

# THE MIDNIGHT CRY!

VOLUME I.

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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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## THE MIDNIGHT CRY.

### The Sea and the Waves Roaring.

This sign is almost the last in the series described before the promise. "Then shall they see the Son of Man coming in a cloud, with power and great glory." Some think it relates to the people on the earth, for people are called "waters" in the New Testament. In this sense, the prediction is strikingly fulfilled in that feverish and restless excitement which everywhere prevails; but we think the language is to be understood literally, and that it has had a literal fulfilment.

Our readers are familiar with the statement which went the rounds of the papers last Spring, that a sea captain, who had crossed the Atlantic 106 times, had the roughest passage last February that he ever knew. We need not name the desolating storm which carried mourning to so many hundreds of families on Cape Cod last Fall, or the destructive gale which shivered so many vessels at Gloucester two years before. The records of shipwrecks in all parts of the world are too numerous and too well known to be repeated here. The recent papers have greatly swelled the catalogue. Here are specimens:

**STORM AT SEA.**—We learn from the Portland Argus, that the United States Cutter Alert, Captain Whitcombe, arrived there on the 25th ult., having on board the crew of the late schooner Catharine, of East Machias, wrecked near Seguin Island.

A large number of coasting vessels were exposed, and suffered very much in the gale of the 18th ult., previous to which the wind had been to the eastward for eight or ten days, and hundreds of light coasting vessels from the westward during that time, had been collecting in the different harbors along the coast; consequently many of these must have been more or less injured by the gale, and probably lost, that did not come to the knowledge of the Cutter.

The officers and crew of the Cutter were instrumental in saving several small vessels from destruction.

**GALE AT CAPE GOOD HOPE.**—An English sloop of war from Cape of Good Hope, at St. Helena, communicated information of a severe gale at the Cape on the 7th of September, during which several British vessels were wrecked; and also that the ship Fairfield, of Boston, went ashore at Table Bay, and was a wreck.

Instead of filling our sheet with such extracts, we will record an anecdote: One day last summer, I called on an elderly gentleman who lived on the sea-coast between Salem and Gloucester. He was in a corn-field, which was washed on two sides by the waves of the Atlantic, which were then rolling slowly on to the shore. As we walked towards the house, I referred to his romantic situation, alluding particularly to the bold rocks which defended the coast opposite his dwelling. Pointing to some which were not less than thirty feet high, he said he had seen the waves dash against those rocks, and break over their tops. Without making any allusion to the subject of Christ's coming, I asked him how the state of the sea had been recently, in comparison with former years. He promptly replied, "It has been very much more tempestuous within the last two years, than ever before within my recollection."

He was an old man, and had always lived on that coast.

We are aware that scoffers will still say, "All things continue as they were," but "The day of the Lord will come as a thief in the night, when the earth, and the things which are therein, will be burned up."

### Account of my first day's work in Tract Distribution.

[We pray God, that others may imitate this faithful sifter, and that many hearts and purses may be opened to supply the means of scattering our publications widely in this city and country.]—Ed.

I had about forty tracts of the common kind to give out, in a defined district. I received 56 numbers of the Midnight Cry from the office, with some small papers. These were to be given to the world. I commenced operations by accosting two mulatto men in Spruce st., who received the papers gladly and promised me they would come to the church and hear more on this subject. Some boys then came up to me, looking very anxiously I gave them each one of the small papers. The next man I accosted refused to take a paper; upon seeing this, a boy ran up and asked me to give it to him. Of course I could not refuse. Other boys then came begging me to give them a paper. I asked them if they would read them and make a good use of them; this they promised to do. One said, "he would keep his till bed time and then read it." By this means I hoped the subject would be brought before his family. To these boys I gave the small papers. I called at some houses in this part of the city, and then went through Monroe to Catharine streets. I met several persons, whom I accosted and presented them with papers, some of whom I was well pleased with, particularly a carman a protestant Irish woman, and a sailor who was just going to sea. Three of my papers I left in *grog shops*. Some of my tracts I left in other drinking places.

In Cherry street, I met, or rather passed by, a deist, and afterwards turned back and offered him a paper, asking him to read it; he replied, "he would read any thing that was good." On my asking him if he had heard of this doctrine before, he replied *yes*, but he believed it to be all a humbug, and compared Mr Miller with other imposters who have arisen. I then told him that Mr. Miller proved his doctrine from the Bible, which those others did not. He then told me he believed the Bible to be "a pack of lies," for several reasons; first, because Solomon, and David and Isaiah make the Lord to appear very wicked in some parts of their writings; secondly, he said, "the story of our Saviour's miraculous birth would not be credited by the world in this age." (Perhaps he is too correct in this particular.)—When I referred him to the prophecies, he said, "yes, and that prophecy has been held up to the people to complete the delusion." He then told me he had read the *Shastres, Alcoran, and our Bible*, and liked one as well as the other. On asking him particularly if he had heard Mr. Miller, or read his writings, he replied, "No." I then begged him to come on Sunday to hear him, and he promised faithfully he would.

My next conversation was in a house where the man had heard Mr. Miller, but had misunderstood him, for he told me Mr. Miller made a mistake in counting "the 15 days and 30 weeks." I asked him "where those numbers were?" He said somewhere, but could not tell, but was very positive they were in Daniel or Revelations. I took my Testament and explained to him the 15th verse of the 9th chapter of Revelations. He then discovered that he had mixed two subjects together.

I argued some time with a Catholic woman, who refused both tracts and papers, saying, they were not "their tracts." She was very positive the end of the

world would not come till *more signs and wonders had taken place*; yet she had no Bible in the house to tell her any thing about it. She admitted they read the Bible, but on my coming closer to the point, she said she had none. I left her a paper, and made her promise to read it. Some Catholics refused the tracts, pretending they could not read. One said "she could read nothing but Irish." One Catholic woman appeared willing and glad to receive the tracts. Where the children could read I would make them take them.

One Protestant English woman held a long argument or conversation with me. She gave me as her reason for not joining any church in this city, that she had discovered so much *hypocrisy* in some high professors of religion that she could not fellowship with them. At home, she said, their church members were all friendly and united with each other; but *here* she had discovered that in many cases it was very different. After this I called on an old lady, a member of the Episcopal Church, who had heard very little of the Second Advent doctrine, but she had no objections to it. She felt delighted with the idea of our dear Saviour coming so soon. I was much pleased with this visit, because I saw she was a true Christian, and I asked her to pray for me when we parted. Now may God give his blessing on this day's labor. I have enjoyed it very much indeed. I did not bring home a single paper or tract, but might have disposed of more.

### An Eastern Marriage.

BY A TRAVELLER.

We had scarcely sat down when we heard the sound of music and mirth, and running to the window, observed the glare of torches in the street. We were told that it was the "voice of the bridegroom and of the bride." Some of us instantly set out to witness the spectacle of an eastern marriage. We wished to see the parable of the ten virgins illustrated, and our wish was gratified.

The bridegroom was on his way to the house of the bride. According to custom, he walked in procession through several streets of the town, attended by a numerous body of friends, all in their showy eastern garb. Persons bearing torches went first, keeping the torches in full blaze by a constant supply of ready wood, which they put into a receiver made of wire, fixed on the end of a long pole. Two of these torch-bearers stood close to the bridegroom, so that we had a view of his person. An instrument not unlike our bagpipe was playing, drums were beating, and from time to time muskets were fired in honor of the occasion. There was much mirth expressed by the crowd, especially when the procession stood still, which it did every few paces. We thought of the words of John, "The friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice."

At length the company arrived at the entrance of the street where the bride had her residence. Immediately we heard the sound of many female voices, and observed by the light of the torches, a company of veiled bridesmaids, waiting on the balcony to give notice of the coming of the bridegroom. When they caught a sight of the approaching procession, they ran back into the house, making it resound with the cry, "habil, habil, habil," and music of the voice and instrument commenced within. Thus the bridegroom entered in, "and the door was shut." We were left standing in the street without, "in the outer darkness." In our Lord's parable, the virgins go forth to meet the bridegroom with lamps in their hands, but here they only waited for his coming. Still we saw the traces of the very scene described by our Lord, and a vivid representation of the way in which Christ shall come to his waiting church, and the marriage supper of the Lamb begin. In India and other parts of the East, it is the custom for the friends of the bride to go out to meet the company.

# THE MIDNIGHT CRY.

SATURDAY, DECEMBER 3, 1842.

## EVENING LECTURES POSTPONED.

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

## Conference and Lectures at Vergennes, Vt.

Brothers Himes and Miller will commence a series of Lectures at Vergennes, Vt., on Thursday, the 15th of the present month, at half past six o'clock in the evening.

## Lectures on the Sabbath.

Brother J. V. Himes will preach Sabbath morning, afternoon, and evening, at the usual hours of public worship, at the corner of Catharine and Madison streets.

## Winged Messenger.

We have a quantity of the little tract called the Voice of Warning, for sale at 25 cents per hundred. Every believer in Christ's near coming should have some of them always with him for circulation.

**PROPHETIC EXPOSITIONS.**—We gave the commencement of this excellent work yesterday, and shall extract more hereafter, if we have room. Those who wish to study it in regular order, can obtain it, in cheap form, at this office.

**BRO. CHARLES FITCH**, we are happy to learn, is in good health, and successfully preaching the coming of Christ at Cleveland, Ohio. There appears to be a spirit of enquiry pervading the great West. Brother Fitch says: "Many have been to me expressing the strongest desire to obtain publications; but I have none to supply them. One gentleman, who was going west, from this place, spent nearly a week longer here than he had designed, almost entirely for the purpose of obtaining some works on the Second Advent, and, after all, was obliged to leave in disappointment. Another gentleman, who is an Oberlin student, and a preacher, said to me, 'I could dispose of a cartload of those works, if I had them, and the people would give anything in the world that they have, to obtain them.'"

A large quantity of books were sent to brother Fitch in due season. We hope they have been received.

## BEAUTY OF PROPHECY.

There is a grandeur and beauty in prophecy, and in prophetic symbols, that is unutterable. Symbols are exempt from some of the objections that are brought against literal descriptions. Prophetic figures need no translation. For instance,—SUN, MOON, and STARS, speak the same sublime language to all nations, and suggest the same grand emotions to every heart. A lion, leopard, bear, tempest, sea, an earthquake, &c., are types of the same ideas, and produce the same sensations in every beholder. The wisdom of God is signally manifest in his choice of appropriate symbols to represent the persons and events which fill up the great drama of human existence, and diversify the prophetic chart, which God has spread out to the gaze of the faithful student of his holy word.

As on a globe of a few inches in diameter, the earth, with all its diversified aspects, can be presented to the eye, giving its relative proportions, with great accuracy, in an instant,—so, by a symbol, can be grouped together and presented all the grand characteristics of an event or a nation; and so perfectly too, that more can be learned by a single glance than by the reading of a volume. A single glance at a diagram or map, will give a more perfect idea of the earth, with all its oceans, continents, lakes, islands, mountains, valleys, &c., than the careful perusal of volumes. It is so with symbolic representation. In this we see the advantage which figurative representation has over descriptive.

The eye of God can pierce all nature through, and behold the past, the present, and the future. He, therefore, who alone knows the future, has revealed it. In the prophecy of Daniel we have a grand diagrammatic illustration or representation of earth's eventful history, from the

reign of Nebuchadnezzar, the proud king of Assyria, down to the establishment of God's everlasting kingdom.

Daniel, in vision, is translated to the "Great Sea," the Mediterranean. What can be a more appropriate representation of human society than the sea? To-day it is calm and smooth as a mirror—to-morrow agitated by the impetuous storm, it rages and foams, and raises its mountain swells to the skies. So, the people, who to-day are calm and peaceable, are to-morrow thrown into a mighty tumult. Thus, in the symbolic prophecy of Daniel, the winds, or passions of men, striving upon the great sea, produce a mighty agitation. He sees four terrible monsters rise in quick succession. God's symbol of a tyrannical government has always been a terrible wild beast.

The first was like a lion, with eagle's wings. How perfectly this winged lion, coming out of the sea, represents the character and fortunes of the Assyrian or Babylonian kingdom, in its rise, glory, and decline, after the dynasties of more than fourteen centuries.

The second was like a bear, raising itself up on one side, with three ribs in the mouth. How fitly this represents the Medes and Persians. Raising itself up on one side, is in keeping with the fact of the ascendancy of one line of kings, (the Persians,) above the other. The three ribs in the mouth of it, represent Babylon, Lydia, and Egypt, which it overwhelmed, and triumphed in *rapacity* and *cruelty* for two hundred years.

The third, like a leopard, with four heads and four wings, most appositely symbolizes the reign of Alexander—his rapid conquests—his short-lived empire of ten years, raised upon the ruins of the Medes and Persians, spotted with the various nations,—and the division of his empire among his four generals.

The fourth beast, which was dreadful and terrible and strong exceedingly, having great iron teeth, and which devoured and brake in pieces, and stamped the residue with the feet of it, and was diverse from all the beasts that were before it, having *ten horns*, symbolizes the Roman Empire in the fortunes connected with it, as the principal figure in the group.

Expositors are just about as much agreed in the import of these symbols, as are lexicographers in defining the meaning of ordinary words. Although they may differ touching *times* and *events*, yet there is scarcely any difference about the symbols themselves, or the subjects to which they refer.

Now, the four great empires shadowed forth in symbolic prophecy, have in their turn filled up their place in the world's history; and there cannot be a doubt but that what was to follow the fourth empire or kingdom, will, in its turn and place, be faithfully brought to pass. The same Wisdom and Omnipotence that foretold, with such unerring accuracy, the rise, character, and destiny of Babylon, Medo-Persia, Greece, and Rome, has told us in the same connection, that the next kingdom shall destroy all these kingdoms, and shall stand forever.

According to the unerring diagram which God has given us in symbolic painting, the world's crisis is at hand. It cannot be otherwise. The next great empire that shall be established, will be GOD'S EVERLASTING KINGDOM. Be assured, therefore, that the great day of the Lord is NEAR. "IT IS NEAR, AND HASTETH GREATLY."

## A CANDID WITNESS—A CHOICE RARITY.

We have just received a beautiful Temperance paper from New Haven, called the Fountain. When so many editors are publishing foolish falsehoods, without knowing whereof they affirm, it is delightful to find one editor candidly listening, and fairly judging for himself. Here is his testimony, and it will be seen that the truth has called it forth, in spite of his prepossessions against us.

**The New Doctrine.**—Mr. William Miller, the celebrated writer and lecturer on the Second Advent of our Saviour, and the speedy destruction of the world, has recently visited our city, and delivered a course of lectures to an immense concourse of eager listeners, in the First Methodist Church. It is estimated that not less than three thousand persons were in attendance at the church on

each evening for a week; and if the almost breathless silence which reigned throughout the immense throng for two or three hours at a time is any evidence of interest in the subject of the lectures, it cannot be said that our community are entirely devoid of feeling on this momentous question.

Mr. Miller was accompanied and assisted by Rev. J. V. Himes, who is by no means an inefficient coadjutor in this great and important work. We did not attend the whole course—the last three lectures being all we had an opportunity of hearing. We were utterly disappointed. So many extravagant things had been said of the "fanatics" in the public prints, and such distorted statements published in reference to their articles of faith, that we were prepared to witness disgusting and perhaps blasphemous exhibitions of "Millerism," as the doctrine of the Second Advent is called.

In justice to Mr. Miller, we are constrained to say, that he is one of the most interesting lecturers we have any recollection of ever having heard. We have not the least doubt that he is fully convinced of the truth of the doctrine he labors so diligently to inculcate, and he certainly evinces great candor and fairness in his manner of proving his points. And he proves them, too, to the satisfaction of every hearer,—that is, allowing his premises to be correct, there is no getting away from his conclusions.

There was quite a number of believers in attendance from other places, and a happier company we have never seen. We have no means of ascertaining the precise effect of these meetings on this community, but we know that many minds have been induced to contemplate the Scripture prophecies in a new light, and not a few are studying the Bible with unwonted interest. For our own part, this new view of the world's destiny is so completely at variance with previous habits of thought and anticipation, that we are not prepared to give it entire credence, though we should not dare hazard an attempt to disprove it.

The best part of the story is, that a powerful revival has followed the labors of Messrs. Miller and company. We learn that over fifty persons presented themselves for prayers at the altar of the Methodist Church on Sunday evening. On Monday evening, the number was about eighty.

Would the Holy Spirit thus sanction our doctrine if it was a pernicious error?

We had prepared some notices of the sneers and misrepresentations of our opponents at New Haven, but we must defer them for the present. "We are doing a great work, and cannot come down."

Since the above was in type, we have received a letter from Brother H. A. C., who says: "The good work is going on finely at the Methodist church. It is said that some fifty have been converted, and many are seeking 'that better part.' The meetings are continued every evening. I heard many of the brethren blessing the Lord last evening, that Father Miller had come this way."

## Home, Sweet Home.

The pleasures of earth I have seen fade away,  
They bloom for a season, but soon they decay;  
But pleasures more lasting in Jesus are given,  
Salvation on earth and a mansion in heaven.

Home, home, sweet, sweet home,  
The saints in those mansions are ever at home.

Allure me no longer, ye false glowing charms;  
The Savior invites me—I'll go to his arms.  
At the banquet of mercy I hear there is room,  
O there may I feast with his children at home!  
Home, home, sweet, sweet home—  
O Jesus, conduct me to heaven, my home.

Farewell, vain amusements, my follies, adieu,  
While Jesus, and heaven, and glory I view;  
I feast on the pleasures that flow from his throne,  
The foretaste of heaven, sweet heaven, my home.  
Home, home, sweet, sweet home,  
O when shall I share the fruition of home!

The days of my exile are passing away,  
The time is approaching when Jesus will say,—  
"Well done, faithful servant, sit down on my throne,  
And dwell in my presence, forever at home."  
Home, home, sweet, sweet home,  
O there I shall rest with the Savior at home.

Affliction and sorrow and death shall be o'er,  
The saints shall unite to be parted no more;  
Their loud hallelujahs fill heaven's high dome,  
They dwell with the Savior, forever at home.  
Home, home, sweet, sweet home,  
They dwell with the Savior, forever at home.

## Books, Pamphlets, and Charts.

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

the millennium is a state of personal, and glorious, and immortal reign on the new earth, or this earth cleansed by fire, as it was once by water; and it will be a new dispensation, new heavens, and new earth. This will be our next proposition to prove. And, first, we will examine the 20th chapter of Revelation, 1st verse: "And I saw an angel come down from heaven;"—this angel I consider no less a being than the Lord Jesus Christ; for it only can be said of him;—"having the key of the bottomless pit and a great chain in his hand." See Rev. i. 18: "I am he that liveth and was dead; and behold, I am alive for evermore, amen, and have the keys of hell and of death." And Christ only has power to bind Satan. "That he might destroy him that had the power of death, that is, the devil." Heb. ii. 14. 2d verse: "And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years." I suppose this verse needs no explanation. It can only be understood in a literal sense, for it explains itself in the figures used; as dragon and serpent, often used as figures, are explained to mean the devil and Satan. If the thousand years had been used, in this chapter, or anywhere else in the word of God, in a mystical or figurative sense, it would have been somewhere explained; but, as it is not, I consider we are to place upon it the most simple construction, and I shall therefore understand it literally. 3d verse: "And cast him into the bottomless pit;"—by bottomless pit, I have shown, by the proof on our first verse, that it is hell; see Rev. i. 18;—"and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." This passage must be understood in its simple, plain meaning; no mystery in this. 4th verse: "And I saw thrones, and they set on them, and judgment was given unto them;"—here we have a prophecy of the fulfilment of a promise that Christ made to his disciples, in Mat. xix. 28: "And Jesus said unto them, Verily, I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel;"—"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 upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." In this description we have the whole family of the redeemed; for all that had not worshipped the beast or his image, or received a mark, and, in one word, all that were not the servants of Satan or sin, lived and reigned with Christ a thousand years. 5th verse: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." The rest of the dead means the wicked dead, who do not have part in the first resurrection; lived not again, showing conclusively that it is a natural life and death spoken of. The first resurrection is the resurrection of the saints at his coming. Then comes in our text, which has and will be explained in the lecture. 7th verse: "And when the thousand years are expired, Satan shall be loosed out of his prison." We may reasonably expect that, when Satan is let loose, all the damned spirits are let loose with him; and it has been strongly implied they were to live again in the body, at the end of the thousand years. 8th verse: "And shall go out"—that is, Satan—"to deceive the nations which are in the four quarters of the earth;"—"ashes under the feet of the saints," as Malachi tells us: "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts;"—"Gog and Magog"—the armies of the wicked that were slain at the commencing of the thousand years, or coming of Christ, at the supper of the great God, and battle of Armageddon; see Ezekiel xxxviii. xxxix.—"to gather them together to battle;"—this is their design, but there is no battle, for God himself is with his people to defend them; and he destroys the wicked host, "the number of whom is as the sand of the sea;" evidently including the whole number of the wicked; for the figure, sand of the sea, is never used, only to express the whole class of the people named; as, the children of Israel, the whole host of Jacob. 9th verse: "And they went up on the breadth of the earth;"—that is, this army of Gog and Magog were raised up out of the surface of the earth, that only being the breadth of a globular body;—"and compassed the camp of the saints about, and the beloved city;"—plainly showing that the New Jerusalem, the beloved city, is on the earth during the thousand years, or how could this wicked host encompass it about? they have not climbed the celestial walls of heaven—no; for it says, "and

fire came down from God out of heaven and devoured them." This is the second death, represented under the figure of fire coming down from God out of heaven; not the conflagration of the world,—for that was in the commencing of the thousand years, when Christ came and cleansed the world from all the wicked, and the works of wicked men,—but the justice of God, under the figure of fire; "for our God is a consuming fire." Heb. xii. 29. 10th verse: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever." In this verse, the final condemnation of the wicked, soul and body, is given; and the last that God has seen fit to reveal concerning them to us is, that they are cast into everlasting torment. In the next verse, John has another vision of the same things which he had before told us, only in a different point of view, or some circumstance not before clearly described. And I saw, always implies a new view, or another vision. 11th verse: "And I saw a great white throne, and him that sat on it, from whose face the heavens and earth fled away; and there was no place found for them." This is the same throne that Daniel saw, vii. 9—14: "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." 12th verse: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." This is the same as Daniel saw, vii. 10: "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." It is very evident that this is the beginning of the judgment, when Christ comes in the clouds of heaven, with power and great glory, to raise and judge his saints, and to reward every man as his work shall be. 1st, because it is when the judgment first sets; 2d, because the book of life is there, and open; and, 3d, because it was at the time or before anti-Christ was destroyed; and no one can believe that the anti-Christian beast can be on the earth during or in the millennium. 13th verse: "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them." I conclude the apostle, after he had seen the righteous dead raised, small and great, and stand before God, and saw the book of life open to justify them, and saw them judged and rewarded, then glides down to the end of the thousand years, and beheld the wicked dead given up by those elements and places wherein they had been confined during the millennial period, to be judged in the flesh, every man according to his works.

This only can reconcile some of those conflicting passages (or seemingly so to us) concerning the resurrection; and I cannot see any impropriety in thus understanding these prophecies; for it is the common manner of the prophets,—a little here and a little there. In all the descriptions of the resurrection of the righteous dead, they are represented as being gathered by the angels of God, from the four winds of heaven, when the seventh or last trump shall sound; and it is equally as evident that their works are brought into judgment. Although they may not be justified by their works, but out of the book of life, yet the apostle Paul says, speaking of his brethren, "We must all stand before the judgment-seat of Christ." Rom. xiv. 10. And again, 2 Cor. v. 10, "For we must all stand before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." And, 1 Cor. iii. 13—15, "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; yet he himself shall be saved, so as by fire." We see, by these texts, that the books of every man's works will be open, as well as the book of life, in the first resurrection; but, in the second resurrection, there is no book of life open in that part of the judgment, neither are they gathered by the angels of God; but the sea, death and hell, delivered up the dead which were in them, and they were judged every man according to their works; and Satan is the means of gathering them around the beloved city, where they are judged in the flesh. By the sea, death, and hell, I understand the sea, grave, and place of punishment. The sea and the grave

would give up the dissolved particles of the body, and hell (or Hades) would give up their departed spirits; this would constitute the second resurrection. "And they were judged every man according to their works." They had chosen, in this life, to stand on their works; they had refused to believe in a Mediator; they had not followed his commands, neither had they professed his name before men, or suffered persecution for the sake of his testimony. They had treated his word with total neglect, or called his grace tyranny. They had said he was a hard master, and buried their talent in the earth. They had placed their supreme affections on the world, and made fine gold their trust. They had persecuted the children of God in this world, and showed that they were the children of that wicked one who slew his brother. They had prostituted their bodies to whoredom, and sacrificed to Bacchus and Venus their first-fruits. They had professed damnable heresies, and filled the world with their delusive schemes and sects. They had worshipped the creature, and neglected prayer to the Creator. They had filled the world with their lies and abominations, and gloried in their shame. 14th verse: "And death and hell were cast into the lake of fire. This is the second death." By death and hell I understand the body and spirit. 15th verse: "And whosoever was not found written in the Lamb's book of life, was cast into the lake of fire." "But the fearful and unbelieving, and the abominable and murderers and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. xxi. 8. "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. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. xxii. 14, 15. Then our text says, "Blessed and holy is he that hath part in the first resurrection." This we have proved is the resurrection of the righteous dead, who died in faith in Jesus Christ, and who should live with him at his coming; on them the second death should have no power, "but they shall be priests of God and of Christ, and shall reign with him a thousand years."

To be priests unto God and unto Christ, is to be holy; to be a kingdom of priests of a peculiar people, that should show forth his praises by declaring to the universe that out of nature's darkness they had been redeemed by his blood, called by his grace unto his glorious, happy, and holy kingdom, and that they should dwell on the earth. See Rev. v. 9, 10, "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." See, also, Rev. i. 6, "And hath made us kings and priests unto God, and his Father." Again, 1 Pet. ii. 5, 9, "Ye also, as lively stones, are built up a spiritual house, a holy priesthood." "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." The passages to which I have cited your minds, prove, beyond a reasonable doubt, that the thousand years spoken of in the text is between the two resurrections; a state of happiness, of glory, of holiness, and that it shall be on the earth. It is a state of immortality, as abundant scriptures evidently prove. Where, then, you may inquire, is the spiritual millennium which our theorists, in the present age, are teaching us to expect? I answer, There is not a thousand years spoken of in Scripture, except in 2 Peter, 3d chapter, and in which the judgment-day is the subject of discussion, and in the chapter of which our text is a part; and in neither of these places is anything said about spiritual reign; neither can we find anything in the word of God by which we could fairly draw the conclusion of such a reign; and as it is not proper for me to show the negative, I call on all of you to show where we may find the evidence,—that is, all of you who believe in a spiritual reign. If there is such a reign, it must be before the second coming of Christ; for when he comes, he will receive us to himself, that where he is there we may be also; no more away from his people, for he says he will be with them, and make his abode with them, and he will be their light, and will dwell with them, and make his abode with them, and they shall dwell on the earth. Where, when, or how the idea of a spiritual reign of a thousand years should or could obtain a place in our faith, having the word of God as our evidence, I cannot tell. Some say that the prophets speak often of times or things which have not been fulfilled in our day, or under the present dispen-

sation, and which would be too gross to be admitted into a state of immortality. There may be such—yet I find no difficulty in understanding all those passages which have been presented, or come under my consideration, to refer to the gospel day. But how long do the prophets say that time shall be? Do they designate any time? No; neither one, ten, one hundred, or one thousand years are mentioned in any of those passages. Why then call it a millennium? Because Peter and John have mentioned a thousand years. This cannot be admitted to mean any state this side of the state of immortality; for Peter says plainly, "Yet, nevertheless, we look for a new heaven and a new earth, wherein dwelleth righteousness." This would be a new state surely—nothing gross or vile in this kingdom, whoever may be king; and John expressly says, "They lived and reigned with Christ a thousand years," and also, "This is the first resurrection." Now, admit there is such a time, how or by what rule shall we call it a thousand years?

Again; where, in all the prophecies, can any one show me that the church will be blessed and holy, or happy and righteous, as it may be rendered, until he comes,—that is, at Christ's second appearance? And where in the word are we to learn that the kingdoms of this world are to be destroyed before the coming of the Ancient of days? Do we believe that the anti-Christian beast, or mystical Babylon, will be on the earth during this millennial reign? No, it cannot be; yet all must acknowledge that she is only destroyed by the brightness of his coming. Who can read the 19th chapter of Revelation, without being convinced that the marriage supper of the Lamb, the treading of the wine-press of the fierceness and wrath of Almighty God, and the supper of the great God, are events which must take place before the millennium! And if so, who can believe that after the marriage of the Lamb to the bride; after she is arrayed in linen clean and white, which is the righteousness of the saints; after they have received a crown of righteousness, which the righteous Judge shall give to all them who love his appearing in that day,—Christ will not be with her in person! None. But our text tells us he will live and reign with them, and they shall be priests to God.

Again: while in this state of mortality and trial, we are called the servants and ministers of Christ; but then in the millennial blessedness, we shall be called priests of God and of Christ. You may ask, Why this distinction in the language? I answer, There is a great difference between the kingdom of Christ, as it was established when Christ was here on earth, and the kingdom given up to God, even the Father. The subjects of Christ's kingdom, in this state of things, may be, and in fact are, imperfect. Hypocrites and false professors may and do obtain an entrance into it; for an enemy hath sown tares. But the kingdom of God, no man, says Christ, can see, or enter, without being born of God. Here they may deceive the sentinels which guard the kingdom of Christ; but in the kingdom of God "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life." Here the children of the kingdom are persecuted, tormented, perplexed, cast down; but in the kingdom of God their enemies are all slain; they are comforted, glorified, justified, exalted; and not a dog to move his tongue. Here they weep, but there will rejoice: here they sin and repent; they there will be holy, without fault, before his throne. "Blessed and holy is he that hath part in the first resurrection." Amen.

### LECTURE III.

THE TWO THOUSAND THREE HUNDRED DAYS.

DANIEL, vii. 13, 14.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand three hundred days: then shall the sanctuary be cleansed;" or justified, as it might have been translated.

THE hearer will, at the first view of our text, perceive that there is something very important communicated in the question and answer given; or why are saints commissioned (as we may reasonably suppose) from the courts of heaven, to ask and answer the question contained in the text, in presence of the

prophet! And that it concerned Daniel, and us for whom the prophet wrote his prophecy, to understand, is evident from the answer being given to Daniel—"and he said unto me"—instead of being given to the "saint," who made the inquiry. Then we are not treading on forbidden ground, my dear hearer, to search to understand the meaning and truth of our subject.

I shall then treat our subject in the following manner:

I. Explain some of the figures and expressions used in the text.

II. Show what the "daily sacrifice vision" is; and, III. The time or length of the vision—"unto two thousand three hundred days: then shall the sanctuary be cleansed."

I. I am to explain some of the figures used in the text; and,

1st, the "daily sacrifice." This may be understood, by some, to mean the Jewish rites and ceremonies; and by others, the Pagan rites and sacrifices. As both Jews and Pagans had their rites and sacrifices both morning and evening, and their altars were kept smoking with their victims of beasts, and their holy fire was preserved in their national altars and temples devoted to their several deities or gods, we might be at a loss to know which of these to apply this figurative expression to, did not our text and context explain the meaning. It is very evident, when we carefully examine our text, that it is to be understood as referring to Pagan and Papal rites, for it stands coupled with "the abomination of desolation," and performs the same acts that are ascribed to the Papal abomination,—"to give both the sanctuary and host to be trodden under foot." See, also, Rev. xi. 2, "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months." This last text only has reference to the Papal beast, which was the image of the Pagan; but the text in consideration has reference to both Pagan and Papal. That is, How long shall the Pagan transgression and the Papal transgression tread under foot the sanctuary and host? This must be the true and literal meaning of our text; it could not mean the anti-Christian abomination alone, for they never desolated the Jewish church; neither could it mean Antiochus, the Syrian king; for he and his kingdom were made desolate and destroyed before Christ; and it is evident that Christ had an allusion to this very power, when he told his disciples, Matt. xxiv. 15, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place." I believe all commentators agree that Christ meant the Roman power—if so, then Daniel has the same meaning; for this is the very passage to which Christ alluded. Then the "daily sacrifice" means Pagan rites and sacrifices, and the transgression of desolation, the Papal; and both together shall tread under foot the "sanctuary and host," which brings me to show what may be understood by "sanctuary and host."

By *sanctuary*, we must understand the temple at Jerusalem, and those who worship therein, which was trodden under foot by the Pagan kingdoms of the world, since the days of Daniel, the writer of our text; then by the Chaldeans; afterwards by the Medes and Persians; next by the Grecians; and lastly by the Romans, who destroyed the city and sanctuary, levelled the temple with the ground, and caused the plough to pass over the place. The people of the Jews, too, were led into captivity and persecuted by all these kingdoms successively, and finally by the Romans were taken away and destroyed as a nation. And as the prophet Isaiah, lxiii. 18, says, "The people of thy holiness have possessed it but a little while; our adversaries have trodden down thy sanctuary." Jeremiah, also, in Lam. i. 10, "The adversary hath spread out his hand upon all her pleasant things; for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation." The word *host* is applied to the people who worship in the outer court, and fitly represents the Christian church, who are said to be strangers and pilgrims on the earth, having no continuing places, but looking for a city whose builder and maker is God. Jeremiah, speaking of the gospel church, says, iii. 19, "But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the *host* of nations?" evidently meaning the church from the Gentiles. "Then shall the sanctuary be cleansed or justified," means the true sanctuary, which God has built of lively stones to his own acceptance, through Christ, of which the temple at Jerusalem was but a type, the shadows having

long since fled away, and that temple and people now destroyed, and all included in unbelief. So whosoever look for the worldly sanctuary to be built again, will find themselves as much mistaken as the unbelieving Jews were, when they looked for a temporal prince in the Messiah. For there is not a word in the prophets or apostles, after Zerubbabel built the second temple, that a third one would ever be built; except the one which cometh down from heaven, which is a spiritual one, and which is the mother of us all, (Jew and Gentile,) and which is free; and when that New Jerusalem is perfected, then shall we be cleansed and justified; for Paul says to the Philippians, iii. 20, 21, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things to himself;" that is, "they that are his at his coming." We see by these texts—and many more might be quoted—that the spiritual sanctuary will not be cleansed until Christ's second coming; and then all Israel shall be raised, judged, and justified in his sight.

II. We shall now try to understand what is meant by the "vision," in the text.

The vision spoken of in the text, alludes to three separate times in which God revealed unto Daniel all that may be considered a prophecy in the book of Daniel; which vision was explained to Daniel by a heavenly messenger, called Gabriel, at three separate times, the last of which closes the book of Daniel; which last instruction will be the subject of a future lecture.

Daniel's first vision was the dream which Nebuchadnezzar had, and which troubled him; but when he awoke, the dream was gone from him. He then called for the magicians, astrologers, sorcerers, and wise men of Chaldea, to show him his dream, and the interpretation thereof; but they could not. The king being angry, commanded that all the wise men of Babylon should be destroyed. Then Arioch, the captain of the king's guard, went forth to execute the king's decree; and among the rest he sought for Daniel and his three friends, young captive Jews, to execute the purpose of king Nebuchadnezzar upon them also. Daniel then, for the first time, being made acquainted with the decree, went in unto the king, and desired time, and promised that he would make known the dream, and the interpretation thereof. Time being granted, he and his three Hebrew friends held a prayer-meeting, (not a cold and formal one, as we may reasonably suppose,) for their lives and the lives of their fellow-creatures were in danger. They cried for mercies from the God of heaven. God heard and answered their prayers, and revealed to Daniel the dream and interpretation. After rendering suitable thanksgiving, Daniel went in unto the king and told the dream and visions of the king. "As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets maketh known to thee what should come to pass; but as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for the intent that the interpretation may be made known to the king, and that thou mightest know the thoughts of thy heart. Thou, O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form whereof 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 to 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." Daniel ii. 20—35.

This was the dream, and the interpretation, was clear as given by Daniel; and the history of the world proves it to be true, a large share having already been fulfilled. All that remains to be accomplished, is for the stone to smite the image upon his feet, and to become a great mountain, and fill the whole earth. "The head of gold" represented the Chaldean kingdom; "the breast and arms of silver" represented the Medes and Persians; "the belly and thighs of brass, which were to bear rule over all the earth," the Grecian. Alexander, a Grecian king, conquered the world. "The legs of iron, and the feet part of iron and part of clay," fitly represent the Roman kingdom, which still exists, although in a broken state like iron and clay. This kingdom has been divided between Pagan Rome, the