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"WHEN GOD WORKS WHO CAN HINDER?"

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THE MILLENNIUM.
(Continued.)

But says one, wherein did the sin of man effect the whole creation? We answer; that Adam was placed in the garden or capital of the whole earth, and power was given unto him to sway his sceptre over all things upon earth; therefore, when he fell from the presence of the Lord, the whole of his dominions fell also. It is said, that when the Lord, made the earth, he pronounced it good, or saw that it was good; but since, it has been cursed, and in many places made barren. It is also said that at the time of the creation, the waters were gathered together unto one place; consequently, the land was also in one place; but now it is divided into continents, and islands. How much the flood served to change the face of nature, we are not able to say; but it must have done considerable towards it. We are told, Gen. x. 25, that in the days of Peleg the earth was divided. It is probable that in his day some mighty convulsion of nature took place, which rent the earth asunder, and divided it into continents. Other changes have been produced by various causes: for instance, the plains of Sodom and Gomorrah that were once so beautiful, and teemed with the voice of merriment; but now stagnant water, and a barren desert only marks the place; also, the land of Palestine that once flowed with milk and honey, and yielded sufficient for the sustenance of several million inhabitants; but now is under a particular curse, and is scarcely capable to sustain a few thousand. If any should ask why all this change? the only cause we could give, is the wickedness of the human family.
Indeed, ever since the fall of man the earth has been undergoing changes. But says one, has it been changed for the worse? We answer in the affirmative.

But notwithstanding the fall of man, and the curse placed upon the human family, the plan of redemption was devised, and preached to Adam and Eve, which no doubt gladdened their hearts. God promised that in his own due time he would send his Son who should be offered as a sacrifice for sin, and should not only redeem them from the fall; but should redeem the earth, or in other words restore it to its original state and standing. The patriarchs having this redemption in view moved forward in obedience to the commands of God; but it seems that as time progressed, wickedness increased. In those early ages, the holy men of God, could by faith rend the vail and behold God, and converse with him face to face as a man converses with his friend. The heavenly messengers often ministered unto them. Surely, the prophets and apostles had no idea of a true religion without the administration of angels, and the gifts of the Spirit; but now things have assumed a different form, and appearance; men now profess to enjoy a religion without these gifts, and blessings. Oh, how degenerated! how wretched mankind have made themselves by their wickedness! Once they were the favourites of heaven! but now, they are bound up in priestcraft and superstition. Mankind have been degenerating ever since the creation. Christ represented the world as becoming more and more wicked until the great harvest of the earth. The apostle says, that evil men shall wax worse and worse. Having thus pointed out some of the changes that man, beast, and even the earth itself, have undergone, we will now take a brief prophetic view of their restoration.

The restoration of the earth is a thing that the prophets have mentioned with much firmness: for indeed, they well knew the advantage of such a work. Isaiah speaking of this work says: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose!" "Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons where each lay shall be grass, with reeds and rushes.—Isa. xxx. 1-7. Thus the barren deserts are to become fruitful, and springs of water, spring up in the thirsty land. David speaking of the return of Israel, and the Millennium says: The Lord shall give that which is good; and our land shall yield her increase." Joel says: "At this time their floors shall overflow with wheat, and the fats with wine and oil." "And ye shall reap and eat in plenty and be satisfied." It is evident from the foregoing that the curse will be taken off of the earth, that it may yield its fruit in abundance. And from the following we are led to believe, not only that the curse will be taken off, but that the continents, and islands, will be
brought together, or restored to their original place; as they were when they were all in one place. It is said, that when the Lord appears the mountains will flow down at his presence, and the valleys be exalted, crooked things be made straight, rough places a plain, and that the earth shall tremble exceedingly. John speaking of this work says: "And there were voices, and thunders, and lightnings; and there was a great earthquake such as was not since men were upon the earth, so mighty an earthquake, and so great." "And every island fled away, and the mountains were not found."—Rev. xvi. 18-20. See also Rev. vi. 14. Thus the islands are to be moved out of their places; and as it is the time of restoration, they will in all probability return and join themselves to the main continent from whence they came. Isaiah speaking of the lands of Zion, and Jerusalem, that is, the Eastern, and Western continents, says: "Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married."—Isa. lxii. 4. Now according to the above, the islands and continents will be brought together, the mountains thrown down, and the great waters rolled back to the place where they were at the beginning; and in a word, the earth will be restored to its primeval state, be purified by fire, the curse taken off, and it made fit for the abode of the saints.

The brute beasts will then become perfectly peaceable, and harmless, or the enmity be taken away. To prove this we insert the following: "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the eal, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. xi. 5-9. The enmity between beast and beast shall be taken away, and they will eat vegetable food, and no more devour the inferior beast to satisfy their appetite. This surely will be a glorious work, which can be brought about in no other way, but by the power of God. Having shown the restoration of the earth, &c., we will now show the precise restoration or resurrection of the saints.

Paul while reasoning upon this subject says: "For we know that the whole creation groaneth and travaileth in pain together until now: and not only they, but ourselves also, which have the first-fruits of the Spirit; even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of the body."—Ro. viii. 22, 23. It is evident from the above, that the saints were waiting or looking forth for the resurrection of the body. We have before stated our views
with regard to the literalness of the resurrection; therefore, we shall not particularize upon this part of the subject; but only to show some of the ideas of the prophets with regard to the manner that they shall be brought to enjoy the great rest, which they have the promise of enjoying. The reader will remember that the Lord promised Abraham, Isaac, and Jacob, that they should have the land of Canaan for themselves, and their posterity for an everlasting possession; yet Stephen said, that Abraham never possessed so much of that land, as to set his foot upon. The apostle Paul says: "Abraham sojourned in a land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." We are informed in the scriptures that the Lord is not slack concerning his promises; therefore, we must look for this promise concerning them to be fulfilled, and they made to enjoy their inheritance in the land of Canaan. Ezekiel is very precise in telling how they shall be made to possess their inheritance. "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest."

"Again he said unto me, prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, behold I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied there was a noise, and, behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, prophesy unto the wind, and say to the wind, thus saith the Lord God, come from the four winds O breath, and breathe upon these slain that they may live. So I prophesied, as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army."—Ezek. xxxvii. 1-10. The above is a full and precise description of the resurrection of the body. But we have often heard it applied to a revival in religion, and also to the conversion of the heathen; but if we take the Lord's interpretation in preference to that of the learned divines of the present age, we are bound to believe that it is a minute description of the resurrection. The following is the Lord's interpretation: "Then he said unto me, son of man, these bones are the whole House of Israel: behold they say, our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy, and say unto them, thus saith the Lord God, behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you unto the land of Israel.
And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it saith the Lord.”—Ezek. xxxvii. 11-14. Thus the Lord will raise the children of Israel out of their graves, and not as some have supposed, or as the poet says, escort them beyond the bounds of time and space; but put his Spirit in them, and bring them into the land of Israel. This at once explains the promises made to Abraham, Isaac, Jacob, and the prophets, that they should inherit the land of Canaan. Surely, the Lord will fulfill his promises unto them, and make them possess their land in peace. Isaiah in view of the resurrection says: “Thy dead men shall live, together with my dead body shall they arise; awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for also a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth shall disclose her blood, and shall no more cover her slain.”—Isa. xxvi. 19-21. Job, after his property was confiscated, his family destroyed, and he left to languish in consequence of affliction; and as he lamented his loss, answered those who mocked him, and was groaning under his affliction, he breaks out with the following: “Oh that my words were now written! Oh that they were printed in a book! that they were graven with an iron pen and laid in the rock for ever! For I know that my redeemer liveth, and that he shall stand at the latter-day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself; and mine eyes shall behold, and not another; though my reins be consumed within me.”—Job, xix. 23-27. Thus Job looked down through the ages of unborn time, and saw the day when Christ shall stand on the earth, and thus he also anticipated a glorious resurrection. He did not say that he was going to some unknown region; but that his Redeemer is to stand on the earth, and he is to see him with his eyes, and in his flesh for himself, and not for another. Surely, the idea of the redemption of the body, consoled Job in the time of his affliction and grief.

The apostle says, that when Christ appears he will change our vile bodies, and they shall be fashioned like his most glorious body. Indeed, when he appears the immortal saints will be glorified; and then will be fulfilled the promise that is so often repeated in the scriptures: “They shall reign with him.” John while wrapped in a vision, and was caught up to heaven, and heard the heavenly hosts sing a new song, says: “And they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, no. 10.—1*
and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.”—Rev. v. 9–10. Thus the heavenly hosts sung anthems of praise to God for the promised redemption, and because he had made them kings and priests, and promised that they should reign on earth. This song was sung in heaven with much joy; but it is seldom that such a thing is even taught in the various churches on earth, to say nothing about singing it. Indeed, all the prophets, and saints of ancient times, rejoiced at the idea of the redemption of their bodies; and notwithstanding, they knew their bodies would be consigned to the tomb, and their spirits flit away to the paradise of God, and there remain for a season; yet they knew that in the latter-days the Lord would come, and that their bodies should be called forth from the tombs, and become immortal; and they made to reign on earth.

John in the xx chapter of his Book of Revelation gives an outline of the Millennium from the beginning to the end: “And I saw an angel come down from heaven, having the key of the bottomless (or the lowest) pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.” We learn from the above, first, that satan will be bound that he cannot deceive the nations for a thousand years; second, that judgment shall be given to the saints, or as Daniel words it: “Judgment shall be given to the saints of the Most High;” third, that the saints, who died in the faith, and have not worshiped the beast nor his image, will be raised from the dead; fourth, they will be made kings and priests unto God, and shall reign with him a thousand years; fifth, the rest of the dead, that is, those that through disobedience have rendered themselves unworthy of a part in the first resurrection, will not live again until the expiration of the thousand years. To be deprived of a part in the first resurrection, and also of this rest for the people of God, is surely a severe punishment to the wicked. This explains what Paul says, which we have before mentioned: “But every man in his own order, Christ the first-fruits; afterward they that are Christ’s at his coming.” While the bodies of
the wicked remain in their tombs, the saints will be shining forth in the kingdom of God.

It is evident that the saints will receive a glory as the reward for their faithfulness in the cause of God, which is past description. Indeed, then will be fulfilled the saying of Christ, in the explanation of his parable of the talents: “Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.”—Matt. xxv. 21. Also the following: “And I appoint unto you a kingdom, as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom.”—Luke, xxi. 20–30. From the above it is evident that the saints will not only be made kings and priests; but that they will have authority, and dominion. It would be folly to talk about reigning, without both authority, and dominion. But says one, what will they rule over? This is not for us to say; but for God to appoint. Christ has already answered this question: “I will make thee ruler over many things,” or as he said in another place: “I will make thee ruler over ten cities.” They are to reign as kings under Christ, and be appointed by him. Whether each will have a separate and distinct appointment, or all form a grand quorum and reign collectively, is not for us to say; but it sufficeth to say that they will reign on earth. The following shows what will be the exalted station of the saints when redeemed: “For as many as are led by the Spirit of God, they are the sons of God: for ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God, and joint heirs with Christ: if so be we suffer with him, that we may be also glorified together. For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.”—I Cor. viii. 14–18.

Christ while praying to the Father for his disciples said: “Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.”—John, xvi. 20–24. It is evident from the foregoing that the saints will not only be made kings and priests to God; but they will share in the glory with Christ, and this is what we said at the beginning. They shall reign with Christ—and their song ended thus: “We shall reign on the earth.” We do not suppose
that they will be perpetually confined to the earth; but the whole kingdom under the whole heaven shall be under the jurisdiction of Christ and the saints, and they shall possess the kingdom; or in other words it shall be under their control, whether they will be at all times present in person or not. Having in a brief manner shown that the earth is to be restored to its primeval beauty, and also the way that the saints shall be made to enjoy their promised inheritance on earth, we will now take a general view of the blessings and prosperity of those that will be in a state of mortality in the Millennium.

We have before proved that the House of Israel will be gathered back upon their own lands, and that Jerusalem will be rebuilt, and eventually become a holy city; also that the Lord will cause the city of Zion to be built, and prepared for his reception; and then he will appear in his glory and kingdom, and do away the flagitious works of the adversary, and establish peace on earth; therefore, we shall comment but little upon passages of scripture that refer to the gathering of Israel, and the building of these cities.

The next portion of the sacred volume that we call the attention of the reader to, reads as follows: "But in the last days it shall come to pass, that the mountain of the House of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine, and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted and I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even for ever."—Micah, iv. 1-7. It is evident from the above that the righteous will be assembled upon the Lord's holy mountain, and that all nations shall lay down their weapons of war: and it is equally evident that the Lord will reign in Mount Zion.

Jeremiah speaking of the gathering of Israel, and the Millennium says: "Behold, the days come, saith the Lord, that I will make a new covenant with the House of Israel, and with the House of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which
my covenant they brake although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the House of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more.”—Jer. xxxi. 31-34. This covenant has not yet taken effect; for when it does, all shall know the Lord from the least unto the greatest. When the Lord brought the House of Israel out of Egypt, he covenanted with them that they, and their posterity should possess the land of Canaan throughout all their generations, on condition of faithfulness to all his statutes; but they broke this covenant; consequently they were driven from their land; but when the Lord brings them back again, he will make a new covenant with them, that they shall no more be driven out, and he will also imprint his law on their hearts, and all shall know him from the least to the greatest. The following is a beautiful description of the establishment of peace, and this great rest for the saints: “Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come unto thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, ye have sold yourselves for naught; and ye shall be redeemed without money.” “Therefore, my people shall know my name: therefore, they shall know in that day that I am he that doth speak; behold, it is I. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.”—Isa. lii. 1-10. Isaiah in another place speaking of this work says: “O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.”—Isa. liv. 11-14. We learn from the foregoing quotations that the watchmen of Zion, shall eye to eye; or in other words, be of one
mind with regard to the things of God; and also that all their children shall be taught of the Lord. Isaiah says in another chapter: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls salvation and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory; thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."—Isa. lx. 18–22. The above is not only a description of the majesty of the Lord when he will reign over his people in Mount Zion; but of the purity of the saints: for says the prophet "Thy people also shall be all righteous: they shall inherit the land for ever." The reader will also remember, that the prophet is here speaking of those that shall dwell in Zion.

Isaiah in another place says: "For behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die an hundred years old: but the sinner, being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble: for they are the seed of the blest of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer: and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."—Isa. lxv. 17–25. We learn, first, from the above that the earth will be restored; second, that there shall be no wasting nor destruction, nor sorrow or mourning; but that the people of God shall dwell in peace and quietude, and long enjoy the work of their hands; third, that the Lord will give them an abundance of revelations; for says Isaiah, "before they call, I will answer: and while they are yet speaking I will hear:" fourth, the wild beasts will become peaceable and harmless and eat vegetable food. The prophet says in another place; that the Lord will cause peace to flow like a river to his people.
Zephaniah writes thus: "Therefore, wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For I will turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed [the American Indians,] shall bring mine offering. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride; and thou shalt no more be haughty because of mine holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more. In that day it shall be said to Jerusalem, fear thou not; and to Zion, let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing.—Zeph. iii. 8-17. It is evident from the above;—first, that when the nations are assembled the Lord will destroy them with the fire of his jealousy; second, that he will restore to his people a pure language that they may become of one heart and of one mind; third, that so glorious will be the work that the Lord's dispersed people upon this continent shall bring him an offering; fourth, that the House of Israel will not do iniquity any more; fifth, that their enemies shall be cast out, and their judgments taken away, that they should not be afflicted any more; sixth, that the Lord, the King of Israel, shall be in the midst of them, and that he will rest in the arms of his love, and joy over them with singing. Surely, this will be a rest for the people of God in earnest, and this will be the time that the House of Israel will enjoy that rest, so often spoken of in the Bible, that the Lord has in store for them. But says one, if this rest is for Israel, how can the Gentiles be made partakers in these blessings? We answer, the Gentiles will be identified with them: for Abraham is heir of the promises, and the Gentiles through adoption can become heirs with him of the same blessings; and as the apostle says: "Blessed with faithful Abraham." Paul says: "As many as were baptized into Christ put on Christ, and become the seed of Abraham, and heirs according to the promise." It is the faithful that will be blessed with faithful Abraham, whether Jews or Gentiles: for says Paul: "They are not all Israel that are of Israel" or literal descendants.
Joel after speaking of the restoration of the house of Israel and the manner that they shall be blessed with temporal blessings, says: "And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed. And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my Spirit."—Joel, ii. 26-29. From this we learn that the Spirit of God will be poured out upon all flesh, and that it will cause the people of God to prophesy. And it is evident that by this, the words of Isaiah, and Jeremiah will be fulfilled: "The knowledge of God shall cover the earth, as the waters cover the sea." "All shall know the Lord from the least to the greatest." The Spirit of God is the Spirit of knowledge and revelation, and when so generally diffused among the saints, it will enable them to know God alike. Jeremiah says in another place, that the Lord will cause the captivity of Israel to return, and he will build them as at first, and then he will reveal unto them the abundance of peace and truth. When this Spirit is poured out upon all flesh, it will of course effect the beasts of the forest, and thus bring to pass the singular change of their disposition:—"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain." Thus the beasts will cease to be ferocious, that the child can perform its wanderings among them unmolested. The prophet says, that all this shall be done in the Lord's holy mountain.

Ezekiel after giving a description of the resurrection of the House of Israel, and the coming forth of the stick of Joseph (Book of Mormon,) and its being united with the stick of Judah (the bible;) and also the restoration of the House of Israel, that are in a state of mortality, back upon their own lands, says: "Neither shall they defile themselves any more with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein our fathers have dwelt; and they shall dwell therein,
even they and their children, and their children's children, forever; and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people, and the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.”—Ezek. xxxvii. 23–28. The above quotation has a particular allusion to that portion of the righteous that will remain in the flesh, and dwell on the earth, and eat the fruit of it. But the difference that will be, satan will be cast out of the earth, and he will have no power to tempt or deceive them: they will all be righteous, and not defile themselves any more. The Lord will set his sanctuary in the midst of them, and they shall multiply and be increased in number,—which they will continue to do, during the Millennium. The fact that they will multiply and increase, shows that they will be in a state of mortality.

The immortal saints will be made kings and priests, and they shall reign with Christ; but it is not said that the mortal ones shall be made kings and priests, to hold authority with Christ like the immortal ones, while in a state of mortality; only they shall have a king, priests, and all other necessary officers, to administer all ordinances, and perform all necessary ceremonies. We mean a king that shall be chosen or proceed out of their midst. Isaiah speaking of this day says, the Lord will restore their judges as at first, and their counsellors as at the beginning. This will be the time that God will restore their kingdom unto them which the apostles alluded to when they inquired of Jesus, if he would then restore the kingdom to Israel. (See Acts, i. 6.)

According to the prophets the name of this king shall be David; not the patriarch David who was the son of Jesse; but a literal descendant of his. Some suppose that the Psalmist David will be raised from his tomb, and again reign over Israel; but we consider this one of the most unreasonable ideas that could be advanced. He no doubt will be in the Lord's own due time raised from the dead, but not to act the part of a prince in the midst of Israel who remain in the flesh. Neither will any of the patriarchs act the part of an earthly king; although they will reign with Christ. Indeed, we have no reason to believe that Christ himself will act the part of an earthly king, or priest, to any great extent. It is inconsistent for us to suppose that the immortal saints, who are glorified, will be perpetually confined in the midst of the mortal ones. Because it is said, they shall reign on the earth, is no reason why we should say they shall be constantly among the mortal saints. The idea is that the earth will be under the control of Christ and the glorified saints, and Christ will virtually reign over the whole earth, and this David will be subject to him. The redeemed

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saints will reign on earth, and perhaps have in many respects, authority over the mortal ones. We do not wish to be understood, that there will be a total or entire separation between the mortal, and immortal; but the object of the foregoing remarks is to show the distinction of privilege. The prophet says, that the Lord shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously; hence, when the redeemed saints dwell on earth, they will dwell in Mount Zion, and in Jerusalem, which places the Lord will fully prepare for them. We might dilate upon this part of the subject, that is, the reign, and dominion of the redeemed saints, till we fill a volume; but brevity admonishes us to hasten. Those who are anxious to learn more concerning this reign of the saints, can search the scriptures for themselves.

It is plain from the scriptures that in the Millennium the people of God, who remain in the flesh, will have a regular form of government. This government in all probability will be of a patriarchal form; yet militant: Isaiah says their officers shall be peace officers, and their exactors righteous. And a David whom the Lord will raise up of the lineage of ancient David shall be their ruler, or governor; as far as their earthly form of government is concerned. For further evidence to prove this, we insert the following: "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them, and the places round about my hill, a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in there land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them: but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the House of Israel, are my people, saith the Lord God."—Ezk. xxxiv. 23–30. The above prediction describes the children of Israel as being in a state of mortality, eating the fruit of the land, and dwelling in peace; and David as a prince ruling over them. Some suppose that the David here mentioned is Christ, because he was a descendant of ancient David, and is sometimes called the Son of David; but according to the 24th verse of the above chapter, the David here spoken of is not Christ.
First: "I the Lord will be their God." This evidently has an allusion to Christ: for it is said, that he shall be with them, and in many places the prophets say, that he shall be in the midst of them. Second: "And my servant David a prince among them." Here David is styled the servant of the Lord—he cannot both be Christ, and the servant of Christ. Two persons are certainly mentioned; and as we have before said, Christ will rule over all, both the redeemed saints, and those that remain in the flesh. He will be King of kings, and Lord of lords; but his servant David shall be a prince, king, governor, or ruler, whichever we choose to call him, under him, to reign over the children of Israel. Christ's power or authority will be unlimited; but David's will be limited. Jeremiah in the xxx chapter, 20 and 21st verses, after speaking of the restoration of the House of Israel, the establishment of Zion, the re-building of Jerusalem, and the manner that they shall be blessed, and multiplied, he says: "Their children also shall be as aforesaid, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them, and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord." From the above, we learn that when the children of Israel are gathered, their governor shall proceed out of their midst, and that he shall approach unto the Lord. It does not say that the patriarch David, or that any of the prophets shall be raised from the dead, and inducted into this office to reign over this portion of Israel; but that at the time they are gathered their governor shall proceed out of their midst. Thus the time dated for this governor to be raised up, is when they are gathered back upon their lands. Whether or not this David will remain in the flesh to any great length of time, to reign over Israel in the Millennium, is not for us to say. One thing is certain, the throne of David will again be established, and a literal descendant of his be chosen to sit upon it; but whether or not there will be a succession of princes, of his posterity, we leave every person to judge for himself. Or whether or not, the one will be changed from mortality to immortality, and then continue his reign, we do not pretend to say. Jeremiah in the following conveys the idea of a succession of rulers: "For thus saith the Lord, David shall never want a man to sit upon the throne of the House of Israel." "Thus saith the Lord, if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites, the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me." "Thus saith the Lord, if my covenant be not
with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.”—Jer. xxxiii. 17–26. Amos speaking of the gathering of Israel, and the Millenium says: “In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and will build it as in the days of old.”—Amos, ix. 11.

Now we have shown by the foregoing passages of scripture that the House of Israel will be gathered, and established upon their land, and that a governor shall proceed from their midst to rule over them; and the following shows that they will not be subject to pain, death, and affliction, as we now are: “He will swallow up death in victory; and the Lord will wipe away tears from off all faces; and the rebuke off his people shall be taken away from off all the earth: for the Lord hath spoken it.”—Isa. xxv. 8. We do not suppose that they will remain in a state of mortality from one end of the Millenium to the other; neither that their bodies will be consigned to the tomb; but that they will be changed in the twinkling of an eye, from mortality to immortality. This change will be equivalent to death and the resurrection.

It is also evident that this class of the saints will till the earth and eat the fruit of it, and build houses and inhabit them, &c. Isaiah says, which we have before quoted: “They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.” Amos says: “And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens and eat the fruit of them.”—Amos, ix. 14. (See also Joel ii. 21, 26; Ezek. xxxvi, whole chapter).

From what scripture we have inserted, we trust that the reader will understand the true character of the Millenium, as far as the restoration of the earth, the harmony of the beast of the forest, the reign of Christ and of the redeemed saints, and the peace, prosperity and happiness of those who will remain in the flesh; but in order to convince the reader of the magnitude and glory of this subject, we will insert several other passages which are directly to the point.

David in the xxxvii Psalm, 10 and 11 verses, says: “For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.” Verse 29th: “The righteous shall inherit the land, and dwell therein for ever.” David says, in another place: “God be merciful unto us, and bless
us; and cause his face to shine upon us. Selah. That thy way may
be known upon the earth, thy saving health among all nations. Let
the people praise thee, O God; let all the people praise thee. O let
the nations be glad, and sing for joy; for thou shalt judge the people
righteously, and govern the nations upon earth. Selah. Let the
people praise thee, O God; let all the people praise thee. Then shall the
earth yield her increase; and God, even our own God, shall bless us. God
shall bless us; and all the ends of the earth shall fear him."—Ps. lxvii.
"For the Lord hath chosen Zion: he hath desired it for his habitation.
This is my rest for ever: here will I dwell; for I have desired it. I
will abundantly bless her provisions: I will satisfy her poor with bread.
I will also clothe her priests with salvation; and her saints shall shout aloud for joy:
there will I make the horn of David to bud: I have ordained a lamp for mine anointed."—Ps. cxxxii. 13–17. (See also
Ps. cxlv.)

Isaiah in the iv chapter of his prophecy says: "In that day (the day of
rest, and of Christ's reign: for one day is with the Lord as a thousand
years, and a thousand years as one day,) shall the branch of the Lord be
beautiful and glorious, and the fruit of the earth shall be excellent and
comely for them that are escaped of Israel. And it shall come to
pass, that he that is left in Zion, and he that remaineth in Jerusalem,
shall be called holy, even every one that is written among the living
in Jerusalem. When the Lord shall have washed away the filth of
the daughters of Zion, and shall have purged the blood of Jerusalem
from the midst thereof, by the spirit of judgment, and by the spirit of
burning. And the Lord will create upon every dwelling-place of
Mount Zion, and upon her assemblies, a cloud and smoke by day, and
the shining of a flaming fire by night: for upon all the glory shall be a
defence. And there shall be a tabernacle for a shadow in the day-time
from the heat, and for a place of refuge, and for a covert from storm
and from rain."

Jeremiah in the xxxi chapter predicts the following concerning this
day of rest, beginning at verse 10th: "Hear the word of the Lord, O
ye nations, and declare it in the isles afar off, and say, he that scat-
tereth Israel will gather him, and keep him as a shepherd doth his flock.
For the Lord hath redeemed Jacob, and ransomed him from the hand
of him that was stronger than he. Therefore they shall come and
sing in the height of Zion, and shall flow together to the goodness
of the Lord, for wheat, and for wine, and for oil, and for the young of
the flock, and of the herd: and their souls shall be as a watered
 garden; and they shall not sorrow any more at all. Then shall the
virgin rejoice in the dance, both young men and old together: for I
will turn their mourning into joy, and will comfort them, and make
them rejoice from their sorrow. And I will satiate the soul of the priests
with fatness, and my people shall be satisfied with my goodness, saith
the Lord." Verse 24th, "And there shall dwell in Judah itself, and in
all the cities thereof together, husbandmen, and they that go forth with

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flocks. For I have satiated the weary soul, and I have replenished every sorrowful soul.”

Zechariah after describing the coming of Christ, and the destruction of those nations that will come against the Jews, beautifully describes the Millennium: “And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one. And all the land shall be turned as a plain, from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin’s gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king’s wine-press. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouths. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, of the ass, and of all the beasts that shall be in these tents, as this plague. And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain there shall be the plague wherewith the Lord will smite the heathen, that come not up to keep the feast of tabernacles. This shall be punishment of Egypt, and the punishment of all the nations that come not up to keep the feast of tabernacles. In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord’s house shall be like the bowls before the altar. Yea, every pot in Jerusalem, and in Judah, shall be Holiness unto the Lord of hosts; and all they that sacrifice shall come and take them and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts.”—Zech. xiv. 9–21. It is evident from this latter quotation that when the Lord comes, many of the heathen shall be so consummately ignorant, that he in his mercy will spare them and not cut them off; but the saints shall take the kingdom, and the greatness of the kingdom under the whole heaven, and Christ will be King over all; therefore, those heathen that will not be destroyed at the brightness of his coming, will be constrained to acknowledge the form of government that shall be, and even be compelled to go up to Jerusalem
once a year to keep the feast of tabernacles, and to pay due respect to the Lord, and that form of government that will be established. It is also said, that those that are left of the nations that come up against Jerusalem, shall also go up to Jerusalem to worship the King the Lord of hosts, and to keep the feast of tabernacles. But says one, how can this be? We answer, that it is evident from the scriptures that there will be another crusade; and like as thousands of innocent and blinded men, were by the influence of the pope, kings, bishops, and priests, led to the land of Palestine to conquer its inhabitants, and take possession of it; so when the beast, or the kingdoms represented by the beast are influenced by the ecclesiastical powers to form another crusade, and go against the Jews, it is altogether probable that many thousands will be blinded by the powers of priestcraft, and made to believe that they are doing God service. Therefore, when he comes he will spare them, because they erred ignorantly; —but they will be constrained to acknowledge the hand of God in the preservation of his people, and in the restoration of their kingdom unto them. It is not probable that these heathen will dwell in Mount Zion, or in Jerusalem, nor in the Lord’s holy mountain, unless they become saints: for nothing will hurt nor destroy in all the Lord’s holy mountain; and all the House of Israel shall know the Lord from the least to the greatest. How long these heathen will continue in an unconverted state, we are not prepared to say; but we infer from the prophets that it will not be long. Ezekiel speaking of the gathering of Israel, and the commencement of the Millennium, as we have before quoted, says: “And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary is in the midst of them for evermore.” Thus when the heathen behold the manner that the Lord will bless his people, they will be constrained to acknowledge the hand of God in doing it. And if they are thus convinced of the truth of the work of God, it is probable that they will embrace it.

At the time Christ comes, and the wicked are cut off, and the whole earth subjected to Christ and the saints, these heathen will be suffered to remain; but will be compelled to concede to certain laws that will be established; but not to embrace Christianity: for in order for them to do this in an acceptable way, their judgments must be first convinced, and then they can do it with a full purpose of heart. And we have reason to believe that this will be the case; for according to the prophets, they will acknowledge that the power of God is in the midst of Israel. We infer from various expressions of the prophets, and apostles, that they classed the human family under three heads; first, the saints; second, the wicked; third, the heathen. John the Revelator represents the wicked by the beast, which he saw that had ten horns; and he frequently speaks of the destruction or extermination of this beast. The nations represented by the beast have all had something to do with the apostate church [anti-christ]; hence, when Christ comes, the wicked, the beast, or the apostate church will be
destroyed. Indeed, all the prophets agree upon the destruction of the apostate church, or the wicked. Therefore, there is a difference between those represented by the beast, and the heathen. According to the prophets the nations of the heathen will be broken up, and cease to exist as distinct and separate nations; but they will not all be cut off. Thus we see, not only the justice, but the mercy of the Great God. The wicked or the apostate church, deserve the severest wrath, and indignation of the Almighty, till they are destroyed from off the face of the earth; for they have had in a measure the knowledge of Christianity, and have perverted and rejected it; but the heathen have been destitute of this knowledge; therefore, they do not deserve so severe a chastisement. But says one, will not the fulness of the gospel be preached to them before Christ comes? We answer, that it is possible that it will; but every intelligent person knows that it will be a thing almost impossible to convince them in so short a time, of the propriety of changing their mode of worship, and of forsaking their mythological works, which their fathers have so tenaciously adhered to, and which have been implanted in their minds from the early period of their existence on earth. Indeed, they believe the tales of their fathers about the powers of the heathen deities, and tradition has caused the strongest kind of affinity to exist between them and their various ceremonies; consequently it will require some length of time to make them understand the advantages, and excellence of the Christian religion over theirs. Many of them no doubt will embrace the gospel as soon as they hear it preached in its fulness;—but mankind are generally slow to believe the truth. But the great and notable day of the Lord will hasten on, wars and pestilences shall be among all nations, and no doubt thousands of the heathen will perish; and when Jesus comes he will destroy the wicked with the brightness of his coming, or rather those represented by the apocalyptic beast, including mystery Babylon. But to hasten.

One thing is certain, when Christ comes he will not exterminate the heathen: for Zechariah declares positively that some of them shall be left, and even mentions the manner that they shall be cursed if they do not go up to Jerusalem once a year to keep the feast of tabernacles. It is probable that eventually these heathen will embrace the faith: for Joel after speaking of the return of the House of Israel back upon their land, and the removal of the curse, says: “And the floors shall be full of wheat, and the fats shall overflow with wine and oil.” He then says that after this, that is, after the Lord takes the curse off the land, and it commences to yield its fruit in an abundance, the Lord shall pour out his Spirit upon all flesh. We infer from this, and from the saying the knowledge of God shall cover the earth as the waters cover the sea, that the majority of these heathen, if not all, will concede to the principles of righteousness. However, whether they will all be converted or not, the Millennium will be a day of peace, and rest to the saints: for satan will be bound and have no power to.
deceive the nations; neither will these heathen have any power to disturb the quiet of the saints: for nothing shall hurt nor destroy in all the Lord's holy mountain; nation shall not lift up sword against nation, neither shall they learn war any more. Indeed, according to Daniel the whole kingdom, and the greatness of the kingdom, under the whole heaven shall fall into the hands of the saints, and they shall possess it for ever. These heathen will not be kept in subjection by a flight to arms; but they in a case of rebellion, will be punished by the power of God, which punishment will be pestilence, &c.: for indeed, all must be subject to the one form of government: for in that day, even upon the bells of the horses shall be written, "holiness to the Lord." Surely it will be a day of rest when peace shall flow like a river to all the people of God, and when they shall be enabled to worship God under their own vine and fig-tree un molested. Zion will then be a peaceful home, Jerusalem also a quiet habitation.

The foregoing pages, on the Millennium, are in short some of our views with regard to the way and manner that it will be ushered in; and also a brief description of the blessings, and privileges that the saints will enjoy during it. We say brief, because we have not quoted, nor referred to one fifth part of the prophecies that relate to this happy period. But we think that a sufficiency is said to convince every honest enquirer after truth, the all importance of being prepared for that great and happy day; and also the necessity of having faith, and of being faithful to continue to watch and pray, that when the Lord comes he may hear the pleasant news, come thou good and faithful servant, enter thou into the joy of thy Lord. We will now drop this part of the subject, and after making a few observations upon what is said concerning the little season, at the expiration of the thousand years; and also the final issue, and winding up scene of mortality, &c., &c., we will close this article.

John says, as we have before quoted, that he saw an angel come down with a great chain in his hand, and he bound satan for the space of a thousand years, that he should not deceive the nations during that time; but after the expiration of the thousand years, he says that he shall be loosed again for a little season. He also says that the saints, or those that have been beheaded for the witness of Jesus, and not received the mark of the beast upon their foreheads, or in their hands, shall be made alive, or raised out of their tombs at the commencement of the Millennium; but that the rest of the dead, that is, the ungodly will not be raised from the dead, or live again until the expiration of the thousand years. Thus while the saints are reigning with Christ, the bodies of the wicked are remaining in the dust, and their spirits in prison, or as John and others of the apostles term it, in hell; consequently they are deprived of that rest, which the righteous enjoy. John after describing the reign of the saints, and the great sabbath of creation says: "And when the thousand years are expired, satan shall be loosed out of his prison, and shall go out to deceive the nations
which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them.”—Rev. xx. 7-9. But says one, if satan will be bound, and the earth remain in the hands of the saints, for a thousand years, wherein is the propriety of setting him free, that he should have power to cause such an uproar among the human family? We answer, that the full object, and design of it, is not revealed in the bible. Some conjecture that the object that the Lord has in view, is to give those that will be born during the Millenium a trial of their faith, that there should be no partiality with him, that is, that he should not cause the former saints to be exposed to the fiery darts of the adversary, to be tempted, and to wade through scenes of affliction and sorrow, and at the same time require faithfulness in the extreme of every individual; but during the Millenium favour individuals with the many precious blessings, and preserve them from temptation, or any scenes of affliction, and in eternity place all on an equality, notwithstanding, the former passed through scenes of trial and persecution, while those of the Millenium lived in peace, and none dared to molest or make them afraid. The idea is, that the latter should receive an equal trial of their faith, and be exposed to the powers of satan. But whether this is correct or not, we are not prepared to say; for the scriptures leave it in the dark. There are reasons that appear somewhat plausible, to establish such an idea, and there are objections that might be urged: for instance, such as the fact that there will be many that will be born in the Millenium, and be changed from mortality to immortality, before it closes; consequently, they will pass from this state of probation before satan will be freed from his prison. Also the righteous that will remain in the flesh when Christ comes, and receive their inheritance at the commencement of this great rest, will obtain it by faithfulness to all the commands of God in the midst of privation, affliction, and persecution; therefore, they legally heir this inheritance.—The wicked also had the privilege of enjoying it; but they would not. Hence, it is urged that the children of the righteous that will be born during the Millenium, will be the posterity of the faithful, or of those who before the Millenium commenced, rendered themselves worthy of this rest; not only that, but in the midst of trial, and persecution, secured unto themselves, and their children this inheritance; therefore, they and their children, have the right to claim protection from God against the powers of the adversary, because they are the elect of God for their fathers’ sakes. But whether satan will be loosed, the little season, to try the faith of those born in the Millenium, or whether it will be for some other purpose known only to God, we cannot say. But it sufficeth to say, that he will be loosed for a little season, and will resume his works among the inhabitants of the earth, and if
any person is extremely anxious to know all the particulars with regard to the object that the Lord has in view in setting satan free for a little season, will please to enquire of God for himself, and if he gives him the desired information, there will be no doubt upon the mind any more respecting it. For indeed, there is so much that we are certain of, that we do not feel disposed to hazard an opinion upon that which we are not certain of.

It is evident from the bible, that at the end of the Millennium, the inhabitants will be as numerous as the sand upon the shores of the sea; therefore, as John says, when satan is loosed he will go out to deceive the nations, which are in the four quarters of the earth. It is not improbable but that when the Millennium closes, many of the inhabitants of the earth will become extremely wicked, and revolt from the saints. But says one, has it not been stated, that those children of the righteous will have the right to claim protection? We answer in the affirmative; but it is only a supposition, which is urged by some, as an objection to the propriety of the idea that satan will be loosed expressly to tempt, and try the faith of those born in the Millennium. Indeed, satan may tempt and perplex them, and that is no reason why we should say that he will be loosed for that purpose only. Many may revolt from the faithful, and yield to the temptations of the devil; but that is no argument against the idea of the legality of their claims for protection against the powers of satan. And because they, prior to this, had lived in peace, is no reason why we should say that all will be sufficiently guarded, so as to resist the temptations of satan. Adam and Eve, were in a state of innocency; but they yielded to temptation.

Satan at this time will have great power on the earth, and will gather together a tremendous great army to fight against them that will dwell in the holy city. This will be the great and last struggle of satan to dispossess the saints of the kingdom, and to gain the empire of God. Satan will, no doubt, then gather the whole of his hosts from the lower regions, and assemble all the wicked that will be on earth. Then the great battle of Gog and Magog will be fought, which Ezekiel mentions in the xxxviii and xxxix chapters of his prophecy. This perhaps will be the greatest battle that ever was, or will be fought; but God will preserve his saints: for says John: “And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.” Thus will end the dominion of satan over this earth for ever, or in other words, he will be subdued and cast off for ever. Then the number of years that this earth is destined to remain in a state of mortality, will be fulfilled. Then will come the great consummation, and the earth will undergo its last, and final change; the elements will then melt with
servent heat; and in a word, the sudden transition of the earth from its former state to a glorified one, will then take place, God will smite the earth and the elements will be decomposed. Indeed, this will be the finishing scene of mortality; for the last trump will then sound, and as the apostle says, we shall all be changed in a moment in the twinkling of an eye at the last trump. (See 1 Cor. xvi. 51-52.) Then all will come forth out of their graves: for says John: “And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to his works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.” This will be the last resurrection, when all shall stand before the judgment seat of Christ, and their final destiny be fixed. The elements of the earth that will be decomposed, will be brought together again, and assume a different appearance. In our opinion the earth will be glorified, crystalized, and made immortal, which is represented by the sea of glass that John saw. This will be the only change necessary to make the earth fit for the eternal abode of the saints; and when this change takes place, it will be, no doubt, escorted into the bosom of heaven to abide a glory, which is justly termed Celestial. Some suppose, because John says, that he saw the old earth and heaven pass away, that no place was found for them, that the earth will be annihilated; but such an idea is inconsistent with both philosophy, and divine revelation. The idea conveyed in the scriptures is, that the earth will be changed, and assume a new and glorified appearance. David speaking of this great consummation of the work of God, as far as this earth is concerned, says: “Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed.”—Ps. civ. 25, 26. After this change takes place, and the earth is crystalized, glorified, and completely redeemed, the Old and New Jerusalems, which God will preserve during the awful convulsion of the earth, will come down from heaven, and be placed again on the earth. John gives a beautiful description of these cities, (See Rev. xxii, chapter.) Thus the earth, and the saints will be fitted for eternity; and thus they will bask forth into the kingdom of immortal glory:—and there shall be no more death, and no more pain: for the Lamb of God will be in the midst of them for evermore. And here the scripture leaves the subject,—and here we leave it also.