

THE MIDNIGHT CRY!

VOLUME I.

NEW-YORK, MONDAY, NOVEMBER 28, 1842.

NUMBER 10.

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.

DAILY—NO. 36 PARK-ROW.

PRICE TWO CENTS.

Written for the Midnight Cry.

RESTORATION of the KINGDOM to ISRAEL—

A Lecture, delivered by Josiah Litch, at the Second Advent Camp-meeting at Salem, Massachusetts, and repeated at Newark, N. J.

Acts 1: 6, 7—"When they, therefore, were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times and seasons which the Father hath put in his own power."

PART II.

II. THE SUBVERSION OF THE KINGDOM—WHEN, AND FOR WHAT CAUSE.

Although God promised unconditionally and by an oath to perpetuate David's throne, kingdom, and seed eternally; yet the temporal succession was conditional. "Yet so that thy children take heed to their way to walk before me as thou hast walked before me." Again, "If thy children transgress my law," &c., "then will I visit their transgressions with a rod, and their iniquities with stripes; nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." The Lord also made the same covenant with Solomon, 1 Kings, 9: 2-7, "The Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon. And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me. I have hallowed this house, which thou hast built, to put thy name there forever; and mine eyes and my heart shall be there perpetually. And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments; then will I establish the throne of thy kingdom upon Israel forever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them; then will I cut off Israel out of the land which I have given them; and this house which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a by-word among all people." The conditions of this covenant are plain. If Solomon and his children were obedient, his throne should continue, and the promise to David, "There shall never fail thee a man upon the throne of Israel." But if either he, or his children, turned from God's commandment, "Then will I cut off Israel out of the land which I have given, and Israel shall be a proverb and a by-word among all people." Solomon violated that covenant, and the kingdom was rent from his son. 1 Kings, 11: 6, 9, 13, "And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared to him twice. And had commanded him concerning this thing, that he should not go after other gods; but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake; but I will rend it out of the hand of thy son. Howbeit, I will not rend away all the kingdom, but will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake which I have chosen." When the ten tribes were rent from the

house of David and given to Jeroboam it was with this declaration on the part of Jehovah: "And I will afflict the seed of David, but not forever." 1 Kings, 11: 39.

After Solomon's death, Rehoboam his son reigned in his stead in Jerusalem. He oppressed the house of Israel and the ten tribes revolted from him, and left only Judah and part of Benjamin to the house of David. Rehoboam reigned over them in Jerusalem on the throne of David, and Jeroboam reigned over Israel in Samaria. Hoshea, was the last king of the ten tribes, and was carried captive by the king of Assyria, B. C. 742. 2 Kings, 17: 1-6, 13-23. "In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah, to reign in Samaria over Israel nine years. And he did that which was evil in the sight of the Lord, but not as the kings of Israel that were before him. Against him came up Salmanser king of Assyria, and Hoshea became his servant, and gave him presents. And the king of Assyria found conspiracy in Hoshea, for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year, therefore the king of Assyria shut him up, and bound him in prison. Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes. Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments, and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding, they would not hear, but hardened their necks, like to the necks of their fathers, that did not believe in the Lord their God. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them. And they left all the commandments of the Lord their God, and made them molten images, even to calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger. Therefore the Lord was very angry with Israel, and removed them out of his sight; there was none left but the tribe of Judah only. Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hands of spoilers, until he had cast them out of his sight. For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drove Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them. Until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day."

The supremacy of Judah was broken, B. C. 677, in the days of Manasseh, king of Judah. 2 Chron. 33: 9-11. "So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom

the Lord had destroyed before the children of Israel. And the Lord spake to Manasseh, and to his people; but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon." This was the first time the whole house of Israel was entirely broken. Judah had previously been afflicted, and Israel remained independent—Israel had been in bondage, and Judah remained independent. But at the time of Manasseh's captivity, Israel had also been broken, that it was no more a people; and Judah also went into captivity. Manasseh repented, and was relieved and restored as a tributary to his kingdom. From that time, the house of David never regained its independence. Kings, however, of the house of David, continued to reign on David's throne in Jerusalem, as tributaries to Assyria and Babylon, until the captivity of Zedekiah, king of Judah. 2 Kings 24: 18-20; and 25: 1-10. "Zedekiah was twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the Lord, according to all that Jehoiakim had done. For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon. And it came to pass, in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar, king of Babylon, came, he and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land. And the city was broken up, and all the men of war fled by night, by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about;) and the king went the way toward the plain. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. So they took the king, and brought him up to the king of Babylon, to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon. And in the fifth month, on the seventh day of the month, (which is the nineteenth year of king Nebuchadnezzar, king of Babylon,) came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about."

This ended the temporal dynasty of David's house. When Nebuchadnezzar came up and besieged Jerusalem, and took it, God, by the mouth of Ezekiel, pronounced its doom. Ezek. 21: 25-27. "And thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end; thus saith the Lord God, REMOVE THE DIADEM, AND TAKE OFF THE CROWN; this shall not be the same: exalt him that is low, abase him that is high. I WILL OVERTURN, OVERTURN, OVERTURN IT; AND IT SHALL BE NO MORE UNTIL HE COME WHOSE RIGHT IT IS; AND I WILL GIVE IT HIM."

It was under this doom Zedekiah was carried away to

Babylon; and since then, no king of David's house has reigned in Jerusalem. *The kingdom was subjected under Hezekiah, by the hand of Nebuchadnezzar, B. C. 588. The cause of it was God's indignation at their sins.* It was on this account that God gave his people into the hand of the Assyrians, and is thus declared by Jehovah, Isa. 10: 5-7, "O Assyrian, the rod of mine anger; and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down as the mire of the streets. Howbeit, he meaneth not so. But it is in his heart to destroy and cut off nations not a few." Had it not been for God's INDIGNATION, the Assyrian and Chaldean could not have prevailed against Israel.

Under the Medo-Persians, the government of Israel was restored, but as a tributary government. See Neb. 9: 32-37.

We learn from this passage, that from the times of the kings of Assyria to that day, Israel had been in a state of suffering; and that they were then servants to the kings who were over them. Those kings had dominion over their bodies, and over their cattle, and they were distressed at the pleasure of those kings.

This sentiment was uttered when the kings of Persia had at their own expense ordered the temple at Jerusalem to be rebuilt, the worship of God restored and maintained, and had granted an order of protection to the Jews in the enjoyment of all their privileges. Yet they were servants in their own land. And they ever after remained tributary to or dependent on some one of the great Gentile nations, except when in a state of actual rebellion against their enemies to throw off the yoke.

When Christ was born, even David's royal house went up to Bethlehem to be taxed. When he was crucified, the Jews acknowledged no king but Caesar. That they have never regained their liberty since then, is too notorious to need remark.

The Christian church is equally in bondage with the Jews. True, Christians have equal privileges with others in the various governments where they live; but they have no political and civil government of their own. Daniel and his companions in Babylon, were exalted to political power next the king; still they were in bondage. When the king made an image, and called on all his subjects to worship it, they could refuse to do so, to be sure, but only on condition that they should go into the burning fiery furnace. They did refuse, and went into the fire. Thus, the Christian is at liberty to obey the law of God in preference to human laws. But life, limb, liberty or property, must pay for his temerity. As long as we, as Christians, can go along with those laws, they are not felt; but let them but come in collision with our conscience and the laws of God, and the iron enters the soul. All Christians are, as Nehemiah was, (under the kings and governments where they reside,) servants;—they have dominion over our bodies and property. If it be said, in our own government, Christians have a controlling influence in consequence of the elective franchise, and can model the government as they please through the ballot-box: it is answered—true, if they could out-vote the world, and were united among themselves—neither of which is true. They are but a moiety of the people. If all Christians could be gathered in one body, they might become independent of the world; but this is not the case; they are scattered all over the earth—"The power of the holy people" is "scattered." Dan. 12: 7. And until Michael begins his reign, they will never be delivered from their dispersion. They must be in political bondage until then. But the Son will then make them free, and they "shall be free indeed." The Jews, when this sentiment was uttered by the Saviour, resented it, saying, "We be Abraham's seed, and were never in bondage to any man! And how sayest thou the Son shall make you free?" So, in all probability, will many American Christians scorn the thought in the same way. But it is true, nevertheless. It was on this principle that Christ directed Peter to take a fish, find a piece of money in his mouth, and give it to Caesar's tax-gatherer—"Lest we should offend them." So should all Christians be good and peace-

able subjects of the governments under which they live, far as as they can with a good conscience. When they cannot do that, do as the worthies in Babylon, obey God and suffer the human penalty.

Our Sovereign is the rightful heir of all the kingdoms of the world, but is now an exile, and his dominion is in the hand of the usurper. But he will come, and in due time bind the strong man, and cast him out, and then he will spoil his goods, and take possession of his house.

To be continued.

THE MIDNIGHT CRY.

MONDAY, NOVEMBER 28, 1842.

LECTURE THIS AFTERNOON AND EVENING.

Brother Miller will lecture (probably for the last time in this city) at the corner of Catharine and Madison sts., this afternoon at 3 o'clock, and this evening at 7.

Bro. MILLER and HOWES, closed their lectures in New Haven Saturday evening last at 9 o'clock, P. M. At 10, they took the boat for this city, and arrived in season for meeting yesterday. Bro. Himes lectured in the morning at the corner of Catharine and Madison sts., and in the afternoon, to the congregation of Bro. Jacobs, in Attorney street. Bro. Miller lectured afternoon and evening at the corner of Madison and Catharine streets, to crowded houses. At the close of the evening lecture about 30 came to the altar for prayer. The work of the Lord is reviving.

Bro. Miller leaves this city to-morrow evening for Low Hampton, N. Y.

A Quandary.—We are informed, from an authentic source, that the four congregational clergymen of Hartford, Ct., met a short time since, and appointed one of their number, the Rev. Mr. Sprague, to collect the evidence contained in the Bible in favor of a temporal millennium, and deliver the result in the form of a lecture. After examining the question for a week, he acknowledged that he could not find satisfactory evidence in the Bible to prove a temporal millennium; and Dr. Bushnell acknowledged that he came to the same conclusion a year ago. The question was then abandoned, and no lecture preached upon the subject.

It is thus that this *fable* is abandoned upon investigation by those who have long given implicit confidence to the theory. But when it is thus found not to be contained in the word of God, why do not our ministers be honest with those who are relying upon their teachings, and undeceive them in that respect, that they may no longer flatter themselves that a long temporal millennium will intervene between the present time and the coming of Christ! And why will not all who are stationed as watchmen on the walls of Zion examine the Bible for themselves in reference to this question, that they may know the truth whereof they teach, and not depend on the traditions of others? Those who refuse thus to examine or hesitate in proclaiming their honest convictions of what they find to be the truth, incur a fearful responsibility; and souls are hanging upon their faithfulness in these respects.

The Lectures in New Haven closed on Saturday evening last. They were very fully attended during the entire course; and the interest manifested by the intelligent and candid portion of the community afforded hope that our labors were not in vain in the Lord.

The meeting continued seven days. Three meetings were held on each day. The morning was devoted to a Bible Class;—the afternoon and evening to lectures. Some of the most important points of the doctrine of the Second Advent were taken up in the Bible Class, and examined. Light was elicited on the subjects of the "Two Resurrections," the "Visions of Daniel," the "Return of the Jews," etc. Many of the students in that place were in attendance. Some of them took part in the exercises. Considering the nature of their studies and the fact, that they knew little or nothing of our real

sentiments, their questions and criticisms were respectful, and we doubt not the discussions will result in good. We learn that many of the students are now examining the subject in good earnest, and mean to know the truth of the matter. We furnished them with a full library.

The citizens attended very generally, notwithstanding they were warned to keep away by some of the newspapers and the pulpits. But few of the city clergymen attended. Many, however, came in from the neighboring towns; some of whom have embraced the faith, and intend to preach it.

The newspapers, as usual, had considerable to say. Some of their articles were very fair and candid, but most of them consisted of a *lissue of misrepresentations.*

Our meetings, as stated in a former number, were held in the Methodist church. Brother Law, the pastor in charge, with his people, received us, and treated us in the kindest manner. They are now looking at the subject candidly; and many are deeply interested in it. But the best of all is, that several backsliders were reclaimed, and a number of sinners converted to God. A most deep and solemn impression, we think, was made upon the community at large on the necessity of being ready to meet Christ at his coming.

A CURIOUS PERFORMANCE.

A remarkable lecture against the doctrine of Christ's coming at hand, was delivered at the church corner of Norfolk and Broome streets, last evening. We shall reply to some of its absurdities and inconsistencies, to-morrow, and show that its Reverend author was somewhat mistaken when he thought he had demolished our arguments.

Watch! Watch!! Watch!!!

The instructions of our blessed Lord, and of his apostles, recorded in the New Testament, are replete with admonitions calculated to stir up the pure minds, not only of the beloved disciples of their own times, but the minds also of all who should come after them, and particularly of those living at the eventful epoch in which the lot of the present generation is cast.

We often hear professed disciples hold language like the following: "It's none of my business when the Lord comes! I've nothing to do with it! If I'm ready it's no matter when he comes!" Indeed! then the Lord Jesus and the apostles have left upon record a great many words which such individuals would call "breath spent in vain." They would have told Christ, probably, had they lived in the days of his flesh, and been among his auditors, "To watch for thy coming is none of our business; we calculate to be ready, but we don't care to know the *time* of thy coming!" We would advise such to take their scissors and clip out all such passages as the following, from their Testaments, as unnecessary.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all those things which shall come to pass, and to stand before the Son of Man." LUKE, 21: 36.

"And what I say unto you, I say unto all,—Watch."—MARK, 13: 37.

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you un-awares."—LUKE, 21: 34.

"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. Wherefore, comfort one another with these words!—2 THESS. 4: 16-18.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all children of the light, and the children of the day: We are not of the night, nor of darkness. Therefore, let us not sleep as do others, but let us watch and be sober.—2 THESS. 5: 4-6.

Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conver-

sation and godliness, LOOKING for, and HASTING unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to his promise, LOOK for new heavens and a new earth, wherein dwell-eth righteousness.—2 PETER, 3: 11—13.

Now, in all candor we ask, of what possible use the foregoing passages, and many others of similar import can be to those who care not to know anything about the time when their heads are to be graced with that glorious "crown of righteousness" which is "laid up" for all who love Christ's "appearing"? They have nothing to look, watch, or wait for. They are satisfied now, and hence have no need to say, "When I awake in thy likeness, then shall I be satisfied." They belong not to that class to whom Paul says: "For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." O, no; Paul would be a very unpopular preacher now-a-days. He would find access to but few of our modern pulpits. His exhortations to "wait for the Lord from heaven," would be considered altogether superfluous and uncalled for. "Why, Paul," many would say to him, "you talk just like the Millerites; they are all the time harping t about waiting, watching, and looking for the glorious appearing of the great God and our Savior, Jesus Christ. Yes, they are dinging away continually upon that subject of which you wrote to the Thessalonians, where you told them not to suppose that the day of Christ was then at hand, because, certain important events you told them must transpire first, such as a great falling away—the revelation of the man of sin, &c, but now, because these events have come to pass, they say we must look for the coming of the Lord. But we think it is of no consequence when he comes, providing we are ready."

O, that those who make use of this miserable pretext to evade immediate preparation, might understand that to be ready, they must lose the appearing of Christ, and if they love his appearing, they will assuredly be looking for it; for it is impossible that a man should be indifferent and careless about a thing that he ardently loves.

O. S.

Result of Candid Inquiry—A company of Ministers in New Hampshire met to investigate the Scriptures on the subject of Christ's coming. They published the result as follows:

Agreeably to the call of elder P. Clark and others, published in the Morning Star of the 14th ultimo for the purpose of investigating the subject of the Second Advent of our Lord Jesus Christ, the following brethren assembled in conference at Pittsfield, N. H. on September 21st, viz: P. Clark, J. E. Davis, D. P. Cilley, J. Meader, T. Sanborn, J. Knowles, M. Clark, Wm. Swain, J. Morrell, S. P. Fernald, A. Simpson, J. McTrickey, J. Harvey, M. R. Hopkins, W. D. Johnson, J. Kimball.

After a careful and thorough investigation, according to the best of our ability, of the 2d, 7th, 8th, 9th, 11th, and 12th chapters of the prophecy of Daniel, and the 2d chapter of 2 Thessalonians, in connection with the works of Mr. Folsom and Professor Stuart, which investigation continued three days, in the greatest harmony, the following resolutions were adopted by the conference, as the opinion of the conference, viz:

1. That the four parts of the image seen by Nebuchadnezzar in his dream, and the four beasts seen by Daniel in his vision, represent the Babylonian, Medo-Persian, Grecian and Roman Kingdoms.

2. That the kingdom of God is to be set up during the divided state of the Roman kingdom, in which state it was not, when Christ commenced his ministry.

3. That the term "man of sin," used by Paul, 2 Thess. ii. 4, and the term "little horn," used

by Daniel in the 7th chapter of his prophecy, refer to one and the same thing; and that as that man of sin had not been revealed A. D. 54, when Paul wrote his epistle to the Thessalonians, and that as Antiochus Epiphanes died B. C. 164, 218 years before Paul wrote the above epistle, the terms "man of sin and little horn" CANNOT refer to Antiochus Epiphanes.

4. That the term "2300 days," in Dan. viii. 14, is used to designate 2300 years in the accomplishment of the events referred to, that the 70 weeks of Dan. ix. 24, are the first part of the same, that the entire vision terminates A. D. 1843.

4. That the sanctuary to be cleansed, Dan. viii. 14, means Palestine, or "the land of promise."

6. That the 7th chapter of Daniel teaches plainly, that the little horn there spoken of, will make war with the saints and prevail against them, until Jesus Christ appear personally at the judgment of the great day: consequently that there can be no millennium prior to that day. And that the parable of the wheat and the tares in Matt. 13th chapter, teaches us plainly the sentiment that there can be no millennium prior to the end of this world.

6. That we recommend to our brethren a candid and prayerful examination of the subject of the Second Advent of Jesus Christ, A. D. 1843.

7. That it is safe and right, for all Christian ministers who believe that the Second Advent of Christ will take place A. D. 1843, to preach or lecture upon the subject of the Second Advent at such times and places as they deem proper: provided, nevertheless, that such discourses do not interfere with their regular pastoral duties, and conformity to the vows under which they are placed to the several denominations with which they stand connected.

After the adoption of the above, the conference voted to have these proceedings signed by the chairman and secretary of this conference, and that these proceedings, thus signed, be forwarded to the Morning Star and Signs of the Times for publication.

PETER CLARK, Chairman.

JESSE MEADER, Secretary.
Pittsfield, Sept. 23, 1842.

For the Midnight Cry.

Coming of Christ.

Lo, the Saviour is coming, with bright clouds descending,
Who once bled for sinners, by sinners was slain!
With thousands of thousands of seraphs attending,
Which swell the loud chorus and join in the train.

The islands, the hills, the seas and the mountains,
The heavens and the earth in confusion retire;
Creation astonished, and nature confounded,
The air is ignited, the world is on fire.

Hark! Gabriel's shrill trumpet the sepulchres rending,
The lightnings are flashing and piercing the sky;
The living and dead, in Christ Jesus ascending,
And mounting to meet their Redeemer on high.

While all who've been running in open rebellion,
And slighting his love, when the world's all on flame,
Will cry for the rocks and the mountains to hide them
From the presence of God and the wrath of the Lamb.

O shout, my dear brethren, that lay long expected
Is coming—redemption (through Jesus is nigh);
No longer oppressed, no longer rejected,
All tears, by our Lord, will be wiped from each eye!
H. R. N.

BOOKS, PAMPHLETS, AND CHARTS.

It will be seen that we have a good supply at 36 Park Row, (up stairs.) Call and buy—read and circulate.

BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

- GRASS, means people, as green the righteous, dry or stubble the wicked. Isa. xi. 6, 7, 8. 1 Pet. i. 24. Rev. viii. 7. ix. 4.
- HALL, denotes wars, slaughter and desolation, by some Northern government. Isa. xxviii. 2, 17. xxx. 30, 32. Rev. viii. 7.
- HAND, Symbol of action and labor. Isa. x. 13. xviii. 13. Rev. xx. 1. Dan. viii. 25.
- HARLOT, An idolatrous community, or church. Isa. i. 21. Jer. iii. 1—8. Rev. xvii. 5.
- HARVEST, The gathering of men to their final destiny. Matt. xiii. 39. Jer. li. 33. Joel iii. 13.
- HEAD, The supreme power of the object. Dan. ii. 38. Eph. i. 22. Rev. xix. 12.
- HERB, Anger, calamity. Deut. xxix. 24. Ezek. iii. 14. Rev. xvi. 9.
- HEAVEN, Government of God with his people. Deut. xi. 21. Isa. xlix. 13. Matt. xvi. 19. xxv. 1. 14. Dan. vii. 18, 22.
- HILL, Kingdoms. Isa. ii. 2. v. 25. Mic. vi. 1, 2.
- HORN, Kings. Dan. vii. 24. viii. 20, 21. Rev. xvii. 12, 16.
- HOUSE, War and conquest. Prov. xxi. 31. Jer. viii. 6. White, victory. Rev. vi. 2. XIX. 11. Black, distress and calamity. Rev. vi. 5.

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.

CHEAP LIBRARY.

The following works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe by mail.

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 2. Lectures on the Second Coming of Christ.—37 1-2 cts.
 3. Exposition of the 24th of Matt. and Hosca vi. 1—3. 18 3-4 cts.
 4. Spaulding's Lectures on the Second Coming of Christ.—37 1-2 cts.
 5. Litch's Address to the clergy on the Second Advent.—18 3-4 cts.
 6. Miller on the true inheritance of the saints, and the twelve hundred and sixty days of Daniel and John.—12 1-2 cts.
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NUMBERS xiv. 21.—“But as truly as I live, all the earth shall be filled with the glory of the Lord.”

This oath of God must be fulfilled: for “not one good thing of all that the Lord hath spoken” can fail. Thanks to the name of the Lord, the full accomplishment of every letter of this oath is, like the eternal existence of Him who uttered it, an absolute, unfailing certainty; and in the certainty that all this must be brought to pass, there is enough to wake earth and heaven to song. All this Isaiah beheld in vision, when he “saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts—THE WHOLE EARTH IS FULL OF HIS GLORY.”

That day must be seen. That it never has been seen, all will admit. The glory of the Lord, which is thus to fill the earth, unquestionably includes his perfect holiness. This is the glory which the seraphim are represented as beholding and praising. Zechariah foretells the same time, when “holiness to the Lord shall be written upon the bells of the horses, and when every pot in Judah and in Jerusalem shall be holiness to the Lord.” Now if all the earth is to be full of the glory of the Lord, then the hearts of all men must be filled with holiness; so that, as under the influence of Satan, “every imagination of the thoughts of men’s hearts has been only evil and that continually,” the time will come, when every imagination of the thoughts of men’s hearts, shall be holiness to the Lord, and that continually. Now this, all this, must be true of every individual on the face of the earth; for his will is to be done in earth as it is in heaven, and all shall know him, “from the least of them, even unto the greatest of them;” so that “none shall say to neighbor or brother, know thou the Lord.” Until holiness shall thus become complete and universal, it cannot be said that God’s will is done in earth as in heaven, “that there is no occasion to say, ‘Know thou the Lord.’” Just so far as sin remains, the earth is filled with the glory of Satan, for he is, who reigns in the children of disobedience.

With regard to the manner in which these glorious predictions are to be fulfilled, there are two views entertained by different classes of the Lord’s professed people.

Some are expecting that the gospel will prevail in the earth, previous to Christ’s coming, until all shall know the Lord, from the least of them, even to the greatest of them—i. e. all mankind shall be so converted and sanctified to God, that his will shall be done in the earth, in the heart and life of every individual, as it is done in heaven. All this must be accomplished, since God has covenanted to “sprinkle clean water upon them, and to cleanse them from all their filthiness and from all their idols.” Now when this is done in all the earth, then, and not till then, will God’s oath be fulfilled, and all the earth be filled with his glory. Those who expect that all this will be accomplished by the gospel previous to Christ’s coming, expect that after the gospel has thus prevailed, there will be an apostasy, of such long continuance, and of such general prevalence, that when he shall appear, he will find the world as it was before the flood, and as the inhabitants of Sodom and Gomorrah; and that these wicked ones will then be cut off from the earth, and the earth itself be destroyed, and be no more.

Now that there can be no such universal prevalence of the gospel in this world previous to Christ’s coming, when all shall know the Lord, from the least of them even to the greatest of them, and God shall sprinkle clean water upon them, and cleanse them from all their filthiness and from all their idols, and thus fill all the earth with his glory, is absolutely certain, from what Christ has taught us in the parable of the tares of the field. We there learn that the children of the kingdom, and the children of the wicked one, are to grow together, UNTIL THE END OF THIS WORLD, like wheat and tares until the harvest. And since the earth cannot be filled with the glory of the Lord, while the children of the wicked one are in it, and they are to remain in it until the end of this world, when the Son of man, at his coming, shall send his angels and gather out of his kingdom all things that offend, and them that do iniquity, and cast them into a furnace of fire; it is plainly a matter of absolute certainty, that the gospel never will prevail, before the end of this world, so as to fill all the earth with the glory of the Lord.

Again: Christ said, “My kingdom is not of this world.” This ought to satisfy any reasonable mind, who looks at it, that his kingdom is not to come in this world, so that the will of God shall be done on earth as it is in heaven.

Again: We are told in the 7th chapter of Daniel, of a wicked power that shall make war with the saints and prevail against them until the Ancient of Days shall come, i. e. Christ. Here, therefore, it is also rendered absolutely certain that all the world is not to be converted before Christ’s coming.

Again: Paul taught the Thessalonians, that the man of sin, (i. e. the Papacy) shall be destroyed with the brightness of Christ’s coming; and of course he will not have been converted before Christ’s coming, and the earth therefore cannot be filled with the glory of the Lord, by the universal prevalence of the gospel, before Christ appears.

Again: Those that expect that the kingdoms of this world are to be given to the saints, by the universal prevalence of the gospel before Christ’s coming, expect that, after a period the saints will be compelled to yield it again to the prevalence of wickedness; so that it shall become again as before the flood, and as the cities of Sodom and Gomorrah; when Christ will appear and destroy it. But God has foretold, by Daniel, that “the saints of the Most High shall take the kingdom, and shall possess the kingdom, FOREVER, EVEN FOREVER AND EVER.” In the thirty-seventh Psalm we are also told, that “the righteous shall inherit the land, and dwell therein forever.” In the sixtieth chapter of Isaiah we are told, “Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.”

Then it is certain that the saints will never lose possession of the earth, when once they shall receive it. It becomes, therefore, a matter of absolute certainty that there can be no temporal millennium, after which the wicked shall again possess the earth, after the righteous have had it as their inheritance. They are to “dwell therein forever.” They are to “possess it FOREVER, EVEN FOREVER AND EVER.” To make these passages consistent with the doctrine of a temporal millennium, a beloved brother, who has recently written on this subject, has concluded that this millennium, must last more than a thousand years, and probably may continue 360,000 years. But nearly 360,000 years is not “forever, even forever and ever.” But we are told by the dear brethren who advocate a tem-

poral millennium, that these terms do not express or imply endless duration. But if “forever, even forever and ever,” does not express or imply endless duration, I would ask what terms can express it?

It is truly painful to see our dear brethren, who are unwilling to admit that the coming of our blessed Lord and Master is at the door, resorting to the same mode of reasoning to get rid of this blessed and glorious truth, that Universalists do to escape the doctrine of endless punishment. And it would seem, moreover, that these brethren do not allow as much meaning to these terms, as even Universalists themselves. If I rightly apprehend the reasoning of Universalists, they would admit that “forever, even forever and ever,” when applied to this world, must mean to the end of this world. But these brethren have not even a Universalist forever and ever in their mode of reasoning; because, according to their theory, after the saints, the righteous, have inherited the land, and dwell therein forever, and have possessed it forever, even forever and ever, the wicked are again to possess it; and after all this, when mankind have apostatized, and become as before the flood, and as in the days of Sodom and Gomorrah, Christ is to come, and the world is to be destroyed. I should as soon think of persuading myself to believe that an unclouded sun at noon-day did not give light, as that the fact, that when the saints possess the earth, they are to possess it forever, even forever and ever, did not prove that there can never be such a thing as a temporal millennium. If it is in the power of language to express endless duration, such terms must express it. It does not help the matter to say it expresses a very long period. If there is any end to this duration, it is not “forever, even forever and ever.” The last lingering expectation of a temporal millennium is by such language entirely exploded from my own mind.

Again: When the “kingdoms of this world become the kingdoms of our Lord and of his Christ,” he is to “reign forever and ever.” Now the Universalist explanation of this term would make it mean, as long as the world stands. But those who believe in a temporal millennium, must admit that when Christ has reigned over this world forever and ever, it is yet to be given again to the wicked, so that at Christ’s coming it shall be as before the flood, and as in the days of Sodom, and then it is to be destroyed. These brethren, therefore, are compelled to go even farther than Universalists in accommodating the language of the Bible to their theory of a temporal millennium. Daniel saw one “in the night visions, like unto the Son of man, come with the clouds of heaven; and there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him. HIS DOMINION IS AN EVERLASTING DOMINION, WHICH SHALL NOT PASS AWAY, AND HIS KINGDOM THAT WHICH SHALL NOT BE DESTROYED.” And yet, according to the theory of a temporal millennium, it must pass away and be destroyed; for the wicked shall again possess the earth as before the flood, and as in the days of Sodom and after this it must be destroyed at the coming of Christ. The angel who foretold the birth of Christ, said, “The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of HIS KINGDOM THERE SHALL BE NO END.” Now he who believes in a temporal millennium, is obliged to admit that Christ’s kingdom on earth must have an end; for the wicked are again to possess it according to this theory; and after this it is to be destroyed at Christ’s coming.

(To be Continued.)