

THE MIDNIGHT CRY!

VOLUME I.

NEW-YORK, TUESDAY, NOVEMBER 29, 1842.

NUMBER 11.

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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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 III.

III. THE RESTORATION OF THE KINGDOM—ITS HEIRS AND SUBJECTS.

The identity of the kingdom is found, as under our first head, in—1. *The territorial dominion being the land of promise.* 2. *The heirs and subjects being an elect people, of Abraham's family.* 3. *The royalty of the kingdom is in the house of David—and the government of Divine origin.* 4. *The capital, Jerusalem.*

—When it is restored, therefore, we must find all these marks in the kingdom.

1. *The territory will be the land of promise—the land God promised to "Abraham and his seed."* The territory of David's dominion was from the river of Egypt to the great river, the river Euphrates. But there is another promise—Abraham is the father of many nations—and in him and his seed, all the families of the earth are to be blessed. "The promise that he should be the HEIR of the WORLD was not to Abraham or his seed through the law, but through the righteousness of faith." Rom. iv. 13. Thus, "the world" is the land of promise to Abraham and his seed. But not in its present ruinous condition. For he sought "a better country, that is, an heavenly"—*The new heavens and new earth.* Heb. xi. 16.

The promise of the heirship of the world is given to Christ the seed and heir of Abraham. "Yet have I set my king upon my holy hill of Zion. I will declare the decree; the Lord hath said unto me, THOU ART MY SON, this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2: 6—8.

But what will he do with the heathen, and the uttermost parts of the earth, when they are given to him? Just what God directed his people to do to the inhabitants of the land when he brought them out of Egypt to put them in possession of the land of promise—utterly destroy them—their iniquity is full. "Thou shalt break them with a rod of iron, and shalt dash them in pieces like a potter's vessel." "Those mine enemies that would not that I should reign over them, bring them hither and slay them before me." Luke 19. The land of promise, is the new earth, "the world to come." The dominion of it is promised to Christ, Ps. 8; Applied by Paul, Heb. 2: 5—8, *A paradisaical earth with all its creatures, animate and inanimate.* The stone which will dash in pieces the great image (Dan. 2) will fill the earth.

2. *The heirs and subjects will be an elect people of Abraham's family.*

God exercised his sovereignty, his elective franchise, in the selection of Abraham from all other families, to be the holy family, and progenitor of the Messiah, in whom all the families of the earth were to be blessed. This election was made when as yet Abraham "had no child," and before circumcision, "that the promise might be sure to all the seed." Of the two sons of Abraham, *Ishmael* was rejected and *Isaac* elected; and the promise renewed to him and his seed, before he had any child. Of his two

sons, *Jacob* was elected and *Esau* rejected. Thus God reserved to himself the right of election, even in the holy family. Did he lose that right when the twelve sons of Jacob were born? Not at all. He had the same right to make another election in the family of Jacob, that he had in Abraham and Isaac. He has made another and final election; and that "elect" "in whom [his] soul is well pleased," is Christ. He is the seed promised to Abraham, in whom all the families of the earth are blessed. And he is the heir of all the promises. The election is still in the original family, the house of Abraham.

Who, then, is heir to the land of promise? THE JEW! In no wise. Let us listen to the apostle Paul while he argues the case. First, he lays down a principle of law:—that a covenant once made and confirmed, cannot be changed, "though it be but a man's covenant." How much less God's covenant! To whom, then, does the original deed or covenant convey the land of promise? He answers, "Now to Abraham and his seed were the promises made;—he saith not, and to seeds, as of many, but as of one; and to thy SEED, which is Christ."

But the Jew comes up again, and claims it on the ground of the law—that under the law of Moses, God gave it to his fathers. Paul answers, "This I say th at the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise." That is, a law 430 years later than the promise to Christ, cannot take the inheritance from Christ and give it to the Jews. Who then owes the land? Christ.

But says the Jew, "Wherefore seerest the law?" If it does not entitle us to the inheritance, why did God make it, and under it bring in our fathers and put them in possession of the inheritance? Paul replies, "It was added because of transgression until the seed should come to whom the promise was made." "Wherefore, the law was our schoolmaster that it might bring us to Christ, that we might be justified by faith. But after faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, bond nor free, male nor female, but ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to promise."—Gal. 3: 15—22.

"Baptized into Christ," by the baptism of the Holy Ghost, the body of the christian is as literally a temple of the Holy Ghost, the seed and principle of eternal life, as our natural bodies are temples of the blood of Adam—the principle of our mortal life. We shall be filled with, and quickened by that spirit in the resurrection as we are now filled with and quickened by the blood of Adam. God has made of one blood all nations of men that now dwell on the face of the earth. He will then make of one spirit all who dwell on the new earth. "The first Adam was made a living soul, the last Adam, a quickening spirit." "As we have borne the image of the earthly, we shall bear the image of the heavenly." "Flesh and blood cannot inherit the kingdom of God." It must be our mortal body QUICKENED by the spirit which raised up Christ from the dead. A spiritual but not ethereal body. Spiritual because quickened by spirit and not blood; and because spiritual, incorruptible, immortal and glorious. Thus, all who have that spirit by which Christ was quickened

from the dead, have put on Christ, are members of his body—are Abraham's seed, and heirs to the inheritance, "according to promise."

Then not the Jews, all Abraham's seed through Jacob—but Christians—all Abraham's seed through faith in Christ, the seed of Jacob, are heirs.

THE FALL AND RECOVERY OF THE JEWS.

I have a few words to say on this subject *What is the FALL of the Jews? From what and how did they fall?*

This subject is fully discussed by Paul in the 11th of Romans, 12 vs —"Now if THE FALL of them be the riches of the world, and the DIMINISHING of them the riches of the Gentiles, how much more their fulness."

The figure Paul has chosen to illustrate the subject is an olive tree. We may as well follow it. The Jews are its natural branches; the believing Gentiles its engrafted branches; Christ is the good olive tree. He is so because he is the promised seed of Abraham, in whom the world was to be blessed. That blessing is salvation—eternal life. The Jews were the legal heirs and representatives of Abraham, through Isaac and Jacob, to Christ, when the final election from Abraham's family took effect. They were of the same blood of Abraham with Christ, and were by the tie one common body; the same as the church is by the spirit of Christ. That was the only relation the Jews sustained to him by their natural birth—a blood relation. Now let us suppose a case—Suppose Christ to be of the blood of Abraham, and to have no other principle of life than that blood. He lives forever by it, and is the source of life eternal to all who are to be saved. He gives them life. Can he inherit more than he possesses! that is, the blood or life of Abraham. Then in the resurrection he must quicken with life those who are saved by that blood; and none but those who are its partakers could live by it. He would call forth the natural branches and quicken them,—but he could not impart the blood of Abraham to the Gentile, and quicken him by it, and thus engraft him into the good olive tree, the Abrahamic family.

But Christ shed his blood and dissolved his natural relation to the Jews. The SHEDDING OF CHRIST'S BLOOD—his death—WAS THE FALL OF THE JEWS. Christ was no more their brother in his death, than he was of the Hottentot. He was brother by natural ties to neither the one or the other. He was dead, and if he ever lived again it must be by some other principle of vitality than blood. That principle was the quickening Spirit of God. Abraham is dead, and if he ever lives again, it will be by the same Spirit, and in Christ. He can never benefit the natural seed by his natural life. Abraham the father of the faithful, and Christ the promised seed, are both dependent on the Spirit of God for eternal life.

THE DEATH OF CHRIST was both the riches of the world, and the fall of the Jews. Let the reader pause here, and settle this question. If THIS was not "the fall of them," what was? What else but the shedding of Christ's blood enriched the world! If nothing else did enrich the world, that death must be the Jewish fall!!

"THE DIMINISHING OF THEM the riches of the Gentiles." The Jews all fell from their natural relation to Christ, but all did not fall from their spiritual relation, and cease to be branches:—for some Jews were in Christ when he died, and remained in him in his resurrection. Thus the natural branches of Christ were diminished, and the diminishing was the riches of the Gentiles;—that is, the

Gentiles were brought on the same ground with the Jews, they could be branches of the good olive tree on the condition of faith.

If, by the diminishing of the Jews, or if the Gentiles are enriched when only a few Jews are brought in, how much more rich the church and the world would be if they had all remained as spiritual branches. It was necessary to the salvation of the world, Jews as well as Gentiles, that the Jews should fall from their natural relation, by the death of Christ: but not that they should fall from their spiritual relation. The Gentiles would be just as rich had they remained.

Again: "If the casting away them be the reconciling of the world, what shall the receiving of them be but [except] life from the dead?"

"The casting away of them," is the same as "the fall of them." They were cast away from the election, as natural branches, by the death of the Saviour. "What," then "shall the receiving of them be but [except] life from the dead;" or a participation of the spirit of Christ, the seed of eternal life, and the principle by which they are to be raised from the dead? They can only be restored as the Gentile is, by the new birth.

They must be like Christ—*spiritual*. He is the "first fruit,"—the root—and is *spiritual* not *natural*—then "the lump—the branches"—must be like him.

If God took some branches of the wild olive-tree, the Gentiles, and grafted them in among the branches which remained of the good olive-tree, and made them living fruitful branches, he can and will take the natural branches, which were broken off by their unbelief, and if they continue not in unbelief, graft them in again, and make them flourishing branches. But their restoration is wholly conditional—"if they continue not in unbelief."

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits: that blindness in part is happened to Israel until the fulness of the Gentiles be come in."

"What is the fulness of the Gentiles?" Either the full number of Gentiles who will ever be saved, will be gathered in, and the door of mercy be closed to them; or the times of the Gentiles, spoken of by the Saviour, Luke, 21: 25, will be accomplished, and the Church delivered from her bondage to the Gentiles. In either case it will not end until Christ comes. For as long as he sits on the mercy seat and pleads for sinners, "there is no difference between the Jew and the Greek." But "whosoever shall call on the name of the Lord shall be saved." And when the dispensation of mercy closes, unless God raises up again the middle wall between the Jew and Greek, and has respect of persons, it will cease with the Jew as well as Greek.

It is not true that the Jews have not had an equal privilege with the Gentiles—for they have had the same chance. God never cast them away from that privilege. They had their privilege before Christ—they have had it equally with the Gentiles. Will they have another exclusive privilege after the Gentiles are shut out? Or, if it means "the times of the Gentiles," then the Lord's determination is, "to gather the nations, to assemble the kingdoms, to pour upon them his indignation, even all his fierce anger."

Isaiah has settled the question of the national conversion of the Jews.—6: 8-13.

"Also I heard the voice of the Lord, saying, whom shall I send, and who will go for us? Then said I, here am I; send me. And he said, go, and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert and be healed. Then said I, Lord, how long? And he answered, until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; and the Lord have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return, and shall be eaten; as a teil-tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof."

From this quotation we learn,—1. That blindness and hardness is happened to the Jewish people, "lest they convert and be healed!" 2. That this blindness is to

continue on the nation until the cities be wasted, WITHOUT INHABITANTS, the houses without man, and the land be UTTERLY DESOLATE, or as in the margin, "DESOLATE WITH DESOLATION." Will such a desolation ever occur until the scene described, Isa. 24th chapter, and 2nd Pet. 3d chapter? Until then, the blindness is on them—as a nation. Will it be said, that the "land," "cities," "houses," &c., are only the land of Palestine; and was fulfilled in the destruction of Jerusalem by the Romans? If so, then the blindness was then ended. But is it so? If not, it cannot be terminated until the end of the present state of things.

To be continued.

THE MIDNIGHT CRY.

TUESDAY, NOVEMBER 29, 1842.

Br. Miller's last lecture in New York

This afternoon, at half past two o'clock, at the corner of Catharine and Madison streets.

Reply to Rev. Mr. Cookson.

Having been requested to reply publicly to this gentleman's lecture, we shall defer all remarks on the subject, in this paper, till to-morrow.

[From this morning's Sun.]

COMING OF CHRIST IN 1843.—Mr. N. Southard will deliver a discourse in favor of this doctrine, and in reply to a discourse delivered by the Rev. Mr. Cookson, corner of Norfolk and Broome streets, last Sabbath evening, in the M. P. Church in Attorney street, between Delancy and Rivington streets, this (Tuesday) evening, 29th inst., at seven o'clock.

Newark.—On Friday and Saturday evenings of last week, brother A. Hale lectured in the Fourth Presbyterian Church in Newark, with good success. On Sunday, not a church in the city could be obtained for lectures during the day. And but for the kindness of Captain E. Stewart, of the United States Hotel, no convenient place could probably have been had; but he generously opened his large saloon, and bid our friends welcome. This act of kindness is certainly a sharp rebuke upon the clergy of Newark. Surely we have fallen upon strange times, when we see churches shut against those brethren who proclaim the speedy return of our blessed Lord, and a dancing saloon opened for their reception. Yet such is the situation of things in that religious city.

In the evening, the Fourth Presbyterian Church was again obtained, where a most interesting meeting was held. The audience hung upon the word with almost breathless silence. No doubt much good seed was sown.

Christ's Coming Always Near.—One of our Newark Clergymen, not long since, after cautioning his people against the present prevailing fanaticism, sagely informed them that "The Day of the Lord is at hand" always,—in the apostles' days, as specially as now—that we might always preach the coming of Christ at hand, for the reason! that it takes place at every man's death. But why did he not give his hearers one example from the Scriptures, where death is called the coming of Christ? People are beginning to study their Bibles, and it will not do for our clergymen to simply beg the question in these sifting days. "Will he, or some one else, give us the example!"

Opinions of Great Men.—Professor Stuart in his "Hints on Prophecy," says, the Apocalypse was written by John, in the midst of a bitter and bloody persecution of the church; and the object of the writer was to guard, to guide, to fortify, and to console Christians under such circumstances.

James Gordon Bennett, Esq., says in his New York Herald, that the book of Daniel was written by Daniel, for the purpose of comforting the Jews while in captivity.

Well may we say, that "great men will think alike," as Dr. Hawes remarked when told that the Universalist minister had apologized to his people for taking the same

grounds in opposition to the Second Advent, as the Doctor had previously done.

Thus it is, no matter what are the religious opinions of the opponents of Christ's coming, they all resort to the same arguments, and attempt to refute it by the same weapons. If the world could continue in its present condition, it would seem that, in a very short period, this question would form the dividing line, and theologians would form two great classes—the one looking for the coming of their Lord, and the other composed of all parties, and sects, arrayed in opposition to his coming.

OBJECTIONS ANSWERED.

NO I.

Psalms 2: 8, is frequently quoted in support of the doctrine of a temporal millennium—the conversion of the world. If we read the connection, we shall find that it teaches a very different doctrine from that of the world's conversion. Commencing at the 6th verse, it reads, "Yet have I set my king upon my holy hill of Zion. (7) I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. (8) Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. (9) Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

Is this, we ask, the conversion of the world? To be broken with a rod of iron, and dashed in pieces like a potter's vessel, is a singular mode of administering the blessings of the gospel. Speaking of the same subject, the Revelator says, 19: 15, "He shall smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine press of the fierceness and wrath of Almighty God." The passage referred to in Psalms is one of the principal ones in support of the world's conversion, in the place of which it rather teaches its destruction.

NO II.

Matt. xxiv. 14.—"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

It is argued by our opponents from this passage, that the gospel is not only to be preached in all the world, but that all the world is to receive it, and be converted, and then the end will come. This is really like squeezing wind out of cotton wool. It must be put in, before it can be pressed out. The text simply says, "The gospel shall be preached to all nations as a witness, and then the end shall come." A witness is called to clear the innocent, and condemn the guilty: so the gospel will witness for or against those who receive or reject it. But when it has been preached in all the world, or, as it reads in Mark, "published among all nations," then shall the end come. Will our opposers point us to the spot on the map of the world where the gospel either is not a witness or has not at some time been preached?

Has the Pope's Dominion been Taken Away?

An emphatic answer to this question has just come to hand, in a volume entitled, "An Introduction to Christianity," by Josiah Sutcliffe. It was published in this country "by J. Soule, [now Bishop] and T. Mason, for the Methodist Episcopal Church in the United States." We copy from the edition of 1817, "Second American from the second (improved) English Edition." p. 151. It had, therefore, been exposed to rigid examination, and may be implicitly relied on.

"The two thousand three hundred days; that is, years, of Daniel, for the God of heaven to set up an everlasting kingdom, and cleanse the sanctuary, are expired, or nearly so, Dan. 8: 13, 14. Likewise, the fall of the tenth part of the city by a great earthquake, and the slaughter of the seven thousand men, seems to have been STRIKINGLY ACCOMPLISHED by the French revolution. Their bidding defiance to the powers of the pontificate was sudden and unexpected as an earthquake, and attended with the slaughter of more than a million men. The aggrandizement of this empire, and the titles assumed by Bonaparte, emperor of France, and king of Italy, are declarations to the world, that THE TEMPORAL POW-

ERS OF THE POPE EXIST NO MORE. There need be no more disputes about the doctrine of the two swords. His holiness, now, is of little more consequence to the church, than that of a degraded priest granting absolution to the crimes of France. The reformed churches have uniformly considered this empire as that tenth part of the city, and it is sufficiently evident they were not mistaken, for none of the Protestant nations were emancipated with such great political commotions."

The author's introductory address was dated 1868. Is it not undeniable that the Pope's dominion had then been taken away, and the 1260 years closed? Who can read the 12th chapter of Daniel, and not be convinced that the resurrection of the just will come within 45 years from the close of the 1260! HAVE THEY NOT ENDED!

How to Starve.

"Distress of Nations."

The dreadful condition of the laboring classes of England, is fearfully depicted in the following paragraph from the London Phalanx:

"A new art has risen in England. Our ingenious people, heretofore so renowned for inventions that have contributed to the power and enjoyment of mankind, have now fallen on a contrivance of a totally different character. They are learning and practising the art of *how to starve*. It has made rapid progress among them, and the same genius seems to have taught them it at once in different quarters of the country. In Scotland, they nail up the windows, or shut out the daylight, in order to keep the children in bed, and keep them quiet, for the parents say they have nothing to give them to eat, and cannot bear to hear their cries. In Yorkshire and Lancaster they lie in bed for two days together, and pray, we are told, when they lie down, that they may never wake more. They are quite ingenious in their contrivances. They can get water, and they say, which is worth the knowledge of physiologists, that by taking a drink of water and lying down, they lessen the pangs of hunger. It is in solemn, serious earnest, that the people of the manufacturing districts are learning the new art of *how to starve*."

Prof. Bush.—The following extract will show the existing state of feeling in reference to the expectation that some unprecedented event is speedily coming. Though the author may differ from us as it regards the character of the event, yet there is a concurrence in the fact that the prophetic numbers are about expired.

"If we take the ground of right reason, we must believe that the present age is one expressly foretold in prophecy—that it is just opening upon the crowning consummation of all prophetic declarations.

"The first inquiry is, what are we taught to expect? It is evidently something stupendous—something final—the last act in the great drama of the world. We cannot agree with those who believe that the physical destruction of our earth is predicted and close at hand: though if their premises once be granted, we cannot see how their *chronology is to be disputed*. We firmly believe that we are now upon the borders of the momentous changes predicted.

"We have clear intimation from prophecy that the last times shall be distinguished for a laxity of morals and manners, for the prevalence of a spirit of lawlessness and license, for party legislation, for general public profligacy and corruption, and for all the evils by which we are now surrounded. These are facts to which we cannot shut our eyes, and over which it is not easy to go to excess in lamentation."—*Prof. Bush.*

"The Whole Creation Groaneth."

The whole world is now in travail, and a new age will soon be born. The great regeneration, so long and so earnestly waited for by the sons of God, is at hand. The parchments, the leagues and covenants that bind the nations in their social and unsocial compacts, are moth-eaten. The foundations of the political mountains and hills are crumbling down to dust; and the imbecilities of all human policies to give to man the knowledge of his rights and the enjoyment of them, are becoming manifest to all. A solemn expectation, an eager longing for some great change, the sure prelude of a mighty system of revolutions, is marked in the pensive countenances of all who think and believe that the Lord Almighty reigns.

American Millenarian.

☞ A stone weighing half a ton, and composed of flint and basalt, recently fell at Harrowgate, England. It was warm when it first reached the earth.

BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

Red, war and hostility. Rev. vi. 4.
Pale, death and destruction. Rev. vi. 8.
IRON, Strength. Dan. ii. 33—41. Rev. ii. 27.
ISRAEL, Christian church. Isa. xlv. 4—25. Gal. vi. 16.
ISLANDS, Small governments in Roman states. Ezek. xxvi. 15, 16. Zeph. ii. 11. Rev. x. 20. vi. 14.
JERUSALEM, The church of God. Isa. lii. 9. Gal. iv. 26.
JEZEBEL, Antichrist. 1 Kings xviii. 19. Rev. ii. 20.
KILLING, Depriving of power. Ps. xlv. 22. Rom. viii. 36. Rev. vi. 4. xi. 7.
KING, Forms of Government or power. Dan. viii. 23. Rev. ix. 11. xvii. 10.
LAMB, Messiah. Isa. xvi. 1. John i. 29. Rev. v. 12.
LAMP, Word of God or Mahometan Bible. Ps. cxix. 105. Rev. viii. 10.

GOOD CHILDREN.

If little children love to pray,
And keep their tempers all the day,
And never speak a wicked word,
Whatever language they have heard,
Or if they struggle hard and pray,
To drive all naughty thoughts away—

Then they'll be happy all day long,
As wild birds in their merry song;
And they will have no cause to fear
When sickness comes and death is near;
For they will go to worlds on high,
And live with God above the sky.—*Eman.*

THE GLORY OF GOD IN THE EARTH.

A SERMON—BY CHARLES FITCH.—*Continued.*
NUMBERS xiv. 21.—"But as truly as I live, all the earth shall be filled with the glory of the Lord."

It is utterly vain to think of evading this reasoning by saying that the eternal reign of Christ and his saints will be somewhere besides in this world. Christ has said "to him that overcometh will I give to sit with me in my throne, even as I also overcame, and am set down with my father in his throne." John heard this song, "thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made unto our God kings and priests; and we shall reign on THE EARTH."

It is therefore certain that Christ's kingdom, with his saints on the earth, is to be a kingdom of which there shall be no end; and it is, consequently, wholly impossible that this kingdom should be found in a temporal millennium.—Besides, "THE SOULS OF THEM THAT WERE BEHEADED for the witness of Jesus, and for the word of God, are to live and reign with Christ a thousand years; and this is the first resurrection. I know we are told that this does not mean those souls that were beheaded, but another generation like them. They cannot, however, be like them, unless they shall live under the same circumstances, and be beheaded as they were. It is impossible to have another race of martyrs in a thousand years of universal peace. It is the veriest nonsense to talk of this. Those that were beheaded for Christ's sake, are to live and reign with him on the earth. The thousand years spoken of, does not mark the period during which they shall reign; because they are to possess the kingdom forever, even for ever and ever; but they mark the period from the first resurrection to the second; when the rest of the dead, who live not again until the thousand years are finished, are to be raised; and it is a fearful consideration, that all who are raised in the second resurrection, are raised to the second death. The wicked are now brought forth to the second death, while those who have reigned with Christ from the first resurrection, reign still, and forever, because on such the second death hath no power.

The theory of a temporal millennium, therefore, before Christ's coming, is to me a groundless fable. I have no more expectations that it will ever come, than that the walls of Jericho will be built up, the present year, around the city of New-York, with the self-same stones which fell down at the blast of the ram's horns. The children of the wicked one are to remain with the children of the kingdom until the end of the world, when Christ will come with his mighty angels in flaming fire and destroy them. Until that coming, the man of sin is to make war with the saints and prevail against them. At that coming he will be destroyed.

How then is the earth to be filled with the glory of the Lord?

This inquiry I will now answer, from the word of God. 1 Thess. iv. 13: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose from the dead, even so, [that is, in like manner] 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 which are asleep. For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." Here we are taught that all the dead in Christ shall, at his coming, be raised from the dead, "even so," that is, in like manner as he was. It does not say all the dead, but all the dead in Christ; because, as we are taught in the twentieth chapter of Revelations, all who are Christ's, shall come forth in the first resurrection, while "the rest of the dead live not again till the thousand years are finished."

Christ having raised the righteous dead at his appearing, "then we which are alive and remain unto the coming of the Lord, 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 Cor. xv. 52: "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." Not all the living will thus be changed, for Christ has told us, in the seventeenth chapter of Luke, that in the day when the Son of man shall be revealed, "one shall be taken and another left."

Christ, therefore, at his coming, will take up the righteous dead and the righteous living to be with him, and all the wicked will be left.—The wicked dead will be left under the power of death for a thousand years, plainly and positively taught in the twentieth chapter of Revelations, and the living wicked will be gathered as tares and burned.

At the same time will take place that destruction of the world by fire, to which Peter tells us it is reserved against the day of judgment and perdition of ungodly men; and after this, we are promised new heavens and a new earth, wherein dwelleth righteousness. 2 Pet. third chapter; Isa. lxv. 17; also lxvi. 22. John says, (Rev. xxi.) "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, the New Jerusalem, coming 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, God himself shall dwell with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither

shall there be any more pain; for the former things have passed away." Here, then, we are taught that the tabernacle of God is to be with men in the new earth.

Then it is the new earth that shall be filled with the glory of the Lord; while the children of the wicked one are to remain with the children of the kingdom till "the end of this world," and then "the wicked shall be cut off from the earth, and the transgressors rooted out of it, and the upright shall dwell in the land, and the perfect shall remain in it. Prov. ii. 21, 22. In the new earth the perfect will remain forever; for "THERE SHALL BE NO MORE DEATH." There they shall "inherit the land, and dwell therein forever," "and God shall dwell with them."—There "the saints of the Most High will take the kingdom and possess the kingdom forever, even forever and ever;" which they cannot do in the "earth which now is, because it is reserved unto fire against the day of judgment and perdition of ungodly men." Therefore, because this world cannot remain, we look for new heavens and a new earth, wherein dwelleth righteousness, according to the promise of God. There "the meek shall inherit the earth, and shall delight themselves in the abundance of peace." There "Israel shall be saved in the Lord with an everlasting salvation: they shall not be ashamed nor confounded, world without end." There, also, the Son of man, the God spoken of in the twenty-first of Revelation, will have his tabernacle with men; and there will be "given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; and his dominion will be an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." There "He shall reign over the house of Jacob forever, AND OF HIS KINGDOM THERE SHALL BE NO END." These things never can be in the earth that now is, because it is reserved unto destruction by fire, as we are told by Peter, by the same word of God which destroyed the old world by a flood.

According to the theory of a temporal millennium, therefore, the Bible cannot be fulfilled, and the dear brethren who attempt to uphold that theory, are compelled to resort to the hackneyed quibbles of Universalists, respecting those Bible terms which express endless duration as fully as language can express it, in order to help them out with their views, and get rid of the conviction that the coming of the Saviour is at hand. For as surely as the children of the wicked one are to remain with the children of the kingdom until the harvest, which is at the end of this world, which Christ has fully taught, and as surely as Christ is to have a kingdom without end, which the saints are to possess "forever, even forever and ever," so certain it is, that the theory of a temporal millennium must be a fable, as unreal as the novelist's vainest tale.

We are told in the hundred and second Psalm, that "when the Lord shall build up Zion, he shall appear in his glory." This is the time when the Son of man shall appear in the clouds of heaven with power and great glory, and shall send his angels to gather his elect. Then "the evil-doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be; but the meek shall inherit the earth, and shall delight themselves in the abundance of peace." "The seed of the wicked shall be cut off; the righteous shall inherit the land, AND DWELL THEREIN FOREVER." Then will God's oath to Moses be fully accomplished, "and as truly as God lives,

all the earth shall be filled with the glory of the Lord." Then will the earth be filled not only with the glory of God's holiness, but Christ in his glorious body will reign, and the bodies of all saints will be "fashioned like unto Christ's glorious body," and earth itself will receive the fulfilment of the promise, "there shall be no more curse," and shall put on the glory of the New Jerusalem, and shall be lighted up with the glory of God and the Lamb. Thanks be to the name of the Lord, this is not a glory that shall fade away, after a period of a thousand, or even 360,000 years; but it shall remain "an everlasting light, a sun that shall no more go down." Everlasting praise to God, for such a glorious fulfilment of his oath!

But, say some of our beloved brethren, there must yet be a great multitude saved. The gospel must yet prevail a great while, so that at last the number of the lost shall be trifling in comparison with the multitude saved; and they think it must be so because of God's unspeakable benevolence. And so the Universalist, upon ground equally as good, takes God's benevolence as security that all will be saved. But one "thus saith the Lord" is worth volumes of such reasoning. Said our blessed Saviour, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, which leadeth to destruction, AND MANY THERE BE which go in thereat. Because strait is the gate and narrow is the way which leadeth unto life, AND FEW THERE BE THAT FIND IT." Thus we have the declaration of Him who cannot lie, that many go to destruction, and few find life. Where now is the necessity of putting forth our hands to stay up the ark of God's benevolence, by saying that few must be lost, and many saved, in order that God may fully vindicate himself? It is the self-same notion, to all intents and purposes, on which men attempt to build the doctrine of Universalism. But everything of this sort must be swept away, and "like the baseless fabric of a vision, leave not a wreck behind;" while the words of Christ will remain an eternal truth, "MANY GO TO DESTRUCTION, FEW FIND LIFE." Nor will he lack ways or means to vindicate his own benevolence, when his own words on this subject are found to be strictly true.

But, say many, the Jews are yet to return. The Jews did return from the Babylonish captivity, and not a word has the Bible uttered of another return. The New Testament gives not a hint of any such thing. All Israel shall be saved. Such as are in their graves will Christ bring with him, and such as are alive will he change to immortality, and take them up to be with him, and all the wicked will be left. The thirty-seventh of Ezekial shows unequivocally that Israel is to be called up from their graves and brought into their own land. It must be the new earth, therefore, after the first resurrection.

I will now bring forward evidence that the time when God's oath shall be fulfilled, and all the earth filled with his glory, is near, even at the doors.

I find evidence of this in the words of Christ, in the twenty-fourth chapter of Matthew.

SYNOPSIS OF THE TWENTY-FOURTH OF MATTHEW.

1. Declaration of Christ that the buildings of the temple shall be destroyed.
2. Inquiry of the disciples, "when shall these things be, and what shall be the sign of thy coming and of the end of the world?"
3. Christ proceeds to name events that shall transpire before the end of the world.

- (1.) There shall be false Christs.
- (2.) Wars, rumors of wars, &c.
- (3.) Famines, pestilence and earthquakes.

- (4.) Persecutions.
- (5.) Betraying and hating one another.
- (6.) False prophets
- (7.) Iniquity abounding, love waxing cold.
- (8.) Gospel preached in all the world, a witness to all nations; then shall the end come.

4. Christ teaches his disciples what course to pursue at the siege of Jerusalem—to flee, &c

5. He tells them how to distinguish between false Christs and himself. Go after none into deserts or secret chambers. For as lightning from heaven shall the coming of the Son of man be. Hence, receive none as Christ, until I shall thus come. Of these I have told you before, that is, in the former part of the chapter.

6. Another sign—the sun darkened, the moon giving no light, and the stars falling from heaven, &c.

7. Then shall appear the sign of the Son of man in heaven—tribes of earth shall mourn, and the Son of man shall be seen coming in clouds, with power and great glory.

8. He shall send his angels to gather his elect, that is, to take up the righteous into the clouds.

9. As surely as the summer is near when the fig tree putteth forth leaves, so surely is my coming in clouds near, even at the doors, when these things have come to pass. What things? The signs already enumerated. Heaven and earth shall pass away, but my words shall not pass away. "This generation shall not pass till all these things be fulfilled." This verse I shall notice hereafter.

I shall for the present raise the following inquiry. Have these signs been fulfilled?

(1.) False Christs. Of these the religious Encyclopedia names twenty-four, giving also the places and the periods when and where they rose and fell, with some other circumstances. The last of these appeared in Germany, in 1682, and was called Rabbi Mordecai. That sign was fulfilled.

(2.) Wars, rumors of wars, &c. None surely will deny that that has been fulfilling, and is now.

(3.) Famines, pestilence, earthquakes. All fulfilled.

(4.) Persecutions. Of these there were ten general persecutions, in the days of the Roman emperors, in which it is supposed three millions perished. Besides these, we have the persecutions of Protestants by Papists, century after century, up to within a short period; in which it is believed that fifty millions have suffered death for their religion. (See Religious Encyclopedia.) That sign has surely had fulfilment.

(5.) Betraying and hating one another. Episcopalians persecuted non-conformists in England in the time of Charles II. Presbyterians persecuted Episcopalians in 1645. Congregationalists persecuted Baptists and Quakers in New England. In the reign of Charles II. the Quakers and non-conformists were greatly persecuted—thousands deprived of their goods, confined in prison, and many brought to the grave. Thus have Christians hated and betrayed one another. This sign has had fulfilment.

(To be Continued.)

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