

THE MIDNIGHT CRY!

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Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES.

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"PROPHETIC EXPOSITIONS."

BY J. LITCH.

THE KINGDOM OF GOD.

There is no subject in the whole circle of Christian literature which is more important in its bearings on the right understanding of the Bible, than the meaning of the term "THE KINGDOM OF GOD." This term is sometimes used, perhaps, in reference to God's universal kingdom or government over all worlds and beings; but generally, as used in the Scriptures, it refers to a dispensation of God among men, on earth. In this work it will be my object fully to present and discuss this subject.

I. ADAM AND HIS RACE, KINGS—THIS EARTH THEIR KINGDOM.

That God made this earth for man, and man for the earth, is very clear from the account given of the creation, in the first chapter of Genesis. After the creation of all things, God saw that there was not a man to till the ground. "And God said let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over ALL THE EARTH, and over every creeping thing that creepeth upon the earth." Gen. i. 26.

The evidence is here distinct, taken in connection with Gen. ii. 5—8, that the world was made for man, and man for the world. The dominion given to them constituted them kings.—The territorial dominion of Adam and his progeny, was "all the earth," and all that was in earth, air and sea. All was subject to him while he was subject to God; but when he rebelled against God, the whole animate creation rebelled against man; and even the elements of nature themselves, have become his enemy. Man lost the kingdom, and the devil obtained it.

Two causes concurred to deprive man of the kingdom and dominion of the world. 1. The revolt of all creatures from his authority when he sinned; and 2. His own mortality. For, had the inferior creation remained in perfect obedience, he could not continue in authority because of death. But death was not in the original plan. Death entered the world by sin.—"So death passed upon all men."

II. JESUS CHRIST IS TO FILL THE PLACE OF THE FIRST ADAM.

"The first man, Adam, was made a living soul; the last Adam, a quickening spirit."—"The first man of the earth, earthy; the second man is the Lord from heaven." 1 Cor. xv. 45—47. The first Adam having lost the earth, together with his life, the second Adam came to purchase and restore both the one and the other. Thus the apostle in Eph. i. 13, 14: "In whom also, after that ye believed, ye were sealed with that holy spirit of promise, which is the earnest of our inheritance until the redemption of the PURCHASED POSSESSION." Heaven, the heaven of heavens, was never under the dominion of any other but the God of heaven, that it should be purchased. But this earth

was lost, and Jesus Christ has purchased and will redeem it. Adam's race were dead in law; Jesus Christ has tasted death for them, that he might bring them forth into second life from the grave: "they that have done good, to the resurrection of life; they that have done evil, to the resurrection of damnation." The one class will come forth to "everlasting life," the other to "shame and everlasting contempt." Then the dominion of Christ shall be from sea to sea, and from the river to the ends of the earth.

III. THE GENTILES NOW HAVE THE DOMINION OF THE WHOLE WORLD.

In the third year of Jehoiakim, king of Judah, and the first year of Nebuchadnezzar, king of Babylon, (Jer. xxv.) began the famous 70 years' captivity of the Jews in Babylon. In the second year of Nebuchadnezzar, he had a dream, (Dan. ii.) which none of his wise men could either tell or interpret. But Daniel, being divinely instructed, did both. He said, "Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth.

"This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all." Dan. ii. 31—38.

The universality of a kingdom could be no more strongly asserted in human language than is this dominion of the king of Babylon. No spot on the round globe, where an animate being dwells, that is not included in his ample dominion. The Jews had previously enjoyed an independent government from the world; but then the Jewish and all other governments were merged in this one government. Whatever historians may say to the contrary, it is certain that, according to inspiration, God looked on that monarchy as being the head and representative of all governments on the globe. The church has never, from that hour to this, either in her Jewish or Christian form, enjoyed an independent government, free from dependence on, or tribute to the Gentiles. Nebuchadnezzar was only the beginning of a series of just such universal monarchies.

"Thou art this head of gold." "After thee

shall arise another kingdom (the breast and arms of silver) inferior to thee;" (*Medo Persian*;) "and another third kingdom of brass, that shall bear rule over ALL THE EARTH." This was the *Macedonian* kingdom, under Alexander the Great and his successors. Here is the same universality again declared as in the Chaldean kingdom.

"The fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all these, shall it break in pieces and bruise." This fourth kingdom is the *Roman empire*, and was to succeed to the same great government of the world which its predecessors had enjoyed. And to gain that empire, it was to break in pieces and bruise all the former kingdoms. The latter part of the kingdom, shadowed forth by the feet and toes which were to be of iron and clay, was to be of a divided character—partly strong and partly broken. But even in this divided and weakened state, it was to be the great leading government still.

In its last extremity, while its feet were in existence, a stone, cut out without hands from the mountain, was to smite the image on his feet, that were of iron and clay, and grind them to powder; iron, clay, brass, silver and gold together, like the small dust of the summer threshing-floors, and the wind carry them away and no place be found for them.

The image is to be annihilated before the stone and wind; for that which has no place cannot exist. To exist, a thing must have place. Hence that which has no place cannot exist. The governments of this globe, all of them being included in and shadowed forth by the image, will be annihilated by the fall of the stone, and leave the earth vacant or destitute of government, unless some other is provided to fill its place. The reign of these four monarchies is called by the Saviour, (Luke xxi. 24,) "the times of the Gentiles;" and by Paul, (Romans xi. 25,) "until the fulness of the Gentiles be come in."

This image is to be destroyed, it should be observed, not by the rolling of the stone until it grinds it to powder, increasing its own size as the image decreases—or in other words, rolling up Anti-Christ the image, into Christ, the stone, until it becomes a great mountain and fills the whole earth; but by dashing in pieces the image, sweeping it all away—and then, by a sudden expansion, filling the earth. This process of demolishing the image and enlarging the stone, is thus explained in the 44th verse—"In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; it shall break in pieces and consume all these kingdoms, and it shall stand forever." But if it dashes them in pieces and annihilates the Gentile kingdoms, and fills the earth which they now fill, then the two cannot be contemporaneous, but must succeed each other—the last of them to endure eternally.

To be continued.

The just shall live for ever and ever.

EVENING LECTURES POSTPONED.

There will be no lecture at the corner of Catharine and Madison streets till Sabbath morning.

There will be a Bible Class at this Office this evening.

LECTURE AT NEWARK, THIS EVENING at the Free Church.

Mr. MILLER'S LECTURES are continued from yesterday's paper, on 3d and 4th pages, and will be, till we have given a complete series.

BIBLE CHART.—Where are we ?

"This know ye also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truth-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof."—2 Tim. 3: 1-5.

The dreadful immorality here foretold, crowds itself on our notice on every side. We have only to open our eyes to see all these signs of the last days. The shameless disregard of truth which characterizes the times, is strikingly illustrated in the "eminent falsehoods" called "hoaxes," which are so wickedly manufactured by the swarms of scribblers, and the greedy appetite with which they are devoured by the public.

Every body remembers the string of absurdities called the "moon hoax," which operated so successfully in diverting the attention of dying millions from things of serious importance, a few years ago. The gross lie about the Niagara Falls, very fortunately, had a more limited circulation, but it did some mischief. If the moral sense of the public was what it should be, the deceiving authors of these impositions would be consigned to the depths of infamy, until they should repent; but so little regard is felt for TRUTH, that the author of the moon hoax is, probably, prouder of his fame than any hero or philosopher now living. So common have these fictions become, that many people forget their enormity, as if God would except from the operation of his righteous law all those to whom he has given great talents. They seem to think that such liars shall not have their part in the lake which burns with fire and brimstone, because they have abused a high order of abilities, and displayed great ingenuity in their crimes. If we must give an account of "every idle word" in "the day of judgment," who can estimate the fearfulness of that account which includes the invention and circulation of such wide-spreading falsehoods!

Our attention has been specially called to this subject by the recent appearance, in the "New York Aurora," of an article pretending to describe many fearful signs among the planets and fixed stars. It is represented as coming from an "eminent astronomer in New Haven," but, there are painful suspicions that it was manufactured in this city. At any rate it has been widely circulated by that editor, who says, "There would seem to be arguments enough in favor of holy living without resorting to the possibility of the speedy end of the world for motives with which to address men." We call upon him, as he values truth, and his own peace of mind, to inform his readers that it was a tissue of falsehood.

The Lord has said: "There will be signs in the sun, and in the moon, and in the stars," and we have abundant proof that this prediction has been completely fulfilled. What wicked presumption, then, must it be to scatter falsehoods on these subjects, and thus unsettle public confidence in the testimony on which the facts must rest. Those who do it, render the word of God of none effect, in a double sense.

We hope our friends will remember that the apostle foretold us of these "deceivers," and will be on their guard.

Books, Pamphlets, and Charts.

We have a good supply at 36 Park Row, (up stairs.) Call and buy—read and circulate.

THE JUDGMENT—THE MILLENNIUM, NO 2.

It has been seen that when Christ's kingdom is set up, it will fill the whole earth, and that all opposing kingdoms will be dashed in pieces before it. Now, let it be noticed that there has never been a kingdom on the face of the earth, since the days of Daniel, in which the principles of the gospel have been the ruling principles. State policy must always triumph over justice, mercy and faith.

That other parts of the Old Testament refer to an eternal state of blessedness, instead of a time of earthly glory, a brief examination of a few texts will show.

"The ransomed of the Lord shall return, and come to Mount Zion, with songs and everlasting joy upon their heads,"—Isa. 35: 10.

"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 FOREVER in that which I create, for behold I create Jerusalem a rejoicing, and her people a joy,"—Isa. 65: 17, 18. Here we have the new earth and the new Jerusalem.

That these expressions do not relate to any temporal glory, is strikingly proved from the next chapter, where the new heavens and new earth are referred to as the very symbol of eternity. "For, AS the new heavens and the new earth, which I make, SHALL REMAIN before me, SO shall your seed and your name remain."

"Thy people also shall be all righteous; they shall inherit the land FOREVER,"—Isa. 60: 21.

Now let us turn to the 7th chapter of Daniel, where the same four great empires are again introduced, in the form of devouring beasts, and it is there shown that the fourth "shall devour the WHOLE EARTH, and shall tread it down and break it in pieces." On the head of this beast, which is the Roman Empire without any doubt, appears the papal power, in the form of a little horn, which is explained by a heavenly messenger to mean a power "which shall speak great words against the Most High, and shall wear out the saints of the Most High."

Now let us notice the circumstances connected with the death of this devouring beast and persecuting horn.

"I beheld [the beast continue] till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire: A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the JUDGMENT was set and the books were opened. I beheld THEN because of the voice of the great words which the horn spake. I beheld even till the beast was slain, and his body DESTROYED, and given to the BURNING FLAME. And behold one like the Son of Man came with the clouds of heaven and came to the Ancient of days, and they brought him near before him, and there was GIVEN unto him dominion and glory, and a KINGDOM, that all people, nations and languages should serve him: his dominion is an EVER-LASTING dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Here we see a devouring power prevails till Christ comes to judgment, and is THEN destroyed. This scene is strikingly alluded to in Paul's epistle to Titus: "Looking for that blessed hope and the glorious APPEARING of the GREAT God and our Saviour Jesus Christ."

Until this glorious appearance, that Anti-Christian power must remain: For Daniel says, "I beheld, and the same horn made war with the saints, and prevailed against them until the Ancient of days came and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom."

Here we might stop, for this passage proves, beyond all question, that no glorious millennium can come till after Christ comes to judgment: but we will quote one passage from the New Testament which proves the same truth with equal clearness.

In his first epistle to the Thessalonians, Paul refers to the COMING of Christ, "with the voice of the archangel and the trump of God," and in the second epistle refers to the time when the "Lord Jesus shall be revealed

from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." He then shows that that day should not come till something else had intervened. But he specifies nothing, except that there should come a falling away first, and the Man of Sin be revealed. A description is then given which corresponds as exactly to the papal power as the reflection answers to the face in a mirror. Of this power it is said, "—whom the Lord shall consume with the spirit of his mouth, and DESTROY with the brightness of his COMING." Here we see, again, that the Anti-Christian power will continue till Christ comes to judgment.

We must again request the reader to answer to himself this question: Will not wicked powers RULE in the earth, till Christ's everlasting kingdom is set up at the time of their DESTRUCTION!

Thy Kingdom Come.

Thy kingdom come! thus, day by day,
We lift our hands to God, and pray;
But who has ever duly weighed
The meaning of the words he said.

Thy kingdom come! O day of joy,
When praise shall every tongue employ;
When hatred, strife and battles cease,
And man with man shall be at peace.

Then bears and wolves, no longer wild,
Obey the leading of a child;
The lions with the oxen eat,
And dust shall be the serpent's meat.

Then all shall know and serve the Lord,
And walk according to his word;
His glory spread around shall be,
As waters cover o'er the sea.

God's holy will shall then be done
By all who live beneath the sun;
And every evil will remove,
For God will reign, and "God is love."

BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

- LEOPARD. A cruel, fierce, and quick conqueror. Hosea xiii. 7. Hab. i. 8. Rev. xiii. 2.
- LION. Valiant, strong, courageous. Prov. xxviii. 1. xxx. 30. Rev. x. 3. xiii. 2.
- LOCUSTS. Great armies. Isa. xxxiii. 4. Nah. iii. 15. 17. Rev. ix. 3-7.
- MARK. To profess allegiance. The Roman soldiers had marked foreheads and hands. Ezek. ix. 4. Rev. xiii. 16, 17. xiv. 9, 11.
- MEASURE. Completed, finished. Ps. xxxix. 4. Jer. li. 13. Matt. xxiii. 32. Rev. xi. 1.
- MERCHANTS. Professed ministers of Christ. Isa. xxiii. 8, 18. Jer. xiv. 18. Rev. xviii. 11, 12, 23.
- MOON. Gospel. Isa. xxx. 26. Rev. xii. 1. Or church. Cant. vi. 10.
- MOUNTAIN. Governments. Isa. ii. 2. Dan. ii. 35.
- MOUNTAIN, HOLY. The gospel kingdom. Isa. xi. 9.—The seat of Antichrist. Ezek. xxvii. 14. Dan. xi. 45.
- MORNING. Resurrection of the just. Ps. xlix. 14.
- MOUTH. Commands, or laws. Dan. vii. 8. Rev. xiii. 5. xvi. 13. 1 Thes. ii. 8.

A SCENE OF VIOLENCE occurred at Columbia, Arkansas, a few weeks ago. A Dr. Peake, formerly of Virginia, and lately of Palmyra, Miss., ran off with the wife and daughter of a gentleman at the latter place, carried them to Columbia, and passed them off as his wife and child. The husband pursued, ascertained the hotel where they resided, and succeeded in bearing off his child, a daughter six years of age. The mother immediately sent a message, praying an interview. The injured husband went to meet his perfidious wife, but on reaching the hotel found Peake armed with a pistol. The husband fired and wounded Peake, who continuing to advance with a menacing gesture, was stabbed to the heart.

SECOND ADVENT BOOK DEPOSITORY

IN NEW YORK.

The subscriber has opened a room at the Brick Church Chapel, No. 36 Park Row, up stairs, where he will keep constantly on hand a full supply of all the Second Advent publications, wholesale and retail; where he is also publishing the "Signs of the Times,"—weekly—(located in Boston,) and "The Midnight Cry,"—daily. Those from the country who may wish to procure publications on this subject, will find a great variety and a full supply at all times at this office. J. V. HIMES.

have no more sin, or afterwards would be "without sin." Experience teaches us to the contrary. Again, it is said, 1 Thess. iv. 16, 17, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." Who saw this great transaction at Jerusalem! Were there no witnesses! Yes, the apostle John lived many years after this, and wrote his Gospel, his Epistles, and his Revelation, long after the destruction of Jerusalem. And what does he testify! In his Gospel, 14th chapter, 3d verse, "And if I go and prepare a place for you, I will come and receive you to myself, that where I am there ye may be also." Again, 28th and 29th verses, "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe." Again, 1 John ii. 28, "And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming." And iii. 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." And again, in Rev. i. 7, "Behold, he cometh with clouds, and every eye shall see him; and they also which pierced him, and all kindreds of the earth shall wail because of him." Many more places might be mentioned in John's testimony, but not one word that he had already come again, as some supposed. Let this, then, suffice to prove, that the "glorious appearing," spoken of in our text, is still future.

And now we will examine some of the evidence of the certainty of his coming, which is our second proposition.

II. The certainty of it:

1st. Because the ancient prophets all spake of it. Jude tells us that Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord cometh, with ten thousand of his saints, &c. Balaam was constrained to admit, "Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city," plainly referring to the judgment-day; for he says, "Alas! who shall live when God doth this!" See Numbers xxiv. 17-23. And Moses as plainly refers to this day in Deut. xxxii. 43, "Rejoice, O ye nations, with his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land and to his people." David says, Psalm l. 3, 4, "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him; he shall call to the heavens from above, and to the earth, (that he may judge his people.)" And Isa. xl. 5, "And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." In the 39th chapter of Ezekiel, you will see the same day of judgment prophesied of in a clear and plain manner. In Dan. vii. 9, 10, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Joel iii. 14, "Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision." Zeph. i. 14, "The great day of the Lord is near; it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty men shall cry there bitterly." Zech. xiv. 5, "And the Lord thy God shall come, and all the saints with thee." Mal. iv. 2, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall." And Christ himself says, in Matt. xvi. 27, "For the Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works." The angels that stood by the disciples at the time Jesus ascended up, and a cloud received him out of their sight, said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Let us take particular notice of the phrase *this same Jesus*, and compare with other

parallel passages, as, *our God shall come*, and it will prove to our satisfaction that Jesus Christ is God, as well as man, and we may have strong consolation for our hope in his appearing; for his promises can never fail. "Heaven and earth may pass away, but not one jot or tittle of his word shall fail." Also take notice of the words "*like manner*," which agree with the often expressed sentence, "He shall come in the clouds of heaven." We shall be led to admire the general harmony of the Scriptures, and the agreement of the prophets in their descriptions of future events. Again, Christ says to the church of Philadelphia, Rev. iii. 11, "Behold, I come quickly; hold that fast thou hast, that no man take thy crown." "For yet a little while, and he that shall come will come, and will not tarry," Heb. x. 37. And will not the evidence I have brought from the word of God be sufficient to prove the certainty of his future coming? And if I should argue the tradition of nations that never saw the word of God, the conviction on the mind of men generally, that there must be a day of retribution; could I open the breast of the reader, and show the thundering of your conscience; yes, could I see and expose the tremblings and failings of heart, which you have had, while you have been looking with fear for those things that are coming on the earth—of what use would it be? Would you believe it if I could raise a dead friend who would tell you to prepare to meet your God? No. If they believe not Moses and the prophets, neither would they though one rose from the dead. How foolish, then, would it be for me to try to prove in any other manner what God has revealed or promised, than by the means which God has appointed. By his word you will be judged: and if this condemns you now, (unless you become reconciled,) it will condemn you hereafter.

III. The object of his coming.

1st. He comes to raise and gather his saints to him in the air. "As in Adam all die, so in Christ shall all be made alive; but every man in his own order—Christ the first fruit, afterwards they that are Christ's at his coming," 1 Cor. xv. 22, 23. Again, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them that are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord," 1 Thess. iv. 14-17. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him," 2 Thess. ii. 1. "Blessed and holy is he that hath part in the first resurrection; on such the second death shall have no power," Rev. xx. 6. In Psalm we have the same account of the gathering of his people. "Gather my saints together unto me, those who have made a covenant with me by sacrifice," Psalm l. 5. Again, see Isaiah lxvi. 18: "It shall come that I will gather all nations and tongues; and they shall come and see my glory." "For thus saith the Lord God, behold, I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day," Ezekiel xxxiv. 11, 12.

And now I refer you to one more passage, and then pass on. "Behold, I show you a mystery; we shall not all sleep, (that is, die,) but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this mortal shall put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." These texts, to which I have called your attention, will apply only to the people of God, or those who are in Christ Jesus. I have, therefore, only been proving to you the object of Christ's coming, as it respects his people. And I think I have plainly proved that when Christ shall appear in the clouds of heaven with power and great glory, he will raise the righteous dead, change the righteous living, gather them from among all nations where they have been scattered during the ages of persecution and trial, "in the dark and cloudy day," and receive them unto himself in the air, when they will ever be with the Lord.—I will,

2dly, Show that the wicked will be destroyed from the earth by fire, and the world cleansed from the curse of sin by the same means, and prepared for the reception of the New Jerusalem state, or the glorious reign of Christ with his people. That the wicked will be destroyed by fire at his appearing, we prove by the following texts: Deut. xxxii. 22, "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth, with her increase, and set on fire the foundations of the mountains." 2 Samuel xxii. 9, 10, 13, "There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens and came down, and darkness was under his feet. Through the brightness before him were coals of fire kindled." Psalm xvii. 2, 3, "Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about." Isa. lxvi. 15, 16, "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." Dan. vii. 11, "I beheld then, because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Again, Nahum i. 5, "The mountains quake at him, and the hills melt, and the earth is burnt at his presence; yea, the world and all that dwell therein." Habakkuk iii. 3-5, "God came from Teman, (south) and the Holy One from Mount Paran, (from glory.) Selah. His glory covered the heavens, and the earth was full of his praise: and his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth; he beheld and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting." Also, Malachi iv. 1, "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Matt. iii. 12, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. xiii. 30, "Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." "As therefore the tares are gathered and burnt, so shall it be in the end of the world." 49th verse, "So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the just." Again, Paul to the church of the Thessalonians writes, "And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Peter iii. 10, "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." Rev. xviii. 8, "Therefore shall her plagues come in one day—death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." These passages are but a part of the word of God which prove the destruction of the wicked—of the anti-Christian beast—and the cleansing of the world by fire. Yet if Scripture proof can be sufficient, surely I have brought enough; and where that can have no bearing on the mind of men, how vain should I be to search the archives of natural philosophy to give you more evidence! for he who hath all wisdom in heaven and in earth, and who knows what is in the mind of man, hath used the best arguments, the most persuasive means (I had like to have said) in the power of a God to use; and indeed he says, "What could I have done more than I have done for my vineyard?" He has taught us by his own word, by the mouth of his prophets, and by examples; witness his word on Mount Sinai, where the people heard his voice and saw the fire; witness all the declarations of the prophets which I have read; witness Jesus Christ himself, in the parable of the tares and wheat, and the harvest; witness, also, the destruction of the old world by water, and Sodom and Gomorrah by fire;

Jerusalem by famine, sword, and fire. These are all set forth as samples to warn us of the approaching judgment. And yet who believes the report? Who is willing to examine the evidences—to reason candidly and to reflect seriously on these things? Who among us puts implicit confidence in the word of God, especially in that which is unfulfilled? Any may believe in so much as has been accomplished; but where is the virtue in such faith? Where is the blessedness of our hope in the glorious appearing of Jesus Christ? If we are “looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ,” we shall examine the word of God faithfully; we shall compare Scripture with Scripture; we shall take notice of the signs which Christ has given us of his coming. That the day may not overtake us as a thief, we should live with a steady reference to that day, and rejoice more and more as we see the day approaching.

3d. I will now give some of the evidences concerning the glorious reign which must follow his coming. The earth, being cleansed by fire, will, like the phoenix, be revived from its own ashes. The destruction of the wicked, the end of death, sin banished,—it will lighten the world of a load of crime which has made it reel to and fro like a drunkard; the internal fires will have spent their force on all combustible matter, and have gone out; volcanoes will cease; earthquakes, tornadoes, and whirlwinds can no more be experienced or needed, for the cause is gone; the earth or the heavens can no more be shaken, “that those things that cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire,” Heb. xii. 27–29. Then, when this earth shall become new, by being cleansed and purified, the New Jerusalem will “come down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God,” Rev. xxi. 2, 3. “And he carried me away in the spirit to a great and high mountain, and showed me that great city, the Holy Jerusalem, descending out of heaven from God, having the glory of God,” 10th verse. “And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof.” “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 worshipped the beast, neither his image, neither had received his mark in 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.”

Much more evidence might be brought to prove the personal reign of Jesus Christ with his people; but this is enough to prove the glorious and personal reign after the resurrection; but few dispute it. But, say some, do you not believe in a spiritual reign of a thousand years before the resurrection? I answer, I believe in a reign of grace, by the influence of the divine Spirit, for more than 1800 years past; but when you speak of a thousand years, I suppose you mean the same time that I call the glorious reign after the resurrection of the righteous, and before the resurrection of the wicked. I know of no spiritual reign, mentioned in the word of God, and especially of that duration. We argue that there cannot be a reign of peace and glory until the world is cleansed from all wickedness, Satan is chained, and righteousness fill our world, nor until “the glorious appearing of the great God and our Savior Jesus Christ;” even the anti-Christian beast will not be destroyed, (according to the texts we have already quoted,) until he is destroyed by “the brightness of his appearing.” All those passages which speak of this happy period of rest to the people of God, or which in any manner allude to it, describe it as being after the resurrection of the saints, or after righteousness fills the earth, and after the anti-Christian beast is destroyed. And even our text more than implies that we shall not realize any great or glorious results from our hope, or collectively in a body the church will not receive any important deliverance until the “glorious appearing of the great God and our Savior Jesus Christ.” Is this true? I say the passages of Scripture already named fix it beyond a doubt. And any one who will examine the Scripture for himself, will find that the second coming of Christ is the point to which Jesus Christ, the proph-

ets, and the apostles directed their disciples, as the termination of their trials, persecutions, and afflictions; and Jesus Christ says, “In the world ye shall have tribulation.” I say, I can find nothing in the word of God to warrant me to believe that we ought to look for or expect a happier period than we now enjoy, until he who has promised to come shall come the second time without sin unto salvation, and cleanse us, the world, and make all things new. These things are abundantly proved in the unerring word of God. And now, Christians, if these things are so, what manner of persons ought we to be in all holy conversation and godliness, looking for and hastening unto the day of God, “looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ?” Then let our conversation be in heaven, from whence we expect our Savior, and stir up each other’s pure minds by way of remembrance of these things; for the time of the promise draweth nigh, when he will come and receive us to himself, that we may be with him. How necessary, my brethren, we should examine the word of God diligently; see if it does not give some indications, some signs, by which we may know the “Son of man is near, even at the door,” and our “blessed hope” is about to be realized in the “glorious appearing of the great God and our Savior the Lord Jesus Christ.” If he comes and finds us, or some of us, in this lukewarm state, hardly having looked into his word, and making our want of talents an excuse, have neglected to trim our lamps, and have been very spare in holy conversation, and are crying peace and safety when sudden destruction cometh, and perhaps have sneeringly mocked and laughingly ridiculed the idea of Christ being near at the door, and perhaps have joined the infidel and unbeliever in their unholy remarks on this subject, and although we have heard the midnight cry, “Behold the bridegroom cometh,” yet we treat it with neglect or disdain, or some of us, perhaps, with reproach,—I ask, if the Lord of such servants come and find us so doing, what will he do with us? He will come in an hour that we think not, and cut us off, and appoint our portion among hypocrites and unbelievers, where shall be weeping, wailing, and gnashing of teeth. But we will suppose that he will not come in so short a time as your speaker believes; still what do I ask of you, my brethren? Nothing but what Jesus Christ and the apostles required 1800 years ago. I ask you to compare these views with the Bible. Is this wrong? No. I ask you for holy conversation. Is this wrong? No. I ask you for heavenly-mindedness. Is this wrong? No, no. I ask you to stir up each other’s pure minds, to make improvement on your own talent, if no more; to come out of this cold and lukewarm state; to trim your lamps and be ready. Are these requirements wrong? Certainly not; no, no. I ask you again to compare Scripture with Scripture; to read the prophets; to stop your revilings; to take warning by the old world; to flee from sin and the wrath which is to come; to hide yourselves in Christ, until the indignation be over and past; to look “for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ.” Is this wrong? Then be the wrong on my head.

And now, my impenitent friends, what say you? “We say, You know nothing about it.” Do you believe the old world was deluged? “Why, yes.” What makes you believe it? “Because our philosophers tell us there are a great many signs remaining of the flood, and we can believe them.” And are there no signs of the near approach of the Judgment Day? What say the prophets, apostles, and Jesus Christ? Are they not equal to your philosophers? Examine your Bibles, and see; weigh well the evidence; your eternal happiness, the salvation of your immortal souls, may depend on your decision. But what say you more? “We say, You were very unwise to fix on the year 1843, or sooner, for this day to come; for it will not come; and then you will be ashamed. And I hope I may be able, by the grace of God, to repent.” But what if it does come? You cannot with any propriety say positively it will not come, for you make no pretence to divination. But I say, What if it does come? Where will you be? No space then for repentance. No, no—too late, too late; the harvest is over and past, the summer is gone, the door is shut, and your soul is not saved. Therefore it can do you no harm to hear, and believe, and do those things which God requires of you, and which you think you would do, if you knew he would appear. First, I ask you to repent of your sins. Would this be right? Yes. Next, I ask you to believe in God. Is this right? Yes. And I ask you to be reconciled

to his will, love his law, forsake sin, love holiness, practise his precepts, obey his commands. Would these things be right? Yes, yes. And last of all, and not least, I ask you to “look for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ.” Amen.

LECTURE II.

THE FIRST RESURRECTION.

REV. ix. 5.

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.

THE term “blessed and holy” is often used in Scripture, and in many places is applied to man; but in no place without giving some characteristic mark of his being born of God, or inheriting the fruits of the divine Spirit; and very often the word *blessed* is used standing in immediate connection with the resurrection and coming of Christ, either expressed or implied, as in Isa. lxxii. 11, 12, “Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them The *holy* people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken.” Isa. xxx. 18, “And therefore will the Lord wait, that he may be gracious unto you, and (therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of judgment. *Blessed* are all they that wait for him.” Daniel says, xii. 12, “*Blessed* is he that waiteth, and cometh to the 1335 days.” John says, Rev. xiv. 13, “*Blessed* are the dead which die in the Lord.” “Write, *Blessed* are they which are called to the marriage supper of the Lamb.” “Behold, I come quickly; *blessed* is he that keepeth the sayings of the prophecy of this book.” “*Blessed* are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” By these passages I show you that all the children of God are included in this blessing, and not the martyrs only, as some will have it. The next thing which will claim our attention will be to explain the resurrection spoken of in our text, called the first resurrection. The word *resurrection* signifies to revive, or resuscitate, or bring to life again, one now dead, who was once alive. It nowhere in the word of God conveys an idea of a new creation, and the word is nowhere used in the Bible expressing anything less or more than a union of soul and body, and deliverance from natural death. The word *resurrection* is nowhere used in a figurative sense; it in all places has its own simple meaning, unless our text is an exception. And without the objector can show some rule of interpretation by which we shall be warranted to understand the word in a different sense, we must beg leave to attach to it the simple meaning, *coming to life from the grave*. I know some have supposed that regeneration is resurrection; but I cannot believe this unless they show some rule. I know some pretend to show us, in John v. 25, “Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live,” as a rule; but in order to make this a rule, they must prove that Christ meant regeneration; until this is shown, we cannot admit it as any proof.

We shall, therefore, consider the word *resurrection* as coming up out of the grave, and pass to the word *first*. “The first resurrection.” The resurrection of the saints is first as it respects order and time. Wherever the word *resurrection* is used in connection with *life* or *damnation*, the one unto life always comes first; as in Daniel xii. 2, “Some to everlasting life, and some to shame and everlasting contempt;” John v. 29, “They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” Here are two samples as it respects order. One or two as it respects time: 1 Cor. xv. 23, “Christ the first fruits, then afterward they that are Christ’s at his coming. Then cometh the end.” And again, 1 Thess. iv. 16, “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first.” And then our context and text show that the blessed and holy are raised a thousand years before the rest of the dead. If we are correct, then, Christ will come before the millennium instead of afterwards, as some believe; and