for himself; that he is advancing to perfection by his own wisdom. They may differ as to the means. Some may trust to arbitrary power, others to commerce; some depend on education, others upon the wholesome effects of massacre and plunder. But, though differing in trifles, they all agree in this—that the world has arrived at years of discretion, and that, if Divine Providence will only leave it to itself, it will soon attain the maturity of perfection. They all acknowledge a God, but they request him to remain afar off, and deprecate his interference with that admirable machinery which they have erected for themselves.” Yes—

“ The groans of nature in this nether world,  
Which heaven has heard for ages, have an end.  
Foretold by prophets, and by poets sung,  
Whose fire was kindled at the prophets lamp;  
The time of rest, the promised Sabbath comes.  
Six thousand years of sorrow have well nigh  
Fulfilled their tardy and disastrous course,  
Over a sinful world; and what remains  
Of this tempestuous state of human things,  
Is merely as the working of a sea  
Before a calm, that rocks itself to rest:  
For He, whose car the winds are, and the clouds,  
The dust that waits upon his sultry march,  
When sin hath moved Him, and His wrath is hot,

Shall visit earth in mercy ; shall descend  
 Propitious in His chariot paved with love ;  
 And what His storms have blasted and defaced  
 For man's revolt, shall with a smile repair."

—COWPER.

Let me, however, recall your minds to my original position. Cast down, if you will, all the bulwarks I have erected : but I defy the stoutest champion among you to make a breach in the strong wall itself. I rest my whole defence on Zechariah xiv. : remember this, or else you will please yourselves by breaking off a few fragments from the buttresses, and then boasting that you have stormed the citadel.

I think it not unlikely, however, that there are some in this vast assembly, who, though they can say nothing in reply to these arguments, will yet persist in their old views. If so, the words of Butler are precisely applicable to them—

“ HE THAT COMPLIES AGAINST HIS WILL,  
 IS OF THE SAME OPINION STILL.”

Mark that, against his WILL, not his *judgment*, which is the real secret of the rejection of all demonstrated truth.

I am now prepared to give you an outline of the order of coming events, and this I do as a help to your study of the whole subject, which, as Peter Sterry, one of Cromwell's censors, beautifully remarks, “ is of a transcendent glory in itself, of *universal importance to all persons and states*, and very seasonable for the present times. [Hear that, ye who call Millenarianism a delusion,

or at best a speculation ; and cry "*cui bono*," when it is discussed.] Like a piece of rich coin, which hath been *long buried in the earth*, and lately dug up again, it begins to grow bright with handling, and to pass current with *great numbers of saints, and learned men of great authority*. As the same star, at different seasons, is the evening star, setting immediately after the sun, and then the morning star shining immediately before it ; so was this truth the evening star to the first coming of Christ, *setting together with the glory of that day* in a night of anti-christianism ; and now appears again in our times as a morning star to that blessed day of the second effusion of the spirit, and *the second appearance of our Saviour* in the glory of the Father." His fellow-censor, Joseph Caryll, was of the same opinion ; hear him,—“ That all the saints shall reign with Christ a thousand years on earth, *both in a visible and spiritual* glorious manner, before the time of the ultimate and general resurrection, is a position which (though not a few have hesitated about and opposed it), has gained ground in the hearts and judgments of *very many both grave and godly men*.”\*

But to proceed :—In Christendom—I refer especially to the old world, and most especially to that part of it which constituted the ancient Roman empire—in Christendom, as far as godliness is concerned, the nations will

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\* Recommendation of Homes' "Resurrection Revealed."—October 13, 1653.

grow worse and worse (2nd Tim. iii. 1—6)—for the highest point of civilization is compatible with the lowest point of godliness—till, as a judicial punishment, they are subjected to the yoke of Antichrist (2nd Thes. ii. 11, 12,) who, towards the close of his brief but brilliant career, shall conduct them to the Holy Land, there to besiege Jerusalem (Zech. xiv. 1, Revelation xvi. 16, &c.), which, at that time, shall have been renovated and re-peopled by its ancient inhabitants. At some period prior to this, the Lord Jesus shall descend from “the third heavens” to the firmament of this world, and “in a moment, in the twinkling of an eye,” shall raise those who have died in Him, change the living saints from mortal to immortal, and in one glorious company, lift them up to meet him in the air—(1st Cor. xv. 52, and 1st Thess. iv. 14—17). In the deep distress of the restored Jews, they shall cry to God for deliverance (Daniel xii. 1, Jeremiah xxx. 7—9), when suddenly, to their amazement, Jesus, the true Messiah, with all his saints, shall be revealed to their weeping eyes—(Zechariah ix. 10—14). At the same time the Antichrist, with his countless hosts, like his predecessor Sennacherib, shall miraculously perish (Zechariah xiv. 3, 12, and Revelation xix. 19—21,) whilst the territories of the fourth—or Roman empire—or, at least, its western division, shall be destroyed by earthquake, brimstone, and fire, like Sodom and the cities of the plain. (Daniel vii. 11, compared with 2nd Peter iii. 10, and Revelation xviii. 8, 18.)

The pardoned and converted Jews shall be the heralds

to the benighted heathen of the advent of their great King.—(Isaiah lxvi. 19.) The Spirit shall be poured out in superabundance from on high; Satan and his angels shall be arrested and imprisoned in the abyss. (Rev. xx. 1—3.) All nations shall be converted (Isaiah ii. 2—4); the new Jerusalem shall descend from heaven, and from this God-built city (Hebrews xi. 10), the King of kings, the Lord Jesus, and his fellow-kings, the glorified saints—namely, those who have suffered\* with him during his absence (Rom. viii. 17), shall administer the affairs of a redeemed and renewed earth.—(Revelation xxi. 24.)

In anticipation of this glorious era, the xcvi. Psalm was indited, which, together with all the texts above referred to, I beg you to peruse :—

“ O scenes surpassing fable, and yet true !  
 Scenes of accomplished bliss ! which who can see,  
 Though but in distant prospect, and not feel  
 His soul refresh'd with foretaste of the joy ?  
 One song employs all nations, and all cry  
 ‘ Worthy the Lamb, for He was slain for us !’  
 The dwellers in the vales and on the rocks  
 Shout to each other, and the mountain tops  
 From distant mountains catch the flying joy ;  
 Till nation after nation taught the strain,  
 Earth rolls the rapturous Hosanna round.  
 Behold the measure of the promise filled :

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\* . . . . . Who best  
 Can *suffer*, best can do ; best *reign*, who first  
 Well hath obeyed.

—*Paradise Regained*, Book iii.

See Salem built, the labour of a God !  
 Bright as a sun the sacred city shines.  
 All kingdoms and all princes of the earth  
 Flock to that light ; the glory of all lands  
 Flows into her ; unbounded is her joy ;  
 Praise is in all her gates : upon her walls,  
 And in her streets, and in her spacious courts  
 Is heard salvation. Eastern Java there  
 Kneels with the natives of the farthest West ;  
 And Ethiopia spreads abroad her hand,  
 And worships. Her report has travell'd forth  
 Into all lands. From every clime they come  
 To see thy beauty and to share thy joy,  
 O Zion ! an assembly such as earth  
 Saw never ; such as heaven stoops down to see !”

—COWPER.

“ The animals as once in Eden, live  
 In peace. *The wolf dwells with the lamb ; the bear  
 And leopard with the ox.* With looks of love  
 The tiger and the scaly crocodile  
 Together meet, at Gambia's palmy wave ;  
 The little child leaps from his mother's arm  
 And strokes the crested snake, and rolls unhurt  
 Among his speckled waves. . . .  
 And sauntering school boys, slow returning, play  
 At eve, about the lion's den, and weave  
 Into his shaggy mane fantastic flowers.  
 \* \* \* \* \*  
 The desert blossoms, and the barren sings.  
 Justice and mercy, holiness and love  
 Among the people walk ; Messiah reigns  
 And earth keeps jubilee a thousand years.”

These last beautiful lines are from Pollok's "Course of Time," Book v., and it seems that he, though not a Millennarian, is obliged to interpret Isaiah xi. 6—9, literally ; why not Zech. xiv. as well ?

Who, after reading these exquisite verses, will not exclaim with the seraphic Milton—

“Come forth out of thy royal chambers, O, Prince of all the kings of the earth; put on the visible robe of thy Imperial Majesty; take up that unlimited sceptre which thy Almighty father hath bequeathed Thee; for now *the voice of thy Bride calls Thee; and all creation sighs to be renewed.*”

“Come, then, and, added to thy many crowns,  
Receive yet one,—the crown of all the earth,—  
Thou who alone art worthy.  
The very spirit of the world is tired  
Of its own taunting question,—asked so long,—  
‘Where is the promise of your Lord’s approach?’  
Come, then, and, added to thy many crowns,  
Receive yet one, as radiant as the rest,  
Due to thy last and most effectual work,  
Thy word fulfilled, the conquest of the world.”

—COWPER.

“Surely I come quickly; Amen. Even so, Come Lord Jesus.”

As far as the Word of God is concerned, I have now accomplished my task, and—

. . . . . “Si quod novisti rectius istis,  
Candidus imperti; si non, his utere mecum.”

But as there may be some present who would like to hear the word of man on the same subject, I shall read a few extracts from several of the best authors of different denominations. For Churchmen I shall read Bishop Newton, reminding them, however, that he is not alone

in their body. With him are the learned Mede, Bishops Horsley and Van Mildert, Clayton and Newcome. With them are Toplady, Bickersteth, McNeile, Melville, Elliott, Brooks, Birks, and a thousand more of their brightest ornaments. Among the laity are Sir I. Newton, the Duke of Manchester, Frere, Habershon, Granville Penn. And here let me congratulate the good men of the Establishment on their being so far in advance of the Dissenters on this important truth.\* Two hundred years ago the light was with the Nonconformist, and the darkness with the Episcopalian; but since then, alas! the wheel of theology has undergone a complete revolution, and now the light is with the Church of England, and the darkness with the Dissenters. Let us hear, then, the Bishop—

“The doctrine of the millennium was generally believed in the three first and purest ages; and this belief, as the learned Dodwell hath justly observed, was one principal cause of the fortitude of the primitive Christians; *they even coveted martyrdom in hopes of being partakers of the privileges and glories of the martyrs in the first resurrection.* Afterwards this doctrine grew into disrepute for various reasons. Some, both Jewish and Christian writers, have debased it with a mixture of fables; they have described the kingdom more like a sensual than a spiritual kingdom, and thereby they have not only exposed themselves, but (what is infinitely worse)

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\* O cum talis sis, utinam noster esses.

the doctrine itself to ridicule and contempt. It hath suffered by the misrepresentations of its enemies, as well as by the indiscretions of its friends ; many, like Jerome, have charged the millennarians with absurd and impious opinions which they never held ; and rather than admit the truth of the doctrine, they have not scrupled to call in question the genuineness of the book of the Revelation. It hath been abused even to worse purposes ; it hath been made an engine of faction ; and turbulent fanatics, under the pretence of saints, have aspired to dominion, and disturbed the peace of civil society. Besides, wherever the influence and authority of the Church of Rome have extended, she hath endeavoured by all means to discredit this doctrine ; and, indeed, not without sufficient reason, this kingdom of Christ being founded on the ruins of the kingdom of Antichrist. No wonder, therefore, that this doctrine lay depressed for many ages ; *but it sprung up again at the Reformation, and will flourish together with the study of the Revelation.*—*Bishop Newton's Dissertations*, p. 667.

For the Baptists I shall read good old Dr. Gill, who, when he was made a D.D., declared “that he neither sought it, nor thought it, nor bought it ;” nor is he alone in their body. With him were nearly all the Baptists at the close of the seventeenth, and the beginning of the eighteenth centuries, as is evident from their creed given in Crosby's history ; “*O quam mutati ab illis.*” With him, too, are some of their best existing pastors ; espe-

cially Octavius Winslow, of Leamington, and John Cox, of Woolwich.\*

“Christ will be in his kingdom,” says the Doctor, “not only by his Spirit and the effusions of his grace, but he will personally appear in all his glory—hence his appearing and kingdom are put together as contemporary in 2nd Timothy iv. 1. This glorious and visible kingdom of Christ will not take place till after the resurrection of the just, and the renovation of the world. As soon as he personally appears, the dead in Christ will rise first—this is the first resurrection, in which they who have a part, shall reign with Christ a thousand years. This kingdom of Christ will be bounded by two resurrections: by the first resurrection, or the resurrection of the just, at which it will begin; and by the second resurrection, or the resurrection of the wicked, at which it will end. In the interval between these two resurrections will be the millennium, or thousand years reign of Christ and his people together.”—*Gill's Body of Divinity*, p. 643.

For the Presbyterians I shall read the immortal Chalmers. As far back as 1836 he wrote thus to Mr. Bickersteth—“Of this, in general, I am well satisfied, that the *next coming* (whether in person or not I dare not say) will be a coming, not to final judgment, but to precede and to usher in the millennium. *I utterly*

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\* I am credibly informed that the celebrated Robert Hall, towards the latter end of his life, embraced the millennarian view of prophecy.

*despair of the universal prevalence of Christianity as the result of a pacific missionary process. . . . I look for its conclusive establishment through a widening passage of desolating judgments with the utter demolition of our present civil and ecclesiastical structures."*  
 —*Bickersteth's Memoirs*. So thought Milton—

. . . . . "Truth shall retire  
 Bestruck with slanderous darts, and works of faith  
 Rarely be found : So SHALL THE WORLD GO ON,  
 To good malignant, to bad men benign ;  
 Under her own weight groaning ; TILL THE DAY  
 Appear of Respiration (Acts iii. 19,) to the just,  
 And vengeance to the wicked (When ?), AT RETURN  
 Of Him. . . . .  
 In glory of the Father, to dissolve  
 Satan with his perverted world ; then raise  
 From the conflagrant mass, purged and refined,  
 New Heavens, new earth, ages of endless date."

*Paradise Lost, Book xii.*

But "towards the close of his days," says a writer in the "Quarterly Journal of Prophecy," to which admirable publication I am indebted for several of these extracts, "and in the mellowed ripeness of a matured judgment," we find him writing far more decidedly on the point.

"There has been no appearance yet from Zion," says he, commenting on the remarkable language of the fiftieth Psalm, "at all corresponding with that made from Mount Sinai. And I am far more inclined to the literal interpretation of this Psalm than that which would restrict it to the mere preaching of the gospel

in the days of the Apostles. *It looks far more like the descent of the Son of Man on the Mount of Olives with all the accompaniments of a Jewish conversion, and a first resurrection; and a destruction of the assembled host of Antichrist.* The saints here summoned are those within the pale of the everlasting covenant, ratified by the blood of the sacrifice of Christ. The address here given is like that from the Son of God, now manifested to the Jews who had returned, though yet unconverted, to the Holy Land; but who, now hearing the words, as well as *seeing the person, of Him whom they had pierced*, are born in a day by the impressive remonstrance and overpowering spectacle." Again, on Isaiah xxiv., he writes, "In this prophecy is foreshown a visitation upon the earth still future, which is to emerge in the millennium—how emphatically told in this place!—*when the Lord shall reign in Jerusalem and before His ancients gloriously.*" And on Isaiah xxv., "In Mount Zion, *now the metropolis of the Christian world*, shall there be a great spiritual feast for all people." And on verse 8, "Can this be, that *in the millennium there will be no death?* Surely, they who partake in the first resurrection, will not die over again." And on Isaiah lii., "It is quite obvious of this prophecy, that it expands beyond the dimensions of its typical event, and that it relates, not to a past but to a future, and final deliverance of the Jews. . . . Their 'seeing eye to eye,' makes for the PERSONAL REIGN of Him whose feet shall stand upon the Mount of Olives."

And to give just another quotation, he writes on Psalm lxxviii., "There is every likelihood of allusions here to the great contest of the book of Revelation. . . . But God has in reserve for his people still another restoration : He will bring them again, as of old, from Bashan and the Red Sea to their own land. His people shall 'see him whom they have pierced,' *perhaps when his feet shall stand upon the Mount of Olives, and Jerusalem will again become the great central sanctuary, by becoming the metropolis of the Christian world.*"—*Posthumous Works, vol. iii.*

Nor is Chalmers alone in their body. With him are Dr. Cumming, the Messrs. Bonar of Kelso, and Collace, M'Donald of Blairgowrie, the literary Gilfillan, Wood of Ely, and the devoted missionary, Hewitson, who, in a letter, written December 15, 1842, declares, "I am fully convinced of the nearness of the time when the Lord shall come with his saints, and reign over the earth. This conclusion I have reached after having been *long bound down by prejudice and inattention to God's prophetic Word*, under the yoke of what I now see to be unscriptural and ill-founded opinions."—*Hewitson's Memoirs.*

For the independents, I quote the celebrated Dr. Samuel Clark, the intimate friend of Watts and Doddridge. In the Appendix, Section xx., of his well-known "Scripture Promises," there is the following title : "Promises relative to the PERSONAL REIGN OF CHRIST WITH HIS RISEN SAINTS OVER THE EARTH—Zech xiv.

1—9.” With him was the poet Milton, among the laity, and it is an undoubted fact, that some of their best divines in the Westminster Assembly were millennarians. Principal Baillie, in his *Letters and Journals*, vol. ii., p. 313, thus writes—“The most of the chief divines here, NOT ONLY INDEPENDENTS, but others, such as Twisse, Marshall, Palmer, and many more are express Chiliasts.” And Baxter, with a little more modesty than certain theologians of modern times, whose learning and piety would require to be multiplied a hundred-fold ere they would equal his—that “prince of pastors”—thus cautiously speaks on the subject—

“Though I have not skill enough in the exposition of hard prophecies, to make a particular determination about the THOUSAND YEARS’ REIGN OF CHRIST on the earth, before the final judgment, yet I may say that *I cannot confute* what such learned men as Mr. Mede, Dr. Twisse, and others (after the old fathers), have hereof asserted.”

Let the Methodists next step forward and hear their own Hymn Book, bearing in mind that Fletcher of Madeley, the attached friend of Wesley, was a thorough millennialian.

## HYMN 60.

- “2. If thy dreadful controversy  
 With all flesh is now begun ;  
 In thy wrath remember mercy,  
 Mercy first and last be shown.  
 Plead thy cause with sword and fire,  
*Shake us till the curse remove,*  
 Till thou com’st—the world’s desire—  
 Conquering all with sovereign love.

3. Every fresh alarming token  
 More confirms thy faithful word ;  
 Nature (for its Lord hath spoken)  
*Must be suddenly restored :*  
 From this national confusion,  
*From this ruin'd earth and skies,*  
 See the times of restitution ;  
*See the new creation rise.*
4. Vanish, then, this world of shadows ;  
 Pass the former things away :  
 Lord *appear, appear* to glad us,  
 With the dawn of endless day !  
 O, conclude this mortal story,  
 Throw this universe aside ;  
 Come, Eternal King of Glory,  
 NOW DESCEND, AND TAKE THY BRIDE !"

## HYMN 62.

- " 1. What happiness, O Lord, have we  
 By mercy gathered into thee  
     Before the floods descend :  
 And while the bursting cloud comes down,  
 We mark the vengeful day begun,  
     And calmly wait the end.
2. Thy tokens we with joy confess :  
 The war proclaims the Prince of Peace :  
     The earthquake speaks thy power :  
 The famine all thy fulness brings ;  
 The plague presents thy healing wings,  
     And *nature's final hour.*
3. Whatever ills the world befall,  
*A pledge of endless good we call ;*  
     *A sign of Jesus near :*  
 His chariot will not long delay ;  
 We hear the rumbling wheels, and pray  
     *Triumphant Lord appear !*

4. *Appear with clouds on Zion's hill,*  
 Thy word and mystery to fulfil,  
 Thy chosen to approve,  
 Thy members on thy throne to place,  
 And stamp thy name on every face.  
 In glorious, heavenly love !”

Who can doubt that the author of these hymns believed in the PRE-millennial advent of the Lord? I presume, from their style, compared with the following verses, that their composer was Charles Wesley; if so it is impossible to deny, as I shall prove, that they are *intended* to teach the Personal Reign. At any rate it is plain that modern Methodists do not believe that\*—

“ Whatever ills the world befall,”

are “ a pledge of endless good” to the saints—“ a sign of Jesus near ;” nor that—

“ Nature shall be suddenly restored.”

Nor do they wish that Christ would—

“ Appear with clouds on Zion's hill,  
 His members on his throne to place.”

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\* I have myself been excluded from a Methodist pulpit, for preaching the Personal Reign, that is, for *preaching* what Methodists *sing*. In like manner my testimonials were refused, *proh pudor!* for *preaching* in the pulpit what I *read* in the desk, namely, the 17th Article of the Church of England. See my “Protest before the Church and Nation.” So the Pharisees persecuted Christ for preaching their own creed in Moses and the prophets. (John v. 45, 47.) The world asks “What’s in a *name*.” I ask “What’s in a *creed*.”

But let us see Charles Wesley's own interpretation in a volume of poems, written by him in 1762,—

“ *Expecting me on earth to reign,*  
 My people shall not wait in vain ;  
     But saved and perfected in one,  
 Shall see me come triumphant back,  
 My TRAIN INCREASE, my joy partake,  
     And share mine everlasting throne.”

“ *That place where once I walked below,*  
     On OLIVET I WILL APPEAR ;  
 My bleeding feet to Israel show,  
     While those who pierced behold me near.

Again I will forsake my throne,  
     *And to my footstool earth descend,*  
 And fill the earth with peace unknown  
     With glorious joy that ne'er shall end.”

“ We know it must be done,  
     For God hath spoke the word,  
 All Israel shall their Saviour own,  
     To their first state restored.

*Rebuilt by His command,*  
     *Jerusalem shall rise ;*  
*Her temple on Moriah stand*  
     *Again, and touch the skies.*

Father, now to Israel raise  
     Thy servant and thy son,  
*Christ, our heavenly David, place*  
     *On His terrestrial throne.*

*Trusting in the literal word*  
     *We look for Christ on earth again.*  
 Come, our everlasting Lord,  
     With all thy saints to reign.

HAPPY WITH THOSE THAT FIRST ARRIVE,  
 Might I my lot obtain,  
*When, Christ descending from the skies,  
 Begins His glorious reign.*

Come, my Jehovah, come,  
 With all thy saints appear ;  
*Antichrist expects his doom,  
 And we thy kingdom here."*

" Quick as the darted lightning flies,  
 Flashing at once throughout the skies,  
 Saviour thou wilt on earth appear,  
 To 'stablish thy dominion here.

BEFORE THE FINAL GENERAL DOOM,  
 We know thou wilt to *judgment* come ;  
 Thy foes destroy, thy friends maintain,  
*And glorious with thy ancients reign."*

" Come then, our Heavenly Friend,  
 Sorrow and death to end ;  
 Pure millennial joy to give,  
*Now appear on earth again ;  
 Now thy people saved receive,  
 Now BEGIN thy glorious reign."*

There is no mistake here.

For *all denominations* I shall quote a hymn which, I believe, is sung by every sect, without exception ; I mean the well-known verse—

" Lo he comes *with clouds descending.*"

Is that *personal* or *spiritual* ?—See Rev. i. 7.

" Thousand, thousand saints attending,  
 Swell the triumph of his train."

This looks like "the Lord my God shall come, and all the saints with Thee." But why does he come ?

"God appears ON EARTH to reign."

See Dan. vii. 13, 14. If this does not teach the Personal Reign I don't know what can. Certainly those who deny it ought to expunge the offending words from their Hymn Books.

I shall not quote from any foreign authors; but will just observe that the celebrated German theologians, Krummacher and Olshausen, are millenarians.

One more quotation, from the man of all parties, the renowned John Bunyan—

"None ever saw this world as it was in its first creation, but only Adam and his wife; neither shall any ever see it until the manifestation of the children of God, that is, till the redemption or resurrection of the saints. . . . Adam, therefore, as a type of Christ, reigned in the church almost a thousand years. The world, therefore, beginning thus, doth show how it will end, namely, by the reign of the second Adam, as it began with the reign of the first. These long-lived men, therefore, shew us the glory that the church shall have in the latter day, even in the seventh thousand year of the world, *that Sabbath when Christ shall set up his kingdom upon earth.* According to that which is written, 'they lived and reigned with Christ a thousand years.'"—*Bunyan on the first chapters of Genesis.*

I cannot conclude this lecture without a few practical

reflections. That the present days are, in some sense, the last, is admitted by nearly all Christians, however various their views of the succeeding state of things. All are looking for a crisis—which even the world expects—to be immediately followed by a lengthened era of bliss. The last seven years have been unparalleled for a quick succession of stirring events; while the general spirit of the age is in striking accordance with the predicted character of men at the close of the dispensation. (See 2nd Timothy, iii. 1—5.)

The ecclesiastical and civil convulsions of this period, answering to the foretold shaking of heaven and earth, prior to the appearance of the desire of all nations. (Haggai ii. 6, 7.) The disruption of the Church of Scotland, and of the vast community of Methodists; the incurable schism of the Church of England; the deep discontent and disorder of the minor sects; the sudden and wide-spread revolutions of the Continent; the violent commotion of the masses; the destructive famines and pestilences, earthquakes, fires, floods, and storms; the great commercial panic a few years since; the “wars and rumours of wars,” analogous to the signs preceding the close of the last dispensation. The very cry itself, “There’s a good time coming;” the gathering of the nations to the Crystal Palace, in the vain hope of cementing concord, followed immediately by the bloody massacre and revolution of Paris; the dread of invasion in England, and the enrolling of the militia, as if in mockery of the shout of “Peace;” the universal spirit

of insubordination and disrespect, reaching even to little children ; the sudden removal of the two greatest men in the world—Peel the greatest statesman, and Wellington the greatest warrior—whose combined efforts, by Catholic Emancipation, took away the chief obstacle to the present and last rise of Popery ; the appalling lukewarmness of the great bulk of professing Christians ; their strange hostility to the soul-quickening doctrine of the Personal Reign ;\* the fresh yearnings of the Jews for their fatherland ; the waning of the Turkish Crescent ; the waxing of the Russian Bear ;† the rising prosperity of Egypt (see Daniel xi. 40,) ; the thirty-seven years peace, during which the gospel has been diffused both at home and abroad to an unexampled extent, as a witness to all nations, before the end comes, and to gather out a remnant previous to the closing scene ; the increasing light on prophecy ; the near approach of the seventh millennium of the world, the great Sabbatic rest, after 6,000 years of toil—commencing, according to the learned Mr. Clinton and others, at about 1862 ; the equal duration of “the times of the Gentiles” and the Jews (see Luke xxi. 25,) ; and last, though not least, the uplifted cry, ever widening and deepening as it goes, “Behold the Bridegroom cometh, go ye out to meet him ;” —all conspire to warn us that we are in the last days,

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\* See Appendix B.

† Little did I imagine, when I penned these words, that in less than two years there would be the greatest sign of all, a terrible European war.

and, as a cluster of bright stars, gathering to one spot, and forming one brilliant constellation, point, like the star of Bethlehem, though with intenser light, to the advent of the Son of Man. But let me remind you that, as you may be carnally interested in mere DOCTRINAL discussions, so you may be in prophetic. As you may be unprofitably excited on the questions of Election and Free Will—Protestantism and Popery—so you may be on the questions of the coming millennium. Take heed, therefore, lest you be thus deceived, and pray daily that you may be solemnized and sanctified by the consideration of these momentous truths; for if, indeed, it be probable, that we are approaching the close of the dispensation, if it be likely that most of us will live to see the coming of the Son of Man, “what manner of men ought we to be in all holy conversation and godliness.” How disengaged from the present evil world—how free from covetousness and self-indulgence, and how careful “to be found in Christ without spot and blameless.”

And here I would notice, that the signs of the last days are not like one protracted and tremendous tempest—destroying all in its fell sweep, and leaving no time either to take breath or to reflect; but rather, like a succession of separate storms, with intervals of calm and sunshine between. And it is in these intervals, that men forget the past, ignore the future, and are wholly absorbed in the present. Like Pharaoh, when the rod is lifted up, they are at their old work again, “planting and building, eating and drinking,” and living

for this world alone. Each stirring event, as it comes, drives its predecessor from the memory. The pestilence obliterates the famine—the commercial panic, the pestilence—the Crystal Palace, the commercial panic—the French Revolution, the Crystal Palace ; and now, most ominous of all—the Russian war, the Crystal Palace.

But, when a man enlightened by God, takes a large and comprehensive view of the past, the present, and the future, he beholds a long series of events, though separated by intervals of various width, and sees in them the predicted tokens of the great crisis at hand. Others have fallen to sleep in the transient sunshine ; but he has kept awake, in calm and in storm alike, and is prepared for the final issue.

“With regard to our PRESENT POSITION,” says Mr. Elliott, “we have been led, as the result of our investigations, to fix it at but a short time from the end of the now existing dispensation, and the expected second advent of Christ. This thought, when we seriously attempt to realise it, must be felt to be a very startling as well as solemn one. And for my own part, I confess to risings of doubt, and almost of scepticism, as I do so. Can it be that we have come so near to the day of the Son of Man, that the generation now alive shall very possibly not have passed away before its fulfilment ; yea, that perhaps even our own eyes may witness, without the intervention of death, that astonishing event of the consummation ? The idea falls on my mind as almost incredible.”—*Horæ Apocalypticæ*, Vol. iv.

And, as for you, whose consciences tell you that you had rather meet the devil, than the King of kings, in his glory; with what profound anxiety should you seek the one thing needful. If the life-boat shall only take another trip or two between the shore and the sinking barque—how deep should be your anguish lest you should not escape. As yet the door of the ark is open, as yet you may enter in. But, Oh! press on, lest the flood suddenly rise, and find you shut out—“for the night is far spent, the day is at hand.” Repent of the past; with Peter weep bitterly over your former sins, and with him lay your hand on your heart, exclaiming—“Lord, thou knowest that I love thee.”

I am well aware, both from Scripture and experience, that in spite of overwhelming evidence some will still mock, and thus fulfil the very prophecies they deride—for it is written, “there shall come scoffers in the last days, saying ‘where is the promise of his coming?’” I speak not to them, but to “those who have ears to hear.” Don’t be deceived; there will always be room to doubt, that the watchful may examine and be safe, and that the careless may stumble and fall, as it is written in the twelfth chapter of Daniel—“The wicked shall not understand, but the wise shall.” (See too, Hosea xiv. 9.) The world’s sages will still, by their diabolical alchemy, transmute omens of disaster into tokens of peace; they will still condemn the truth without a hearing, and call students of prophecy fools, whilst they

dare themselves to be prophets. What is it but prophesying to say "there's a good time coming," and if those may prophesy of good, who never search the Bible, why may not those prophesy of evil, who make it there sole guide? Surely one prophet of the Lord, who confides in the inspired Word, is better than forty prophets of Baal, who trust in their own dreams.

In conclusion, let neither the world nor the church be your guide in this matter—I say nor the church; for, on prophecy, the world has converted the church—the one sings "there's a good time coming," the other re-echoes the delusive cant. And you may be quite sure, that when these two parties agree as to their mutual prospects, they are each in the wrong—the blind has led the blind, and, consequently, both have stumbled into the ditch. As true Protestants, take the prophetic word alone for your guide, and interpret the future *by the same key with which you have interpreted the past*. Judge for yourselves; and though it is true that—

“ To follow foolish precedents, and wink  
With both your eyes, is easier than to think ;  
Yet do not be the slaves of “*à-là-mode*,”  
With packhorse constancy to keep the road,  
Crooked or straight, through quags or thorny dells,  
True to the jingling of your leader's bells.”

To the genuine heaven-born saints, I say, rejoice, for the time is at hand—“Lift up your drooping heads, for your redemption draweth nigh.”

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“ Earth, what a terror lies before thee,  
None like it in the shadowy past ;  
The sharpest thorn that ever tore thee,  
Even though the briefest and the last !

Behold the fair moon veil her lustre ;  
Behold the sackcloth of the sun !  
The shrouding of each starry cluster,—  
The threefold war of earth begun.

Behold the shadows of its sunset,  
And wrapt in these the Avenger's form ;  
Behold the Armageddon onset ;—  
But saints shalt be above the storm.

There comes the moaning and the sighing,  
There comes the hot tear's heavy fall ;  
The thousand agonies of dying ;—  
But saints shall be above them all.”



## APPENDIX A.

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As the Printer allows me a little more space, I am anxious to offer the candid reader an additional demonstration of the Personal Reign. Let him read, then, Luke ix. 23—35 ; particularly noting the *connection* between the 27th and 28th verses.—“There are *some* standing here who shall not taste of death till they see *the kingdom* of God : AND eight days after, he took Peter, James, and John, (the “some” referred to) and went up into a mountain, and was transfigured before them.” Here, then, was the fulfilment of the fore-named promise ; here was the vision of the *crown* vouchsafed to the three chosen witnesses of the *cross*. (See Matthew xxvi 37.) And observe that, what Luke calls “the kingdom of God,” Peter, one of the witnesses, affirms, was “*the power and coming of our Lord Jesus Christ,*” 2nd Peter, i. 16—18. Matthew, in the parallel passage (xvi. 28) terms it “*the Son of Man coming in his kingdom.*”

Now I suppose no one will deny that Christ was *personally* present on “the holy mount,” or that he was *visibly* glorified. Very well ; but Matthew and Peter declare that this vision was, in some sense, “the coming and kingdom of Christ,” that is, of course, a *sample* or *specimen* of his kingdom ; for, interpret it as you will, you cannot make it the kingdom itself. It follows, therefore, that Christ’s “coming and kingdom” must be *visible and personal* ; in other words, that when he “comes,” he comes in *person*, and he

comes to *reign*, according to the hymn before quoted, and sung by all sects, "God *appears*, on earth, TO REIGN."

But pray notice a remarkable illustration of human prejudice on this subject, and of man's fixed resolve that Christ *shall not reign on earth*. Whenever the transfiguration is painted, the artists invariably represent Jesus, and his glorified companions, as *suspended in the air*, above the "holy mount," because, forsooth, they cannot imagine how their saintly feet could come in contact with the polluted soil! A little study of the Old Testament would teach them, that the holy angels, and their holy Lord himself, have not disdained to walk the earth, nor even sit down and converse with mortals. Genesis, xviii. and xix. But to return, Jesus, we know, does not reign alone. In Rev. v. 10. we hear the saints singing, "*we shall reign on the earth*." So too, 2nd Tim. ii. 12. And accordingly, in this specimen of the kingdom, we have Moses and Elijah in glory—the former, *who had died*, representing the dead saints risen; and the latter, *who had not died*, representing the living saints changed. (See 1st Cor., xv. 51, 52, and 1st Thess., iv. 16, 17.)

Here, then, are the fellow-kings; but where are subjects? These are represented by the three Apostles, still in the flesh; so that in this vision we have a perfect picture of the coming kingdom—we have, first, *Jesus in person*; second, his glorified saints with him; third, mortal men in their company; and, fourth, ALL ON THE EARTH, with a cloud of glory encompassing the whole scene.

If this vision does not teach a Personal Reign, I know not what can. I believe, however, as has been well observed by another, that the Gentiles have directly inverted the

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blunder of the Jews ; the latter would have a Personal Reign *without a spiritual* ; the former will have a spiritual reign *without a personal*—these are the two extremes, and, as usual, God's truth walks right in the middle, that is, the coming reign is *spiritual and personal too*.

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## APPENDIX B.

“But who will hear his voice ? None listened to it through Enoch ; none regarded it from Noah ; none listened to it through Lot ; few cared for it through John the Baptist ; and when he spoke through the Son of God himself, the hearers were so exasperated that they put him to death.

“On that occasion it was not a generation of people who did not believe in God ; it was a generation which was jealous for God ; who read His Bible ; who endured much through faith in His Word, that headed the conspiracy against the particular act by which God was being revealed to men, which conspiracy was composed of every class, according to Psalm lxxiii. So it is now, it is the same in all classes,—the Bible and Tract distributors ; the promoters of missions ; the advocates of universal education ; of peace, without the presence of the Prince of Peace ; of model cottages for labourers, and washing-houses for mechanics, who are the foremost in rejecting the warning ; joined by Greek, Romanist, Lutheran, Presbyterian, Independent, Calvinist, Mahometan, Heathen, and Philosophical Infidel.

“Still there is a promise that a remnant shall be translated.

The nations are like beasts driven to slaughter, who smell the scent of blood afar off, and refuse to enter the shambles. They refuse the cup, but they shall drink it. *Jeremiah xxv. 27—33.* The Mahometan shall be swept from off the earth, the ancient people shall return in the wake of the Conqueror into their own land, of which they shall take possession ; in so doing, they shall be opposed by the very power which has been made use of as the unconscious instrument of their restoration, when Jehovah will once more make bare his arm in their favour, and destroy those who resist them, and the condition of Asia and Europe shall be reversed.

“As to those ignorant philanthropists, chiefly to be found in England, who dream that by an universal system of schooling, in which boys shall be taught political economy, the laws which regulate labour, the mechanical sciences, singing for the million, painting in fresco, and by building crystal palaces, the dispositions and practices of men will be altered ; that by those means, mankind will advance towards perfection, wars will cease, thieves disappear, police-officers and judges, armies and navies be no longer needed, and all mankind live happily together ; I can only say of such—

*‘Nur der Irrthum ist das Leben  
Und das Wissen ist der Tod.’*”

—*The Fate of Christendom, by Henry Drummond, Esq., M.P.*

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