

# THE MIDNIGHT CRY!

VOLUME I.

NEW-YORK, SATURDAY, NOVEMBER 26, 1842.

NUMBER 9.

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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## 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."

The question of the disciples in this text, implies three things: 1. That Israel once had a kingdom. 2. That it was then subverted, and had been taken from them. 3. That they understood that it was some time or other to be restored again.

The answer of Christ, so far from correcting their views, or intimating that they were mistaken in their expectations, tended directly to confirm them in the opinion they already entertained. "It is not for you to know," &c. As much as to say, although there are appropriated times and seasons for the occurrence of what you anticipate, and they are yet future, it is not for you to know them.

If it be affirmed that the disciples of Christ expected a temporal kingdom under the Messiah, it is denied, and the proof is demanded. That they expected a visible kingdom, is true; but they expected also that it would be eternal in its duration, and not temporal. Their opinion was based on the Scriptures, which every where represented the kingdom of Messiah to be everlasting, without end. That they erred in respect to the subjects of that kingdom, is freely admitted—they supposing the Jews were the favorites of heaven.

In pursuing the subject, we shall consider—

I. THE KINGDOM OF ISRAEL—WHAT IT WAS.

II. ITS SUBVERSION—WHEN AND HOW.

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

IV. THE TIMES AND SEASONS OF THE RESTORATION, CONSIDERED.

I. THE KINGDOM OF ISRAEL—WHAT IT WAS.

The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Heran, when he was probably an idolater, and called him into Canaan, with the promise that he would give it to Abraham and his seed for an everlasting possession; and yet according to Stephen, Acts 7th chapter, he did not give Abraham enough while alive, to set his foot on; yet he promised he would give it *him* for a possession, when as yet he had no child. God assured him that his seed should sojourn in a strange land and be entreated evil 400 years, and afterward come forth and serve him in that land of promise. When the time drew near that the people should be returned to the land of promise, Moses was raised up to deliver them from Egypt. He brought them through the Red Sea into the wilderness, where a civil and political government was organized, derived immediately from Jehovah, their Great King. The system of civil and political jurisprudence, as well as their religious institutions, were of heaven's own legislation. The administrators of the government were of Divine appointment. Under this government, the people, with Joshua, the successor, by Divine appointment, of Moses, at their head, entered the land of promise, as God had spoken to Abraham. After casting out and destroying their enemies, the land was divided among them by lot, and the political institutions given to Moses were carried into effect. For 450 years, until Samuel, God governed them by Judges, and was himself their King. So it was in fact a kingdom, even under the Judges. But

the people became dissatisfied with this system, and requested a king like the nations around them. Samuel complained to God, that he was rejected—"And the Lord said unto Samuel, Harken unto the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." 1 Sam. 8: 7. He then raised up Saul, of the tribe of Benjamin, to reign over Israel. And God again legislated for them, and adapted their laws to a kingly government. He gave them the manner of the kingdom. Saul sinned, and was put away, and David, the son of Jesse, of the tribe of Judah, filled his place. The identity of the kingdom of Israel was in the following points, viz:

1. In the house of David, God promised to perpetuate the royalty of the kingdom for ever. 1 Chron. 17: 9—14.

"9. Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning.

"10. And since the time that I commanded Judges to be over my people Israel. Moreover, I will subdue all thine enemies. Furthermore, I tell thee that the Lord will build thee a house.

"11. ¶ And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

"12. He shall build me a house, and I will establish his throne for ever.

"13. I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee:

"14. But I will settle him in my house and in my kingdom for ever: and his throne shall be established for evermore."

From this text we learn, 1. That David's throne and kingdom was to be eternal. 2. That the son of David who should fill that throne, will be the Son of God. So Paul applies it, in Heb. 1: "To which of the angels said he at any time, thou art my son?" And again, "I will be to him a father, and he shall be my son." 3. That the kingdom in which he should reign, is the kingdom of God. "I will settle him in my house and in MY KINGDOM forever; and his throne shall be established for evermore." 4. That this promise is unconditional and immutable. "I will not take my mercy away from him as I took it away from him that was before thee." Saul sinned, and was rejected entirely; David was elected to the office forever. But, said God, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with a rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." Ps. 89: 30—37.

The heir to David's throne is thus described by Isaiah, 9: 6, 7—"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with

judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

This king is "THE MIGHTY GOD—THE EVER-LASTING FATHER." The government is on "the throne of David and his kingdom." Is not the kingdom of God on earth and the kingdom of David one and the same thing? But who is this child? Luke, first chapter, answers—"And shalt call his name Jesus; and he shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his Father David, and he shall reign over the house of Jacob forever." There can be no dispute but that Christ is the true and promised heir to David's throne—and under him it is to endure forever.

Solomon was a type of Christ, and built an house of cedar—but Christ is to build a church or temple of living stones—an habitation of God through the Spirit.

2. The territory over which David bore rule, was the land of promise, described by God to Abraham thus—"Unto thy seed have I given this land, from the river of Egypt to the great river, the river Euphrates." Gen. 15: 18. Over this territory the kingdom of Israel was extended in the days of Solomon. 1 Kings 4: 21, 24. "And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life. For he had dominion over all the region on this side the river, from Tiphsa even to Azza, over all the kings on this side the river: and he had peace on all sides round about him."

3. The heirs and subjects of the kingdom were an elect people. 2 Chron. 6: 5, 6. "Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be over my people Israel. But I have chosen Jerusalem, that my name should be there; and I have chosen David to be over my people Israel." Israel is an elect people. Abraham was elected from all the families of the earth to be the father of the whole church of God—the father of the faithful—the father of many nations—the family in whom all the families of the earth should be blessed. And this promise was when he had no child. His first-born, and the natural heir, was rejected, Ishmael, and the second, Isaac, was elected. In Isaac shall thy seed be called. Of Isaac's seed, to whom the promise was confirmed, Esau was rejected and Jacob chosen, and his name was called Israel. Of his seed, God raised up a church, and gave it an independent and divine system of civil and political government, under his own supervision—the twelve tribes of Jacob were its heirs. Others were conditionally elected to the same privileges. A provision was established in the law of Moses, by which Gentiles might be admitted to a participation in the privileges and immunities of the kingdom. But they came in by identifying themselves with the elect family.

4. The metropolis, or capital of the kingdom, was Jerusalem. 2 Samuel 5: 3—9. "So all the elders of Israel came to the king, to Hebron; and king David made a league with them in Hebron, before the Lord: and they anointed David king over Israel. David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah. And the king and his men went to Jerusalem, unto the Jebusites, the inhabitants of the land; which spake unto David, saying, Ex-

cept thou take away the blind and the lame, thou shalt not come in hither; thinking, David cannot come in hither. Nevertheless, David took the strong hold of Zion: and the same is the city of David. And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house. So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward." Also 2 Chron. 6: 6. "I have chosen Jerusalem, that my name might be there, and I have chosen David to be over my people Israel." The reader can find abundant testimony on this point by a little pains.

From the foregoing particulars, we learn that the identity of the kingdom consists, 1. In the royalty of David's house. 2. The territory, the land promised Abraham and his seed. 3. Subjects and heirs an elect people of Abraham's seed or family. 4. The capital at Jerusalem, and the government of divine origin.

To be continued.

## THE MIDNIGHT CRY.

SATURDAY, NOVEMBER 26, 1842.

### TIMELY THOUGHTS.

But and if that evil servant shall say in his heart, MY LORD DELAYETH HIS COMING;

And shall begin to smite his fellow servants, and to eat and drink with the drunken;

The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.

### THE SECOND ADVENT ASSOCIATION

Are requested to meet at 36 Park Row, Monday afternoon, at 3 o'clock, on important business.

### PUBLIC WORSHIP ON THE SABBATH.

To-morrow, brother Miller will lecture on the Coming of Christ at hand, at the corner of Catharine and Madison Streets.

Morning, half past ten.

Afternoon, half past two.

Evening, at seven.

### "The dry bones of Millerism shaken."

A lecture was advertised in the city papers of day before yesterday, to be delivered at Military Hall that evening, for the purpose of overthrowing Millerism, in which the public were informed that there would be "a shaking among the dry bones of Millerism." We are informed by a gentleman who was present, that one of the arguments by which it was attempted to do it, was, that the abomination of desolation spoken of by Daniel the prophet, as referred to by Christ, in the 24th chap. of Matt., was the abomination set up by Antiochus Epiphanes, king of Syria, in the Jewish temple, 168 years B. C.!! Yet Christ uttered his remarks as a prediction of what his disciples would see in the future!!! Surely "Millerism" must now go into the shades!!! About twenty persons were present.

### Light in the East.

The following is the substance of a letter from an Irish missionary in Tartary, as published in an Irish magazine about 1821:

The missionary, in one of his journeys, fell in with a company of native Tartars, among whom was a Tartar priest. They were reading the Bibles, and discussing what they read. They proposed to the missionary their questions. Among other things they asked him when Christ would come the second time. He told them he knew nothing about it. The Tartar priest expressed much surprise at such an answer from a missionary, who had come to teach them the doctrine of the Bible. He thought everybody who had a Bible might know that. The Tartar priest went on to give his views of the subject, stating that he thought Christ would come about A. D. 1844.

### Signs of the Times.

"A new and wonderful crisis in human affairs is at hand. Society is assuredly on the brink of a revolution, more mighty than that of Germany, set on foot by Luther—more comprehensive than that of England in the time of Charles II—more energetic, cautious, and successful than that of France in the era of Louis XVI. In Europe, this new revolution in morals, politics, religion and philosophy, proceeds with "cautious steps and slow;" in this free, energetic, plenteous, original-thinking land, it assumes the port and aspect of an element of respectable society, and the progress of civilization. The spirit and intelligence of the age are imbued with infidel philosophy. Christianity, through all her churches and sects, is in danger of utter demolition. The pulpit is getting dull and monotonous—the lecturer's rostrum draws all the intelligence, and beauty, and fashion, and wealth of the age around its cold trappings."

Thus discourseth the secular press of these last times. There is an almost all-pervading impression that some unprecedented event is at the door. Whence, we ask, arise these impressions? We judge, from the place we occupy in the world's history, as shadowed out on the page of inspiration, that some great crisis IS at hand. From the same source, we judge of the character of the event that is just ready to burst upon us. But while our opponents bluntly deny both our premises and our conclusions, they are constantly prophecying out of their own hearts, that "a new and wonderful crisis in human affairs is at hand." How is this?

Their expectations are probably based upon the present aspect of the moral world. But have not these features been minutely portrayed by the finger of inspiration? And has not the same hand delineated what the character of this expected "revolution" is to be? Reader, "can ye not discern the signs of these times?" Do not presume to treat this great subject, and its claims, with indifference! There is too much truth in the apprehensions expressed in the above paragraph. The state of society is deplorable. Although people think themselves rich, and increased in goods, and have need of nothing, yet they are miserable and poor, and wretched, and blind and naked. The sophistry of the age is turning mankind from the truth. Infidelity is among us in its most subtle guise. A pseudo philosophy is the order of the day. The most disorganizing principles are introduced in philosophy, politics, and education,—and all is under the pretence of great philanthropy, and a faith that is higher and better than that derived from revolution. This is a time to try men's souls.

### Words of Cheer from Central New York.

A brother who ordered a large quantity of publications, accompanied his draft with the following note:

"I am doing what I can to spread the glorious truth of Christ's speedy coming, when he will destroy the kingdoms of this world and set up His glorious and everlasting kingdom, which shall stand forever. I shall expend this year one hundred dollars for Second Advent publications, mostly for gratuitous distribution, and a Second Advent Circulating Library. I would spend much more could I command it; but the universal pecuniary distress affects us deeply here. To God be all the glory, for all I may be the humble instrument of doing, by public and private exhibitions of truth, example, and through the press. Be encouraged, brethren, God is for you, I feel it in my own soul, and many will have occasion, to all eternity, to give thanks to God for your labors. In the hope of Christ's appearing, E. C."

### The Apostles' Wisdom versus Modern Wisdom.

"We learn from the Bangor Whig, that Miller's doctrine is spreading in that part of Maine, rapidly. We cannot conceive what practical benefit Mr. Miller and his disciples expect will result to society from the prevalence of such views. There would seem to be arguments enough in favor of holy living, without resorting to the possibility of the speedy end of the world for motives with which to address men.—Aurora.

The eminent Apostle Peter, who learned wisdom of Christ, said, by inspiration, "Seeing then THAT ALL THESE THINGS SHALL BE DISSOLVED, what manner of persons ought ye to be in all holy conversation and godliness?" The Apostle Paul, who finished his education in the third heavens, "reasoned of righteousness, temperance, and a JUDGMENT TO COME." The same chief apostle wrote to the first church he ever established in Europe, "Our conversation is in heaven,

from whence also WE LOOK FOR THE SAVIOR, the Lord Jesus Christ, . . . THEREFORE, my brethren, dearly beloved and longed for, my joy and crown, SO STAND FAST IN THE LORD." See Philippians, 3d and 4th chapters.

To the Thessalonians he writes: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God." He continues the subject a few verses, and says: "THEREFORE, let us not sleep as do others; but watch and be sober."

We come to the conclusion, that the inspired apostles had a wisdom, not of this world. O that we might have more of it in these last days.

### THE GREAT QUESTION

Seems to be rapidly resolving itself into the following simple enquiry—"Is there a God?"

Christians believe there is, and that the Bible is a true and faithful revelation of his will to man.

Worldlings deny this, and take the position that the Bible is a fable, its prophecies moonshine, and Christianity a humbug, got up by designing priests for purposes of self-aggrandizement and popular favor.

Christians, including all who are such only by profession, compared with the entire race of men, are few in number, and, owing to the vast multitude of trials, temptations, persecutions and perplexities by which they are surrounded, are, the most devoted of them, but weak in faith, and indifferent laborers in the vineyard of the Lord.

Worldlings, numerically, are as "the sands upon the sea shore, innumerable," and in adherence to the principles of their faith, and zeal in the cause they advocate, viz: "self," they are unwearied and never-tiring. "The children of this world are wiser in their generation than the children of light."

Christians find the fashions, faith, friendship, maxims, principles, creed, and customs of the world all setting, like the current of a resistless, mighty stream, against God and holiness; and so swiftly do these dark-rolling waters rush along, that only those who are so exceedingly happy as to keep their feet firmly placed upon THE ROCK, are preserved from being swept away.

Worldlings do not believe that shipwreck and destruction await them at the end of their voyage. They sail so pleasantly upon the bosom of that deceitful stream, and are so deeply engrossed in the passing objects and incidents, that the warning voice of those they meet, breasting its power with all their might, and who assure them, in the most solemn manner, that destruction is at the end, is totally unheeded, and regarded as an idle tale.

Many Christians who have been swept so far down that stream that they have become convinced that the Bible chart of its dangers is a true one, are now tacking ship instantly, and making signals for the GREAT PILOT, without whose aid they would forever despair of reaching the haven of rest.

Worldlings are weak enough to say in their hearts with the fool, "There is no God!" They affect to despise the idea of danger; and because judgment is not speedily executed upon them, "therefore their hearts are fully set in them to do evil."

Worldlings say the earth will never be destroyed, for they can prove the eternal duration of matter.

Christians admit the future eternal existence of the earth; but that it is to be beautified and made glorious, and become the everlasting habitation of the righteous; and there are not a few who believe that the wicked will be rooted out of it NEXT YEAR!

Worldlings disbelieve this momentous truth, because they have not, and will not, study the chart which describes the inevitable perils to which they are exposed.

Christians can do nothing more than to keep on their course up stream, and point every one they meet to that experienced and ALMIGHTY PILOT, who never lost a ship entrusted to his care, and to whom, we have the strongest reasons to believe, every seaman upon the waters of Time must render a strict account of both his craft and cargo in 1843!

O. S.

# THE ENDLESS KINGDOM,

Or Daniel's Fifth Universal Monarchy, which is to be "set up" (Dan. ii. 44) A. D. 1843.

BY THE AUTHOR OF "A CLUE TO THE TIME."

## INTRODUCTION.

It is a matter of great astonishment to me, that every man does not see most plainly, from even a casual reading of the Bible, that God has never been able,—either by mercies the most miraculous, or judgments the most severe,—to make anything great and good out of poor, frail man. This awfully solemn, though humbling truth, is apparent from the "in the beginning" of Genesis, to the "Amen" of Revelations; for, indeed, it seems to me, that that man's sanity should be doubted, who, with a common knowledge of the Scriptures, does not see and believe this truth. May it not be confidently assumed, then, without the least fear of contradiction, that God never can, while man is man, ever make a church, kingdom, or world, out of such materials, anything like what he would have them to be?

## A GLANCE OVER THE PAST.

And now, in looking over the horrid picture, we must, of necessity, be very brief. First, then, look at man in Eden, with every inducement to obey. Did he stand the test? No, but fell a victim to his own curiosity; and in about 1000 years true piety became extinct in the earth, with the exception of Noah and family: and now read the awful mandate of Jehovah—"I will destroy man, whom I have created, from the face of the earth." Next we see him, in about 120 years after the flood, saying, "let us build us a city, and a tower, whose top may reach unto heaven." But, says the Lord, "let us go down, and there confound their language, that they may not understand one another's speech;" and so they were scattered from this beautiful plain, over the face of all the earth. Next, in about 320 years after this, in the call of Abram, we see God making another effort to save the world from entire moral putrefaction. In 20 years after this, "the sun had risen upon the earth, and the Lord rained upon Sodom and upon Gomorrah brimstone and fire, and overthrew those cities:" another awful proof of the truth of our introduction. Next, in 430 years, we find the descendants of Abraham a nation of slaves to the idolatrous kingdom of Egypt; but God had now come down to deliver them, "and in the self-same day, the Lord did bring the children of Israel out of the land of Egypt by their armies." Next, in their 40 years' journey through the wilderness, notwithstanding the constant miracles of mercies, and wonderful deliverances, God was obliged to destroy their 600,000 fighting men, except Caleb and Joshua, besides women and children; even Moses, the meekest of men, could not be permitted to enter the promised land. At one time, in their journey through the wilderness, their iniquities came up so thick before God, that he threatened to destroy the whole nation, and make of Moses another; but he interceded for them, and they were spared. Now we find them safely located in the land of promise; but do we find them a believing, obedient people? So far from that, their kind Deliverer from Egyptian bondage is compelled to let the surrounding nations in upon them, goading and annoying them on every side, until in about 700 years, "Israel (i. e. the ten tribes) was carried out of their own land to Assyria unto this day;" and then, in about 120 years more, Judah was carried to Babylon, and the city and temple were both destroyed, and the Zion of God was made desolate; and after groaning in bondage for 70 years, God again set them up in their own land, built up their temple, city, and polity. Next, in about 450 years, the Babe of Bethlehem makes his appearance; and, says the great Owner of the vineyard, "they will reverence my Son." But what say the husbandmen? "Come, this is the heir, let us kill him, and the inheritance will be ours." The first part of this threat, they most effectually carried into execution; but they were foiled in the last; for, instead of that, they were left of God to their enemies. Everything peculiar in them was abandoned of God forever; the descendants of Abraham scattered to the four winds. "Lo we turn to the Gentiles," rang through the apostolic ranks; and God takes hold in earnest to raise up a pure church from the Gentile world, of such, and such only, as would worship him in spirit and in truth. The apostles went forth with their lives in their hands, the Holy Ghost working with them; and in about 30 years Paul could say "the hope of the Gospel, which was preached to every creature which is under heaven." Their success was great. But when popularity succeeded to persecution, and Constantine professed to be converted, true piety was nearly gone; and as soon as A. D. 538, papacy commenced its bloody and hellish reign: and

until the days of Wickliffe, Luther, Calvin and Melancthon, it had almost undisturbed possession of this world. But when these morning stars of the Reformation arose, the midnight of the dark ages was broken in upon, and the 1260 years of papal supremacy over the nations expired in 1798, and Daniel's "time of the end" of 45 years commenced; the church, having come out of her wilderness state, goes to work in earnest to finish up her work of "publishing the Gospel among all nations." The flight of the angel was now manifest in all directions; success crowned the efforts of the church, and "many were purified, and made white, and tried;" the "wicked are doing wickedly," and "the wise beginning to understand."

## REMAINING TIME.

In our glance over the past, what have we seen, but one continued scene of mercies and judgments, on the part of God; and, on the part of man, the combination of the ferocity of the tiger, the folly of the idiot, and the obstinacy of the mule; penny-wise and pound-foolish; very careful about nothing, but very careless about everything. But will this awful state of things continue? Yes, unequivocally we answer, yes; while the blood of Adam runs in the veins of living men, and man is born of woman. That this state of things will continue until the second coming of Christ, is as certain as it is that the Bible is an inspired book. A few texts will now be quoted. "Let both (wheat and tares) grow together until the harvest; the harvest is the end of the world."—Matt. xiii. "I beheld, and the same horn (papacy) made war with the saints, and prevailed against them; until the Ancient of days came: and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom."—Dan. vii. "And then shall that wicked (papacy) be revealed, whom the Lord shall destroy with the brightness of his coming."—2 Thess. ii. "How hardly shall they that have riches enter into the kingdom of God."—Luke xviii. "Because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it."—Matt. vii. "In the world ye shall have tribulation."—John xvi. "These are they which came out of great tribulation."—Rev. vii. "And that we must through much tribulation enter the kingdom of God."—Acts xiv. "Not many wise men after the flesh, not many mighty, not many noble are called."—1 Cor. i. "Yea, and all that will live godly in Christ Jesus, shall suffer persecution."—2 Tim. iii. Now if these quotations from holy writ do not settle it at once, and forever, that the wicked will continue till the end; popery exist till Christ comes; few ever walking the narrow way at the same time; all that get into heaven must be through much tribulation; but few wise or mighty chosen; and then persecution the lot of all that live godly; then, I know of no words in our language that could express it. Where, then, is there a space for a thousand years' glorious rest for the church on this side of the judgment, that she has been dreaming of for 120 years back? Nowhere to be found; but common sense, observation, and Scripture, all combine to show, that it is not to be expected, until man comes up from the grave in the new creation.

## JUDGMENT BEGINS.

The way is now prepared to see what the Bible teaches us will take place at the ushering in of the glorified KINGDOM. The transcendently glorious day, so cheering to the true saint, opens with the binding, shutting up, and sealing of Satan in the bottomless pit, with the souls of every man and woman who die without a pardon from the great God. Simultaneously with this, the souls of all who have fell asleep in Christ will be seen surrounding him in his return to earth; their bodies, in the meantime, having heard his call, have emerged from their dusty beds; when all who "wait, and come to the thousand three hundred and five and thirty days," will be "changed in a moment, in the twinkling of an eye," and "caught up together with them in the clouds, to meet the Lord in the air." Meanwhile, the scenes that are taking place over the entire surface of the earth, are best described by the inspired writers themselves. Isaiah, in the thirty-third and thirty-fourth chapters, says, "The people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire: for it is the day of the Lord's vengeance." Also, "The streams of the earth shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." Jeremiah, in the twenty-fifth chapter

says, "The Lord shall give a shout, against all the inhabitants of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh: he will give them that are wicked to the sword, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth, even to the other end of the earth: they shall not be lamented, neither gathered, nor buried; but shall be dung upon the ground; for the Lord hath forsaken his covert, as the lion." Nahum, in the first chapter, says, "The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein." Malachi, in the fourth chapter, says, "All the proud, yea, and all that do wickedly, shall be stubble: the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. 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." In the eleventh Psalm it says, "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest." In Deuteronomy, thirty-second chapter, it says, "A fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." The fire having spent its fury; Satan shut up; every saint raised, or changed, and caught up; every wicked man and woman burnt to ashes, and their souls gone off, in awful crowds, to join their old master in hell; and now, in the emphatic language of Daniel, "THE SANCTUARY IS CLEANSED." The new heavens and the new earth of Isaiah, Peter, and John, "wherein dwelleth righteousness," now appear, in all the glory of the first Eden. Immediately after John saw the new heaven and new earth, he saw the holy city, New Jerusalem, descend from God out of heaven upon it; and then it was immediately said, "the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, where there shall be no more death, neither sorrow, nor crying, nor pain, for he had made all things new." And then follows these momentous words, "It is done." The way is now prepared to see what the Bible teaches us about this

## GLORIOUS STATE.

God's KINGDOM is now come, and his will is done on EARTH, as it was in heaven. The stone that smote the image, and broke it to pieces, has now become a great mountain, or KINGDOM, and filled the whole EARTH. The God of heaven has now set up his KINGDOM, which shall never be destroyed. This KINGDOM shall not be left to other people; it has broken in pieces and consumed all others, and it will stand forever. Thy sun will no more go down, neither will thy moon withdraw itself, for the Lord is now thine everlasting light, and the days of thy mourning are ended. Now is given to the Son of man his dominion and glory, and a KINGDOM, that all people, nations, and languages should serve him. Now we see how that flesh and blood do not inherit the KINGDOM of God. His dominion is an everlasting dominion, which will not pass away, and his KINGDOM that which will not be destroyed. Thy people are now all righteous; they will inherit the LAND forever; a little one has now become a thousand, and a small one a strong nation; God has hastened it in his own good time. For shame, they now have double; for confusion, they now rejoice in their portion; therefore in this LAND they possess the double; everlasting joy shall be unto them. The Redeemer yet lives, and now stands upon the earth: and now Job, in his flesh [i. e. spiritual body] sees God for himself. God has now raised unto David a righteous Branch and a King; who should reign and prosper, and execute judgment and justice in the EARTH: in whose days Judah is saved and Israel dwells safely, and whose name is THE LORD OUR RIGHTEOUSNESS. The new covenant having been made with the house of Israel and Judah, and the "after days" having come, God has now put his law in their inward parts, and wrote it in their hearts, and is now their God, and they his people; and now they have no occasion to say to their neighbor, "Know the Lord," for all now know him, from the least to the greatest. THE KINGDOM, and dominion, and greatness of the KINGDOM, under the whole heaven, is now given to the saints of the Most High.

Fear not, little flock, for your Father's good pleasure has come, to give you the KINGDOM.

Thus, they that wait upon the Lord shall inherit the EARTH.

Now the righteous inherit the LAND, and shall dwell therein forever.

Now, all that are blessed of the Father, come, and inherit the KINGDOM prepared for them from the foundation of the WORLD.

Oh Israel, God has now opened your graves, and brought you up out of your graves, and put his Spirit in you, and ye live; and has placed you in your own LAND.

The whole house of Israel are now one nation, in the LAND, upon the mountains of Israel; are now saved out of all their dwelling-places, wherein they have sinned, and are cleansed: so they are his people, and he their God.

Now, they speak of the glory of his KINGDOM and talk of his power.

He will now make known to the sons of men the glorious majesty of his KINGDOM.

His tabernacle also is with them, and they are his people; yea, and he will be their God; now that his sanctuary is in the midst of them for evermore.

Now, the righteous shine forth as the sun in the KINGDOM of their Father.

The wise now shine as the brightness of the firmament; and those that have turned many to righteousness, as the stars forever and ever.

I have now planted them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord thy God.

The Lord God has now given Messiah the throne of his Father David, who must reign over the house of Jacob forever; for of his KINGDOM there will be no end.

For the sceptre of his KINGDOM is a right sceptre.

The day has now come that the light is not clear nor dark; but known to the Lord as one day: not day, nor night; but at evening time it is light.

Living waters now flow out from Jerusalem; for the Lord is now King over all the EARTH: there is now one Lord, and his name one.

The least one in this KINGDOM is greater than was John the Baptist, while in the flesh.

Now the righteous are recompensed in the earth.

Jesus Christ, having broken the heathen with a rod of iron, and dashed them in pieces like a potter's vessel, has now received the uttermost parts of the EARTH for his possession.

This nobleman, who has been into a far country, to receive for himself a KINGDOM, has now returned, having received his KINGDOM.

Jesus Christ will now fulfil his promise of drinking the fruit of the vine, new, with his people, in his Father's KINGDOM.

The day has come that there is no more the Canaanite in the house of the Lord of hosts.

Daniel has gone his way, and rested, and now stands in his lot.

Jesus Christ went throughout every city and village, preaching and showing the glad tidings of this KINGDOM of God.

Blessed are all those who shall eat bread in this KINGDOM.

They are now mine, saith the Lord of hosts, in this day that I have made up my jewels; I will now spare them, as a man spareth his own son that serveth him.

The Sun of righteousness has now risen, with healing in his wings, upon those that fear his name, and they have grown up and gone forth, as calves of the stall.

The saints of the Most High have now taken the KINGDOM, and possess the Kingdom forever, even forever and ever.

Jesus Christ made an appointment with his disciples to eat and drink with him at his table in this KINGDOM, as his Father had appointed unto him.

The promise to Abraham, that he should be the heir to the WORLD, is now fulfilled, by his taking possession of the true CANAAN, with all his seed for an everlasting inheritance.

The seed of David, which should proceed out of his bowels, is now set up, house and throne; and his KINGDOM established forever.

The glad tidings of this KINGDOM was to be preached among all nations, for a witness, before it should come.

God having sent Jesus Christ, the times of restitution of all things, which he had spoken of by the mouth of all his holy prophets, since the world began, must have now come.

The things that were made, that could be shaken, are now removed, and those things that could not be shaken now remain, and the KINGDOM is received, which could not be moved.

There were great voices in heaven, saying, The kingdoms of this world are become the KINGDOM of our Lord, and of his Christ: and he shall reign forever.

The time has come that God has rewarded his prophets, his saints, and all that fear his name, small and great; and has destroyed them which destroy the earth.

The saints now reign upon the EARTH, as John heard them say they should.

When the saints shall see the signs of Christ's coming to judgment, then they shall know this KINGDOM of God is nigh at hand.

The redeemed of the Lord have now returned, and come to Zion, with songs and everlasting joy; and have obtained gladness. Sorrow and mourning have fled away.

None shall hurt nor destroy in all this holy mountain; for the EARTH is now full of the knowledge of the glory of the Lord, as the waters cover the sea.

The upright now dwell in the LAND, and the perfect remain in it.

Thus the righteous are never to be removed; and the wicked are not to inhabit the EARTH.

The Lord is now King forever and ever; and now the heathen are perished out of his LAND.

Now the Lord hath brought back the captivity of his people: Jacob is now rejoicing, and Israel is now glad.

All the ends of the WORLD now remember, and have turned unto the Lord: all the kindreds of the nations now worship before him.

The Lord has now saved his people, lifted them up, fed them, and blessed his inheritance forever.

War hath now ceased unto the end of the EARTH: the bow is broken, the spear is cut asunder, the chariot is burned in the fire.

God has appeared in his glory, and built up Zion; he has arisen and had mercy upon her; for the time to favor her, yea, the set time has come.

By the spirit of judgment and of burning, the Lord has now washed away the filth of the daughter of Zion, and purged the blood of Jerusalem.

The day has come that the branch of the Lord has become beautiful and glorious; and the fruit of the EARTH has become excellent and comely for them that are escaped of Israel.

David's greater Son is now on his throne, and his KINGDOM, to order it, and establish it, with judgment and justice, from henceforth even forever: of the increase and peace of which there will be no end.

The moon is now confounded, the sun ashamed, now that the Lord of hosts reigns in mount Zion and Jerusalem gloriously.

The Lord of hosts has now made unto all people in this mountain a feast of fat things, of wines on the lees, and of fat things full of marrow.

The face of the covering cast over all people, and the veil spread over all nations, is now, in this mountain, destroyed, by death being swallowed up of victory.

The Lord God has now taken away the rebuke, and wiped away the tears from the faces of his people, from off all the EARTH.

The day has now come when it is said, Lo, this is our God; we have waited for him: this is the Lord; we will be glad, and rejoice in his salvation.

Thy dead men, that dwelt in dust, have now awoken and arose, and now live and sing: for the earth hath cast out her dead.

The inhabitants of this LAND shall never say, I am sick: the people that dwell herein are forgiven of their iniquities.

Jerusalem's warfare is now accomplished, her iniquity is pardoned, and she hath now received of the Lord's hand double for all her sins.

God is now with his people, he has brought them from the east, and gathered them from the west; he has said to the north, give up, and to the south, keep not back; he has brought his sons from far, and his daughters from the ends of the earth.

The Lord has now comforted all the waste places of Zion; he hath made her wilderness like Eden, and her desert like the garden of the Lord; joy, gladness, thanksgiving, and the voice of melody, are now found therein.

Jesus Christ, having seen the travail of his soul, is now satisfied.

Zion has arisen and shone; for her light has now come; for the Lord has risen upon her, and his glory is now seen upon her.

Whereas, Zion having been forsaken and hated, so that no man went through her, is now made an eternal excellence, a joy of many generations.

The fir-tree has now come up instead of the thorn, the myrtle-tree instead of the brier; which is now to the Lord for a name, for an everlasting sign, which shall not be cut off.

The sun no more gives light by day, neither for brightness shall the moon give light unto thee; but the Lord is unto thee an everlasting light, and thy God thy glory.

Zion has awoken and put on her strength; the holy city, Jerusalem, has put on her beautiful garment; for henceforth there will no more come unto her the uncircumcised and the unclean.

And the nations of them which are saved walk in the light of it, and the kings and nations of the earth have brought their glory and honor into it.

Violence will no more be heard in this LAND, wasting nor destruction within these borders; but these walls are now salvation, and these gates praise.

The gates of it are not shut at all by day, and there is no night here; no candle nor sun is needed, for the Lord God giveth them light; and they shall reign forever and ever.

GLORY, GLORY! What a constellation of glory, beauty, brightness, blessedness, immortality, have we seen in the above scripture passages! Only think of the place: the WORLD; the EARTH; NEW JERUSALEM; CANAAN; EDEN; ZION; BEULAH; under the whole heavens; mountains of Israel; your own LAND; &c., &c. Then of the King: GOD; LORD; Almighty; Lord of hosts; JESUS CHRIST; Father of Spirits; heavenly Father; &c., &c. Then think of the company; the WHOLE house of Israel; the Bride; the church of the first born; saints; the Lamb's wife; Zion of God; his people; saints of the Most High; Hephzibah; God's jewels; the beloved; the perfect; the upright; the righteous. Then think of walking in white, on pure gold; shining like the sun; go no more out; pulled no more up; no sickness, nor pain, nor sorrow; no tears, no death, no sighing; no setting sun; no waning moon; no tempting devil; no wicked ones; no wicked heart; no righteous self; walls of salvation; gates of praise; no night; no cold; no heat; no winds nor storms; the days of mourning ended; peace; tree of life; river of life; eating and drinking at Christ's table; her warfare accomplished; has awoken and put on strength; put on her beautiful garments; lift up their voice and sing; no briars nor thorns; nothing to hurt nor destroy; feast of fat things; wine well refined. Think, too, of the duration: eternal; everlasting; forever and ever; never go out; never removed. This is our millennium. We ask for no other; we wish for no better; we expect no other; the Bible speaks of no other; our faith can see no other; and there is no other.

Who are the inhabitants? First, all the young who die before they are accountable. In this item we get half of all that are born. Second, all idiots, if they have souls. Third, all who become insane before they become accountable. Fourth, all who are truly converted and hold out till death. The last three items are just so many more than half of all that ever live. With this view of it, which a child ten years old can understand, we see what a vast majority there will be saved over what are lost. The lost are said to be in number as the sand of the sea; but the saved, an innumerable company—a great multitude, which no man could number.

#### LAST CHANGE.

This state of things, both with the righteous and the wicked, continues until near the close of the time called in the twentieth chapter of Revelation a thousand years, be it longer or shorter; when the righteous are all called in from roaming over the vernal fields of the new earth, to the "beloved city," which is fifteen hundred miles in breadth, length and height; when, probably, for the first time, its gates of pearl swing to upon their massive hinges; when the Devil and all wicked spirits are let loose from the bottomless pit. The ashes and dust of "the rest of the dead" are raised, and their souls and bodies are reunited; and now, with Satan at their head, they come up on the breadth of the earth to battle, in number as the sands of the sea, and surround the "beloved city." But the Devil again deceives them; the same as he had done through their mortal life; and God drives the whole company into the lake of fire and brimstone, where they shall be tormented day and night forever and ever. And here, now, the written revelation of God closes up, and leaves Satan and all the wicked in the lake of fire and brimstone; God and all the saints in the New Jerusalem, upon the new earth.

#### CONCLUSION.

Reader, to which of these classes do you belong? and to which of these eternal destinies are you hastening? Oh! I entreat you to pause and think, before you take another step. Are you gratifying appetite, pride, vanity, temper, or lust? are you envious, covetous, avaricious, or ambitious? If you are, then you are in a fair way to be very soon "ashes, under the soles of the feet of the saints," and your soul shut up in the bottomless pit. Oh, delay not a moment, but give up your soul into the hands of Christ! Repent of, and forsake all your sins; believe in him; love him; obey him; delight in him and his people; pray without ceasing, in the closet, and in the family; deny self; seek the company of saints; shun the company of the scornful; and very soon you will join in the grand shout of victory, with all the redeemed, "Lo, this is our God; we have waited for him, and he will save us; this is the LORD." Amen and Amen.