

# THE MIDNIGHT CRY!

VOLUME IV.

NEW-YORK, THURSDAY, MAY 25, 1843.

No. 10.

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

JOSHUA V. HIMES, Publisher.

WEEKLY—NO. 36 PARK-ROW.

N. SOUTHARD, Editor.

## THE MIDNIGHT CRY,

PUBLISHED EVERY THURSDAY,

BY J. V. HIMES,

36 PARK ROW, NEW-YORK.

(Brick Church Chapel.)

TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.

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## THE MIDNIGHT CRY.

LECTURES will be continued at the corner of Catharine and Madison streets each evening, (except Saturday,) and three times on the Sabbath.

MEETINGS IN NEW YORK—Bro. Barry has been lecturing to large audiences in this city. The meetings will be continued at the corner of Catharine and Madison streets till the fifth of June, after which we shall hold them elsewhere, the house we have so long punctually paid rent for having been let, without notice to us, to another society. We trust the Lord will overrule even this for good, by carrying the truth among more hearers, in other parts of the city. Notice of the place, if a suitable one can be secured, will be given in the daily papers.

### A SECOND ADVENT CAMP-MEETING

Will commence, (the Lord permitting,) on Thursday, June 1st, at Forked River, in the township of Dover, Monmouth county, N. J., in a grove on the farm of David S. Parker.

Br. S. S. Brewer, Br. J. McChesney, Br. Salters, and others, expect to be present.

Editors in New Jersey will confer a favor on their readers by copying the above.

### POSTPONEMENT.—LONG ISLAND CAMP-MEETING.

This will commence (the Lord permitting,) on Monday, June 12th, near Hempstead, on the ground of Mr. Pettet, one mile south of the railroad depot. It is expected the brethren from the New Jersey camp meeting, and others, will be present.

PUBLICATIONS.—A series of excellent little sheets has just been issued at Boston, called Watchman's Warning, in four numbers, with some original engravings. Price, one cent, or two cents, according to the size. They are admirably fitted for present circulation.

The candid portion of community are fast losing their prepossessions against us, and now is the time when special efforts should be made to scatter the truth.

INTEREST IN THE WEST.—The Postmaster in Richmond, Ohio, writes: "There is quite an excitement on the all-important subject of Christ's second coming in our place. In fact, I may say, throughout the western country the people are investigating the subject. I hear of lecturers proclaiming the truth in almost every town and village in Ohio."

[Published by request.]

N. Y. UNIVERSITY.—Discourses on UNFULFILLED PROPHECY, by the Rev. Mr. Shimeal, every Sunday evening in the large chapel of the N. Y. University, Washington Square. Subject next Sunday evening—A proper understanding of the nature, extent, and end of the Abrahamic Covenant, indispensable to a correct interpretation and application of the prophetic symbols which denote the various persecuting or anti-christian powers of the church.

### ALLEGED PREDICTION OF 1843.

On the 9th of May, the following paragraph appeared in the True Sun, and a similar statement has been extensively copied:

"It is stated that a gentleman in Marshfield, Vt., has in his possession a few old newspapers, and among them a Boston paper printed in 1741, containing a notice of a prophecy of the end of the world in 1843."

We wrote immediately to the Postmaster of Marshfield, who has obligingly replied as follows:

MARSHFIELD, Vt., May 20, 1843.

The following is probably the article referred to: THIS DAY PUBLISHED, and sold by Edes and Gill, and Russell, at their printing office in Queen street, (price half a pistareen,) the fifth edition of the Prophetic Numbers of Daniel and John, calculated in order to show the time when the Day of Judgment for the first age of the Gospel is to be expected; and the setting up of the Millennial Kingdom of Jehovah and his Christ. He that hath ears to hear, let him hear. AMEN. In which is predicted the anger of God against the wicked in the year 1759. God will be known by many in the year 1750, and this year will produce a great man. Asia, Africa, and America, will tremble in 1762. A great earthquake over the whole world in 1773. God will be universally known by all. Then general reformation and peace for ever, when the people shall learn war no more. Happy is the man that liveth to see this day. By Richard Clarke, minister of the Gospel of Jesus Christ.

Be assured this is a true verbatim copy of the original.

SAMUEL AINSWORTH.

By comparing the fact with the announcement, it will be seen that erroneous statements on this subject seem to be manufactured with wonderful ease, and they spread with great rapidity. We believe the true, harmonious application of all the prophetic numbers in Daniel was never understood previous to 1798, when the "time of the end" begins, as marked in Daniel 11: 40. Till that time the vision was shut up and sealed, as expressly stated in Daniel 8: 26, and 12: 4, and 9. We believe that any one who will now patiently and honestly compare all the facts together, will see a complete harmony, which could not have been so clearly seen before. Therefore, all the blunders which have been formerly made, do not weigh a feather against the striking agreement of prophecy and fact which is now so manifest. See the article on Popery, on page 78.

### PHILADELPHIA MEETINGS.

We are not able to speak at length of these intensely interesting meetings. A Philadelphia daily paper of May 19, giving an account of the editor's evening rambles, besides mentioning theatres, lecture rooms, &c., gives it the following brief notice.

"Upon leaving the lecture room, we entered the mighty assembly of the Millerites—for mighty it was; the large room which once contained the Chinese Museum being literally filled with a dense mass of males and females, old and young, who seemed to hang with a breathless and somewhat excited interest upon 'the very loud outpourings' of the enthusiastic speaker."

The attendance was large throughout, and one of the sessions, which continued three hours, seemed but a few minutes to the hearers. Brn. Himes, Litch, and Brown left on Friday. On that evening, Bro. Storrs lectured "to a vast multitude." There was an experience meeting Saturday afternoon, and Bro. Storrs lectured again Saturday evening, and twice on the Sabbath.

Be not therefore lifted up; but rather let the knowledge given thee make thee afraid.

### THE KINGDOM AT HAND.

The April number of the Church of England Magazine is a rich one. It is published "under the superintendence of Clergymen of the United Church of England and Ireland." We were surprised and delighted in finding two excellent Second Advent sermons in it. From one we made an extract last week. Independent of its excellent doctrine, it is one of the best practical, heart-searching sermons we ever read. We would copy the whole of it, if there was room. The other here follows in part.

### THE KINGDOM OF GOD;

A Sermon by Rev. C. Bowen, M.A. Curate of the Abbey Church, Bath. MATT. vi. 10. "Thy kingdom come, thy will be done on earth as it is heaven."

When the great mystery of godliness was about to be exhibited—the manifestation of the Godhead in the flesh, and the day was approaching when the Son of God was to take our nature upon him, and to be made man, and dwell with us—it pleased God, by the mission of John the Baptist, to call the attention of men to the coming event, and make ready a people for the divine ministrations. In the same manner the church of England, in the arrangements of her annual course of services, makes her ecclesiastical year to commence, not with the nativity of our Lord, but at a short time previous to that anniversary. And the interval is occupied in a work of instruction similar to that of the Baptist, namely, in pressing upon the consideration of her members, not only the incarnation of the Son of man, but also the future but APPROACHING ADVENT of the Lord Jesus in power and great glory; of which his former advent was anticipatory and preparatory. Her prayer is that the Lord would now make her ministers his heralds to prepare his way, by the faithful preaching of that word, which is able to make wise unto salvation, and by the faithful testimony of him who is the Lamb of God—the "satisfaction" for our sins. Like him whose joy was fulfilled in hearing the prophetic sound of the bridegroom's voice, the church would have her believing members to rejoice in that the Lord is at hand, and urge upon them to embrace, and ever hold fast THIS BLESSED HOPE. While to the disobedient and careless professors of her communion, she raises her warning voice in the spirit of the gospel messenger, "Repent FOR THE KINGDOM OF HEAVEN IS AT HAND."

At all times, however, it may be profitable to bring this subject before your consideration, I therefore pray most earnestly that the Lord will give us his blessing, guiding us "into all truth" while teaching us "things to come;" and, moreover, that the practical evidence of our reception of these things, may be the casting away of all our works of darkness, and the putting on the armour of light.

The passage which I have selected for our text, presents considerations of much real and practical importance, not only on account of the prominent place it occupies in the divine word—forming a part of the brief but comprehensive model of prayer which Christ gave to his disciples—but also by reason of the daily, and oft-repeated use which is made of it by, I would truly hope every individual amongst us. Yet it is, I believe, generally allowed that to no petition comprehended in the Lord's prayer, is there a less definite idea attached by the great majority of them that use it, than to that which is now before us; while many persons, habitually desirous to pray with the Spirit, and with the understanding, nevertheless allow themselves much vagueness of thought, and consequently a want of appropriation of, or fellowship in, the benefits which this petition desires. It will be desirable therefore, in the first place, to affix a distinct meaning, (and, if God

will graciously vouchsafe his teaching, the true meaning) to the words, "The kingdom of God"—"Thy kingdom."

I. It will at once appear evident, that to form our ideas of the kingdom of God from the nature, or character, or glory, or extent of the most excellent and powerful of the dynasties of men, would be to circumscribe, within limitations unsuitable and unbecoming, that dominion which it is declared shall be alike *infinite in its extent, and eternal in its duration*. "That which is of the earth is earthy." "My kingdom," said Christ, "is not of this world."

Ungodliness shall prevail, and iniquity abound, until the "Ancient of days come, and judgment be given to the saints of the Most High, and the time come that the saints shall possess the kingdom." Then will God be honored in a manner and to a degree commensurate, and more than commensurate with his former dishonor; and his kingdom established in such completeness, that in no respect whatever may it be said that his enemy has triumphed. The subjects and the scene of the rebellion against his authority must be witnesses of his triumph: "The heavens shall declare his righteousness and the people his glory." "The God of the whole earth shall be called." Thus the kingdom of grace shall be confirmed; the "people shall be made willing in the day of his power." "I will pour out my Spirit on all flesh," said the Lord, "and the earth shall be filled with the knowledge of the Lord, as the waters cover the sea." But not the kingdom of grace alone shall triumph, the kingdom of power also shall prevail: the original purpose of creation shall be restored, and in the day of "the restitution of all things" the curse shall be removed, and the blessing of the Lord again descend upon a regenerated earth. "I will make a covenant for them with the beasts of the field, and with the fowls of heaven, and will make them lie down safely." "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; they shall not hurt nor destroy in all my holy mountain." "There shall be showers of blessing; the tree of the field shall yield her fruit, and the earth shall yield her increase;" "because creation also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." In fact, the kingdom of power and the kingdom of grace, will be consolidated in a kingdom of glory!

II. Having thus endeavoured to set before you, my brethren, the nature of that dominion which is expressed by the words, "The kingdom of heaven," or of God, I would, in the second place, ask you to consider what is included in the believer's petition that this kingdom may come.

1. It is evident that it presumes on the part of the supplicant that it is with him a matter of faith; that he has a realizing expectation of that event, with which he considers that he himself is associated; otherwise it could not be with him an object of prayer. The believer sees God in Christ.

He was that Son of man whom Daniel saw in vision; to whom, coming in the clouds of heaven, there is given dominion and glory, and a kingdom, that all "people, nations, and languages should serve him"—a kingdom which was to exist for ever and ever. Conformably with this, our Lord himself declared, "All power is given unto me in heaven and in earth," and makes repeated allusions to his kingdom; as did likewise his disciples, some desiring a conspicuous position in it, like the sons of Zebedee; others content with the more humble request of the dying thief, "Lord, remember me, when thou comest into thy kingdom."

But the believer, moreover, has learned to associate the establishment of the Redeemer's kingdom, with the time of his return, and with his own resurrection, or being called to meet and participate in his triumph. "Father, I will," said our blessed Lord, "that they whom thou hast given me, be with me where I am, that they may behold my glory." "When Christ, who is our life, shall appear, then shall we also appear with him in glory." "When he appears," said the beloved disciple, "we shall be like him." And the dying consolation of Paul is beautifully and confidently expressed: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not unto me only, but unto all them also that love his appearing." And what is that day of his appearing? He describes it but a few verses before—"that of his appearing and kingdom." Thus does the supplicant believer realize what he prays for; and it is impossible, my brethren, when we connect our own highest hopes and dearest interests, with the return of Jesus Christ to take us to himself; and when we associate with his coming, the kingdoms of

this world becoming the kingdoms of our Lord, and of his Christ, it is utterly impossible but that a spirit of fervency and reality will accompany our words, "Thy kingdom come."

2. But, again, the petition presumes that there is a feeling of desire on the part of the petitioners, or *longing for the time of Christ's return in glory*. And truly this will be the case, whether that desire arises from a sense of present imperfection, or of the surpassing blessedness of the time to come; and this also, whether as regards the present or the future with reference to himself, or to his heavenly Lord and Master. He that, convinced of sin and danger, has learned to embark his cause with Christ, in full reliance on his blood and righteousness, he is united to Christ. One with Christ, all things are new to him: crucified with Christ, he lives a spiritual life, alive from the dead. Such an one cannot be satisfied with the empty cisterns from which others seek to derive a precarious and visionary gratification. Earthly pleasures are distasteful to him, who has been privileged, even in a degree, to enjoy communion with God. He looks forward to the time when that converse will be uninterrupted. Here below, the world, its pursuits, its business, its honors—its usages, all seem to him to savor of rebellion against Christ: "We will not have this man to reign over us." He looks abroad upon nature's wide domains. It is a fair scene—a beautiful scene—it is as it were, a magnificent temple. But the glory is not in it. Mankind seems to have done to the Lord of the vineyard of the earth, what the Jews did of old—"they drove him from the temple." But the Christian regards with delight the fair works of God's hands, in ruins though they be: and he loves to think how surpassingly beautiful will they be in the day when the Sun of righteousness shall arise upon them, to gild the earth's expanse with the glory of his presence; when the morning stars shall once more sing together, and the sons of God shout for joy, "That now is come the kingdom of their God, and the power of his Christ." Moreover, the believer looks within, and then, ah! then is to him the saddest view of all; for there he reads, most clearly, opposition to the will of God. "My heart showeth me the wickedness of the ungodly, that there is no fear of God before his eyes." His own unruly affections, his wandering desires, his ungoverned tempers, his unsubdued spirit, his untired selfishness, his unbelief, his ingratitude, his impatience, the hardness of his heart, the workings of his pride, his strivings against the Spirit of God—are all proofs, sad proofs, that in him dwelleth no good thing. And, then, when he reflects upon the number of weak intentions, and unformed purposes, and broken resolutions, his best endeavors so imperfect, his holiest employments so full of sin, and pain, and grief, and disappointments, and affliction, mingling with all, "O wretched man," he is ready to cry, "who shall deliver me?" But faith arms him with patience. He endures the cross, "for the joy that is set before him;" while the earnest longings of his renewed spirit are breathed forth in the prayer, "Thy kingdom come."

3. Once more. The very nature of the petition supposes that he that offers it is himself already a subject, and, as far as is possible, a witness to the dominion which he prays may be fully and universally established.

I would take your own words, my brethren, repeatedly uttered this day, and ask you your own explanation of them. Have you ever analysed your prayer, "Thy kingdom come?" Have you ever brought Scripture to bear upon it? Do you realize the event itself? Are you looking for and hastening the coming of the day of God? Are you desirous of it, watching for it, prepared for it?—"your loins girt about, and your lights burning," and in the expectation of it, sitting loose to the cumbering cares of the world?

Seeing also that ye look for such things, do you consider, my brethren, "what manner of persons ought ye to be in all holy conversation and godliness?" You pray for Christ's kingdom, "you call him Master and Lord, and ye say well, for so he is." May not the Lord say to you, "If I be a father, where is my honor; and if I be a master, where is my fear?" You confess his claim universally; has he no claim upon you individually? True it is, the world is in rebellion, but you are faithful? are you desirous to serve him with body, soul and spirit, which are his? True it is, the present days are evil, but are you redeeming the time? True, the days are dark, but are you shining as lights in the world? If not, what means your prayer, "Thy kingdom come?" What saith the Lord to his peculiar people of old, and which he again addressed to his little flock when he ascended up to heaven? "Ye are

my witnesses." Are you a witness for Christ?—a living testimony to the power and grace of Christ? O, my brethren, let us seek to have a higher and more abiding sense of our exalted vocation, that when his kingdom does come, we may hear the blessed summons, "Well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

But it is probable that there be some present altogether heedless of these things, and yet they have joined in the prayer. One word, one solemn word to them. Do you wish your prayer should be answered? Think what would be to yourselves the consequence of its immediate fulfilment. The day of the Lord will be a day of vengeance; his coming will be to execute judgment upon the ungodly; his face will be against them that do evil. Reflect upon that awful word of God, "Woe unto you that desire the day of the Lord! to what end is it for you? The day of the Lord is darkness and not light." O, let me urge you to repentance, "for the kingdom of heaven is at hand," that, safe in the ark of Christ's mercy, through faith, you also may be hid in the day of the Lord's anger.

And may we all henceforth seek such a spiritual apprehension of these truths, "that not only with our lips, but in our whole lives and conversation, we may give expression to the doxology with which the prayer concludes—"For thine is the kingdom, the power and the glory, forever and ever. Amen."

We would like to go in person to every Episcopalian in America, and present him this sermon entire, and beg him to read it, and lay it to heart. Will not our brethren of the Gospel Messenger, and the Church Witness,—and every other paper in short,—republican it?

#### CAMP MEETING NEAR CINCINNATI.

A Postmaster writing earnestly for some laborer to visit that place, says:

"Brethren Flavell, Bronson, Caldwell, Chittenden, and Scott have just concluded a second advent camp meeting in our village—Carthage, Hamilton Co., Ohio. The impression made by these brethren was deep, extensive, and, I trust, abiding. Sixteen persons were baptized. We have determined to hold another camp meeting the first of June, and in order that it may be sustained in a proper manner, I write to request, if possible, that a competent laborer be sent with all promptitude. We are but six miles from the great city of Cincinnati, and the crowd that will attend from that place will be very great. Mr. Chittenden is gone towards St. Louis. Brethren Caldwell, Bronson, and Flavell are yet in Cincinnati. We hope to have a large preaching tent, and, if possible, 50 or 100 lodging tents. The presence of Bro. Litch would be most acceptable."

#### EAGERNESS FOR TRUTH IN OHIO.

A letter from the P. M., Canton, O., May 1, says:

"Your valuable paper is read with much interest here and is doing its work. It is with difficulty that I can retain it long enough in my own hands to peruse it, it is so eagerly sought for; and it frequently happens that when a copy arrives, it is read by half a dozen others before I read it myself." [He asked for papers, which we sent.]

In a letter dated May 12, the P. M. writes:

Dear Bro. Himes,—The papers which you forwarded, viz., "The Midnight Cry" and "The Trumpet of Alarm," came to hand last evening. In half an hour from the time of their arrival at this office, they were distributed in every part of this town. A general rush was made to the office to obtain the papers. Many country people, who were in town, as soon as they learned that papers could be had, came and received. I was forced to discontinue giving to the town's people any more of the papers, having reserved half a dozen copies to send into the country. Some came to the office and begged for a copy only to read, if I would not let them have it by paying postage. I could not, of course, refuse, and by this means I gave out all I had, except a few copies, as before stated. Can you not send me another such roll of papers? You have no idea of the good which is accomplished by these papers. Many persons that would not receive the glad tidings of the near approach of our Saviour by other means are thus put in possession of the facts.

"Our second advent brethren in this place are firm in their principles. They are "tried" considerably, and the finger of scorn is pointed at them; but they care not for this, counting it 'joy to be counted worthy to be persecuted for Christ's sake.'"

## THOUGHTS ON THE SECOND ADVENT.

A LETTER FROM THE SOUTH-WEST.

My Dear Sir,—I acknowledge the reception of a bound copy (26 Nos.) of the Midnight Cry. Please accept my thanks for them and for your courtesy in sending several continuous numbers of the quarto, as weekly issued. I trust that "the day of the revelation of all things" will show that they have not been received and read by many in vain. With the advantages afforded me in possessing all the numbers of your paper, I have been for some weeks diligently examining them, with my Bible before me. From a doubter, I have become a believer in the fulfillment of prophecy this year. I did not, however, fully and unreservedly come to a decision until I had read all you have written and edited, and sought with earnest prayer to be guided into the knowledge and understanding of the Scriptures, and also to be preserved by grace from embracing error. I sought of the blessed Lord the direction and guidance of his Holy Spirit, praying Him to open my understanding, "that I might understand the Scriptures," even as in his walk to Emmaus with the two favored disciples he opened them. In the North, (which I visited last summer,) I once, out of curiosity, went to hear Mr. Miller. I was struck with his knowledge of the prophecies of Scripture, and as far as I heard him, was inclined to conviction. I did not, however, have an opportunity of hearing him again, and as his discourse was but an exposition of prophecy without presenting a synopsis of his whole theory, I could not, from what little I had heard, form any opinion, or be guided by it into further research. I, therefore, soon let the subject pass from my mind until February last, when I saw some copies of the Midnight Cry at our Post Office. The perusal of them only served to excite an earnest thirst for more knowledge on such a blessed theme as the near coming of our Lord, and I wrote on to you for others. It is the prompt reply to my letter in the shape of a package of the past numbers, that I now acknowledge.

## OBJECTIONS REMOVED.

The chief obstacles to conviction in my mind before I had read the proofs in these numbers were—1st, the idea that the Jews were to return from their apostasy, becoming a christian nation in the land from which they were ejected for crucifying the Lord of glory. This idea I received from perusing Hosea 3: 4, 5, Deut. 32: 36—43, Isa. 60: Isa. 65: 17—25, Isa. 49: 11—26, Zech. 14: Romans 11: Rev. 19: Isa. 11: 6—16, Isa. 12: Ps. 149: Ezekiel from the 36th to the 48th chapters, which are full of the future grandeur of Israel, which Israel, I am now satisfied, is the seed of which Christ is the Abraham. The prophecies, I found on close examination, could not be true of any condition or family of men in their human nature. As soon as the key was in my hand which unlocked the meaning of one of these passages, I applied it to the rest, and found it (to pursue the figure,) to fit every ward. It was the spiritual Jew, the spiritual Israel, the spiritual Jerusalem, the spiritual Palestine, of which the prophets spake; and I then remembered these passages: "He is not a Jew who is one outwardly, but he is a Jew who is one inwardly." "Behold an Israelite indeed," said our Lord, of a good man among the Jews. 2d, I looked for the conversion of the world before the coming of Christ; and if the end of the world was at hand, "even at the door," I knew that there was no time for this. I therefore examined the Scriptures, and found that it did not teach the conversion of all men, but that the gospel shall be preached to all nations.\* This has been done already, there not being a nation that has a distinct political existence which has not received it by missionaries, and to whom it has not been given by a translation. Numerous passages of Scripture also assure me that when Christ came, men would be found unprepared for him, being, as in the days of Noah, absorbed in worldly pleasure; a proof that they will not be all Christians—that many will call on the rocks and mountains to hide them from the wrath of the Lamb; a proof that they will not all be washed in his blood—that at his coming, "he that is unjust will be unjust still: he that is filthy will be filthy still"—a proof that all men will not be Christians. These and many other passages of like import convinced me of my error in supposing that the world was to be converted.

3d. I had always believed that according to the harmony, order, and analogy of all things of God, as well

\* See Matthew 24: 14.

as from certain Scriptures which seemed to favor this idea, that the world would exist 6000 years, or millennial days, before Christ would come to pass his Sabbath of a thousand years on earth. This thousand years I believed would not terminate for above 150 years to come. The chronology of Mr. Miller has satisfied me that this is the period and year of its termination—the last hour of "the great week," in reference to which it is typically said, "Six days shall men labor, and do ALL their work." That is, Six thousand years shall man's salvation be wrought out, in which he shall do all his work of repentance and preparation for heaven; the seventh day (or thousand,) is the Sabbath in which there shall be no work done; for the work of the Redeemer, the work of the Holy Spirit, the work of grace is ended, and the Sabbath of the Lord is come. Blessed are they who enter into that rest.

## PREJUDICE AGAINST MR. MILLER'S IGNORANCE.

The arguments of Mr. Miller in proof of the coming of Christ this year, I found after my objections had been removed, were clear, scriptural, and defensible by Scripture. Prof. Stowe and Dr. Weeks are left without an excuse for not embracing the truth. The more learned a man is, the more difficult it seems for him to see the truth, which came not by man's wisdom. Mr. Miller is reproved, and his opinions left unexamined by many good men, because, say they, "he is ignorant and unlearned." This fact, if it be such, (for I discover no evidence of it in his writings,) is in his favor, and every thinking man will agree with me. Is it not consistent that the Scriptures, which were revealed through "unlearned and ignorant" men, shepherds, fishermen, and tax collectors, (for such were the instruments God in his wisdom selected,) when sealed to the time of the end, should be given to a similar class of his servants to open? If God chose such men for his prophets, is it surprising that he should select such to preach the prophecies? Were the learned men of the latter day, by dint of learning, "to unseal the vision," where would be God's glory therein? He will not share his glory with man; therefore he has taken the weak things of this world to confound the wise, that it might be seen to be of God, and not of man.

## THE BIBLE A GIFT TO MANKIND.

It is true that Mr. Miller, who, under God, has been chosen an instrument of His purposes, knows neither the Hebrew nor the Greek. But this knowledge is not necessary for the understanding of the Scriptures now. Hebrew and Greek were needful to the men whom God selected to translate the Bible, and God made use of their learning, and blessed it. But it is no longer essential now that he has given the unlearned a translation. "But," objects one, "how can all men—how can Mr. Miller (upon so great and momentous a theme as the coming of Christ and the after judgment,) depend upon the English translation?" I will answer for him: he has faith that God, who revealed the prophecies, selecting the Greek and Hebrew languages for their vehicle, will as surely guard his translation, as at the first he preserved his servants the prophets from falling into error. No one will dispute but that God, in the Bible, revealed the truth, and that in committing it to men, and to so frail a casket as a human language, that he saw that what he revealed was correctly written down by them. If it was necessary to reveal his will to men, it was equally necessary that men should have this will unmingled with human error. God, therefore, saw, with a careful supervision, that his servants wrote as he moved them to write. But it was God's will to give the Bible to mankind not to a language. Therefore, after having revealed it to prophets, when they had done their work, he, in due time, called in their stead a new order of servants, gifted in tongues, whom he made his translators. He did not inspire this second order of men, but he jealously guarded their translations. He was bound to do so or act inconsistently. Shall God be charged with folly that we would not charge upon man? What merchant would order his clerk to make a translation of a letter of importance to a foreign house, without comparing it with the original before it was sealed? What man would indite a note to his amanuensis without having it read to him when completed, that he might see if it agreed with his dictation? Surely God has not shown less wisdom than his creatures, especially in so momentous a matter as their everlasting destiny—a destiny dependent upon the true knowledge of his revealed word. Therefore, though Mr. Miller be ignorant of the original language of the Scriptures, he can understand them. Though he has not the mould, he possesses the cast, with every lineament and feature faithfully given.

## REMARKS ON THE GLORIFIED STATE.

In examining the articles in the numbers of the Midnight Cry before me, I observe, in the number of March 31, a note from the Geneva translation of the Bible, explanatory of that much discussed verse, Isaiah 65: 20 "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed."

This verse is frequently adduced by objectors to prove that the kingdom of Israel to come is a temporal kingdom—"for," say they, "death will be there."—Hence they contend that the Jews, as a nation, are to re-occupy the Holy Land. No explanations of the verse, that I have seen, have satisfied me, nor would they convince a caviller, I am assured. I think, if the verse was examined in connection with the preceding, its difficulties would be removed. Isaiah says, in verse 20.

"The voice of weeping shall no more be heard in her, nor the voice of crying."

To illustrate this, he goes on to say, in the next verse, "There shall be no more there an infant of days," &c.

Now, if there is to be, in that Jerusalem, no "infant of days," which signifies those under one year, there will be no births. Hence it will not be a temporal state—a human condition. Therefore it must be an immortal one.

"The voice of weeping shall no more be heard," also says the prophet. Therefore there is no death in that Jerusalem; for in this world we weep for the dead. If, then, there is no dying there, then is the condition not a temporal—not a human one.

If, then, there is to be neither death nor tears in that land described by Isaiah, the conclusion is irresistible that the prophet does not mean that the state he speaks of will be characterized by any distinction of ages, as in the present. His "infant of days," and his "old man that has not filled his days," and his "sinner a hundred years old accursed," belong, therefore, to the economy of things in the present world, and are mentioned only in reference to that which he describes. If the verses were paraphrased as follows, it might, perhaps, present the meaning of the inspired penman more clearly to the minds of many:

"The voice of weeping shall no more\* be heard in her, nor the voice of crying, because there will be no infants there: for the infants that have died in this world under a year, (that is, before they can speak or act intelligently,) shall enter into that world in the full possession of the faculties of mature age; while the old man who has died here at an hundred years old with paralyzed faculties, decayed senses, and all the imbecility of second infancy, shall there recover the fullness (the perfection of his intellectual being in its best estate when on earth,) of his meridian days." The paragraph, "the child shall die an hundred years old," means the same as is above explained of the high perfection of intellect with which an infant shall commence its existence in the kingdom; while the hoary sinner, departing this life impenitent, so far from entering that Jerusalem, and rejuvenizing to immortal youth, shall be accursed in the condition in which he dies, literally exemplifying the Scriptural proverb, "As the tree falleth, so it shall lie," being accursed not only with banishment from the new earth, but with eternal monotony and unchangeableness of his mental condition, from the horror of which the least change would be bliss, condemned to be forever lower in the scale of eternal existences (however noble, and gifted, and talented, and learned in this life,) than the "infant of days." This very free explanatory paraphrase I conceive to be the meaning of the verse in question. [The sense given in our remarks on Isaiah 11: was similar, though not so fully elucidated.—Ed. Cry.]

## THIS PRESENT WORLD MUST PASS AWAY.

There is prevalent among men of worldly hopes and ambition, who think more of this present world than of the future, setting it and its concerns far above their due importance, the idea that if God terminates the present economy of things here on earth, it will be like a watchmaker destroying his work ere he has completed his intention, and before he sees the final result!—that it will be a problem but half demonstrated. That argument savors of the world and its loved idols! They reason that steam has just been

\* This term, "no more," shows that weeping had at one time been heard "in her;" which strengthens the evidence in support of the opinion that the heavenly kingdom of Christ will be on the present globe, after its purification by fire.

applied to machinery, and man is just beginning to avail himself of its stupendous power—that printing, though some time invented, is but just beginning to work its full influence upon men through the newspaper press—that missionary exertions are just beginning to be put forth—that new improvements and discoveries are daily made in art and science—that new and wonderful sciences, such as galvanism, animal magnetism, neurology, and nervous electricity, are just attracting the attention of the philosophic world, and that their future development is destined to throw new light upon man's intellectual power and condition, and open to him the secrets of things spiritual and "transcendental"—that the vast fertile valleys of America are not yet populated, and as they will support a hundred millions of people, it follows that the world must continue till they are populated—China has just been conquered, and opened her ports—Oregon is not yet possessed—our Republic is yet in its infancy;—in fine, say they, the world is just beginning to learn how to live, and every thing indicates a progressive, advancing, improving state, and that the experiment of which man is the subject is yet by no means fully tried to its end.

But God regards not man's inventions, his ambitions, his schemes and hopes, and thousand plans of power, and glory, and gain, only so far as he overrules them to the glory of his great name, for the extension, perfection, and honor of Christ's kingdom. To this end, he has used printing till the Scriptures have been given to all nations in their own tongues, and in like manner avails himself of all art and science so far as they could subserve his great end in keeping up the economy of the world, viz. the advancement of Christ's kingdom. Prophecy is now removing the veil from her face, and tells us in language so plain that he who runs may read, that that end is come!—that God has fulfilled his wise purposes in upholding the earth, and that "TIME SHALL BE NO LONGER." To HIM, what are the objects which in men's eyes seem so great! The globe itself is before him but a mote floating in infinite space. It is man alone, as a spirit, as an immortal being, as a moral subject of his immeasurable government, as a probationer for an endless state of existence, either of bliss or woe, that he contemplates! What thinks the Almighty of our terrestrial economy—of our political differences—of our schemes of national aggrandizement—of our projected plans for facilitating human intercourse, when His plan in relation to the world, has already had its accomplishment? Shall I not drive through my avenue to my house, because a line of ants are travelling to and fro across it, and are constructing their cells in the track of my chariot wheel?

#### EARNEST EXHORTATION.

It becomes man to be silent, and humbly believe that God's ways are higher than his ways; for know, assuredly, "Oh man, whosoever thou art," that inasmuch as thou hast not taken the Almighty into thy earthly counsels, thou knowest not what are his own, save he reveal them to thee. This he has graciously done in his sacred word. Go to it, and learn diligently what he intends to do with the earth which he has created, and with man, the breath of his mouth! Go to it, and with earnest prayer for knowledge and understanding of the truth, see if these things are verily coming upon the earth before mankind is ready! And when you read, believe that it is the word of God's truth; and that as surely as he has there revealed the times and seasons for the fulfilment of his will, so assuredly will he perform it. Do not deceive yourself with the notion, that a "merciful" God will not suddenly destroy so fair a world—with its magnificent cities, its gorgeous temples, its beautiful landscapes, its talent, learning, chivalry, and beauty—consume with fire 700,000,000 of his creatures at once, engaged as they may be in every occupation, and full six-sevenths, 600,000,000, impenitent! No—this idea is too horrible to you! "God will let the world stand," say you, "till all men are converted." But God has, in nearly all past time, destroyed by the equally sure hand of disease and death, twice that number in each century, among whom were as many impenitent as there are at this day on earth! If he destroy a generation of 700,000,000 within a period of fifty years, will he not, when the great plan of redemption is wrought out according to his council before the world was—will he not (and he has sworn to do it) cut off the generation that is left upon the earth, suddenly at his coming? for he will come to the earth to possess it,

for it belongs to Christ, it being "the inheritance" which he has purchased with his own blood.

The time when Christ shall come is now at hand; for he hath tarried long from his heritage. But "he that is to come, will come, and not tarry." Every line of the prophecy relating to this glorious event, is written as with a live coal, to the Christian, who now reads with prayer and faith. The truth comes home to the believer's heart irresistibly, before his understanding is half assured of the reality of the blessed tidings. He feels and recognizes the truth. The grace of the Holy Spirit applies it, and he believes it in his heart, not less than in his head.

Christian! do you so little "love his appearing," that you seek for arguments against it? and not, rather search with trembling joy and prayerful hope, to see if the glad tidings are true! Christian, go to the Bible, to Daniel, and the Revelations, in which all prophecy now meets, as it were, in a focus, through which the future is plainly visible. See if these things be so. Return to your closet, and pray for light and knowledge, and for a believing heart.

Ministers of Christ! if this be true, are you not culpable in not examining the Word of God for evidence—are you guiltless of the blood of your slumbering flock, and of the damnation of the impenitent sinner who hears no cry of warning from your pulpit? Impenitent sir! scholar, lawyer, or physician, soldier or seaman, merchant or mechanic, laborer, or whatever thou art, thou art equally interested in this matter with the Christian, even though thou art a stranger to the Scriptures which unfold these fearful truths. The God of the universe—the God of the Bible, is equally your Creator, and he will be your Judge. If thou hast never prayed, begin—for there is no sight so gracious in the sight of your merciful Father in heaven, as a penitent child on his knees! He is now your Father, ready to forgive the returning prodigal; but when you see him coming in the clouds of heaven, he will be to you, impenitent, an avenging Judge! Repent and believe the Gospel; for the day of the wrath of the Lamb is near—wrath to the guilty; but to those who love his appearing, that wrath will be veiled with benignity and grace! "And these shall go away into everlasting punishment; but the righteous into life eternal."

## THE MIDNIGHT CRY.

THURSDAY, MAY 25, 1843.

### WHO ARE THE MILLERITES?

The idea that one who looks for Christ's personal coming is a Millerite, seems to spring spontaneously in the hearts of those who think the end of the world under course "is not yet."

We continue to gather up the sentiments of the noble army of "Millerites," according to this definition.

A late number of the Michigan Christian Herald contains the following editorial:

SECOND ADVENT OF CHRIST.—We have not committed ourselves in favor of the doctrine of our Saviour's advent this year, and yet we have utterly refused to join in the general voice against it. Of a few things we are thoroughly convinced—that there is no ground for the expectation of a temporal millennium—that the next great fact in the development of the prophetic scheme, is the coming of Christ, and that this earth, purified from the withering influence of the curse, and peopled with the glorified forms of the saints, is to be the theatre of His reign.

With reference to the consummation of our Saviour's reign in 1843, we need only say that we have not read, nor can we construct a refutation at all satisfactory, and we think it dangerous to go to work, as many have, for the mere purpose of refuting this view. There is no safety in being unprepared, and we have no doubt that the want of preparation, and unbroken love for the world, and not the falsity of the doctrine, is the source of opposition to it. Suppose two preachers confidently proclaim—the one that the world is going to remain in its present state 1000, the other 360,000 years; every one knows that one or the other, or both are false, and yet no one objects—that is, fallacy is not the thing that they object to, but a judgment at hand. The only safe course is, and always has been, "So to number our days as to apply our hearts unto wisdom." Who acts most wisely, he who acts in the expectation of many

years of future impunity, or he whose every action is dictated by the expectation of immediate judgment? Does the man who lives a year after he was ready to die, regret his premature preparation?

Believers in the pre-millennial advent, or in other words, that there is no millennium till Christ comes, might be styled "Millerites" on the principle, by which all who look for Christ's personal coming are so called. While Prof. Bush opposes this faith himself, he says of it, in his last Hierophant: "We are well aware of the imposing array of venerable names, by which it is surrounded, as if it were the bed of Solomon, guarded by three score valiant men of Israel, all holding swords, and expert in war."

An opponent of this faith writes, in the Ladies' Repository:

"The opinion has been embraced by thousands of learned and pious men. Dr. Gill, Bishop Newton, Mr. Kett, and others of equal eminence, adopted this view of the subject. Recently, some of the most respectable divines in Europe and America have become converts to the same faith. It is said that in England, such men as Baptist Noel, and Bichersteth are its firm adherents."

He might have added more to his list; but it is still true that those who embrace this doctrine in modern times, do it at the expense of popularity, for the pleasing notion of a millennium in this world is seized upon by the mass of mankind with great eagerness; but if we go back 150 years, we scarcely find a trace of it.

We have in our hands a precious old book, printed in 1688, entitled "Christ's Certain and Sudden Appearance to Judgment. By Thomas Vincent, sometime Minister of Maudlin's, Milk-Street, London." Its motto is, "For yet a little while, and he that shall come, will come, and will not tarry." This is the seventh edition. The following notice of the author is in Blake's Biographical Dictionary: "Thomas Vincent, author of God's Terrible Voice in the city, by Plague and Fire, octavo, Explanation of the Catechism, and other religious tracts, was ejected for nonconformity from the living of St. Mary Magdalen, in Milk-Street, and died at Hoxton, 1671, [17 years before this edition of his book was printed.—Ed. Cry.] During the Plague, he continued in the city, and by his discourses from the pulpit, greatly contributed to support the spirits and relieve the terrors of the afflicted inhabitants." He is also honorably noticed in the "Nonconformists' Memorial."

His book must have been written almost immediately after the great fire. Great judgments were then noticed as warnings. Here is the preface:

TO THE CITIZENS OF LONDON.—You have heard God's terrible voice in the city, expressing itself in the late dreadful desolating judgments of plague and fire; the sound of which hath gone forth, not only into every corner of the land, but I believe also, by this time, unto the farthest end of the world. Give me leave to sound another trumpet in your ears, and to forewarn you of a ten thousand times more dreadful judgment; I mean the last and general judgment of the whole world, at the second appearance of the Lord Jesus Christ, who will most certainly and very quickly be revealed from heaven in flaming fire, to take vengeance upon all them which shall be found ungodly on that day.

Could I have certainly foretold the many thousands that fell by the plague in the year 1665, of their so near approaching death, surely they would have endeavored to prepare, that the sting and fear of death might have been removed. Could I have foretold the citizens of London of the many thousand houses which should fall by the fire in the year 1666, surely they would have endeavored to prevent the fire, or at least have removed all their goods beforehand. But these things could not be foreseen, and therefore, as the judgments were unexpected, so they took the most unprovided. But I can certainly foretell you from God, who cannot lie, of the future last judgment, by the Lord Jesus Christ, at the last day, which is the subject of this ensuing treatise. And when you have warnings hereof out of the word of truth, and awakening motives to prepare, by dreadful temporal judgments, if you should neglect to do it, and after all be found unprovided at the appearance of

Christ; as your sin will be the greater and more inexcusable, so your dread will be the greater at the sight of your Judge, (whom those very eyes which read these lines, will behold ere long coming in the clouds,\*) and your punishment will be the more intolerable. But if the Lord incline your hearts to follow the directions and counsels of his word, to prepare for this great and notable day, you shall lift up your heads with joy, when the greatest part of the world shall be filled with terror and confusion; and when the Lord Jesus doth appear, you shall also appear with him in glory. The design of these sheets is to set forth the glorious appearance of Christ, with the certainty and suddenness thereof, that sinners might be awakened to repent, and believers might be comforted with the hopes of it, and all might be in a readiness for the day, which is so sure, and near; which, that you may be, and that my endeavors may be blessed for your help herein, is the prayer of an earnest well-wisher to your souls.

THOMAS VINCENT.

We should be glad to reprint a large part of the book. Here are a few specimens:

"Surely I come quickly. Amen. Even so Come Lord Jesus."—Rev. 22: 20. The last words of a dear friend are usually most remarked, and best remembered, especially when they speak great affection. These are the last words of Jesus Christ, the best friend that the children of men ever had, which he sends his angels from heaven, after he had been some years in glory with the Father, to speak in his name unto his churches upon the earth, ver. 16, "I Jesus have sent mine angel to testify these things in the churches;" and of all the things which he testifieth by his angel, this is the last and the sweetest in the text, "Surely I come quickly." Which words of promise, coming down from heaven, and expressing so much love to the church, are followed with an echo, and resound of the church's earnest desire, "Amen. Even so come Lord Jesus," &c. Hence observe—

Doct. 1. That the Lord Jesus Christ will certainly and quickly appear.

Doct. 2. That there is an earnest desire and longing in the church after Christ's appearance.

O that this were true of the church generally in these days! After speaking at length of the manner and object of Christ's coming, and the attending resurrection and judgment, applying the subject, with great power, to the hearts of all, he proceeds:

The third thing promised, is to show that the Lord Jesus Christ will quickly appear; that is, he will come within a short time.

"He that shall come will come," there is the certainty of his coming, and "yet a little while, he will come, and will not tarry," there is the speediness of his coming. "The Lord is at hand," Phil. 4: 5. "The coming of the Lord draweth nigh," James 5: 8. "The Judge standeth at the door," ver. 9. "The end of all things is at hand," 1 Pet. 4: 7. Therefore our days are called the "last days," 2 Tim. 3: 1. "And upon us the ends of the world are come," 1 Cor. 10: 11. We live in the end of the world, in the last days, in the old age thereof. The world hath as it were three ages, the youth, the middle age, and the old age; the youth of the world was from the creation to the flood; the middle-age from the flood to the first coming of Christ; the old age from the first coming of Christ to the second coming. The old age and last days of the world began in the apostles' time; now many of them are spent, and we are come not only to the declining years, but also to the decrepid age of the world. And if the Lord Jesus Christ were to come shortly in the days of the apostles, *much more shortly* will he come now, when so many years are past since the Scriptures were writ, and these things foretold.

If any should doubt the certainty of Christ's appearance, because the Scripture speaks of the speediness thereof, as if Christ had been in those days presently to come, and yet above sixteen hundred years are past since the promise was made: I answer, that the apostle Paul, who, in his first epistle to the Thessalonians, spake of Christ's coming, as if it might be in his time, 1 Thes. 4: 16, 17, "The Lord himself will descend from heaven with a shout . . . and the dead in Christ shall rise first, then WE, which are alive and remain, shall

\*He names no date for this event, but some may say he gave a false alarm, in speaking of it as so very near. Though the eyes which first read this book have long since been closed in death, yet all of them will at length see Christ the Judge, and THEN no one will complain that the warning came too early, or too earnestly, and those who heeded it will have reason to bless God for it eternally.—ED. CRY.

be caught up in the clouds," &c. The same apostle tells the Thessalonians, in his second epistle, chap. 2: 3, "That the day of the Lord should not come, till there was a falling away, and the man of sin should be revealed," &c. And verse 7, that there was then a let [hindrance] to the revelation of the man of sin, which was the heathenish Roman empire, which it was not likely would be soon, neither was removed till some hundreds of years after: and therefore it is evident from that place, that the coming of the Lord was not to be until several ages after the writing of the Scriptures. This may be sufficient to give satisfaction concerning the length of time, since the Scripture tells us that the Lord Jesus would quickly appear.

If any profane mockers shall scoff at this answer, and say, where is the promise of his coming? Do not all things remain as they were since the creation? Do not the sun, and moon, and stars keep their constant course? And what likelihood of the darkening of the sun, and falling of the stars, and the passing away of the heavens with a great noise? Is not the earth established upon sure foundations, and what likelihood of moving it and burning it, with the works which are upon it? and if Christ would have come so quickly, would not he have been here before now? I answer,

1. That the apostle Peter foretells, that in the last days such scoffers should arise, 2 Peter, 3: 3, 4.

2. That all things are not as they were from the creation, for the world in the time of Noah was drowned with the flood, Noah only excepted, and those which were with him in the ark; surely there was a great transformation of things in that age, verses 5, 6.

3. That by the same word of command, whereby the old world was drowned with water, by the same word, the world that now is shall be burned with "fire, at the day of judgment, and perdition of the ungodly," ver. 7.

4. That though many hundred years be past since the promise, that the Lord would come quickly, yet there is not a failure in regard of God; for though the time be long, in regard of our account, who are of so short continuance; and time seems tedious to us because of our miseries, of our short life; yet in regard of the eternal God, the time is but short, for in his sight a thousand years are but as one day, and by that account there are not yet two days past since the promise, verse 8.

5. The reason of God's protracting this appearance of Jesus Christ to judgment, is for our sakes; it is from his long-suffering toward us, that hereby he might lead us unto repentance, ver. 9. The Lord hath a number to be called, some of which may be unborn, others not yet new-born, but scattered amongst the wicked; but when the elect are all called, and persuaded to repent and believe, and are gathered into God's family, I doubt not but the Lord Jesus Christ will be here immediately. The Lord Jesus surely now will come within a short time; the certain time of his appearance is unknown, Matth. 25: 36. "But of that day and hour knoweth no man, not the angels, but the Father only;" this is a secret which God hath locked up in his own breast, it is written in the book of his decree, and however other things are revealed and unfolded to men, yet the leaf where this is written is folded up and sealed, so that none can read it; yet surely it cannot be long before the mystery be finished, and Christ be revealed from heaven; yet a little while and he will be here, he stands at the door, and the door will quickly be opened, and then he will make his appearance.

O that all readers would make as wise an application of this text which says no one knows the day or hour!

We have another book, still older, and widely different from the last. It is boastingly entitled: "A Confutation of the Millenarian Opinion, plainly demonstrating that Christ will not reign visibly and personally on earth with the saints for a thousand years, either before the day of judgment, in the day of judgment, or after it. Where you also have many texts of Scripture vindicated from the vain glosses of one Dr. Homes, a great Millenarian, and all his cavils (of any consequence) repelled and answered. With a word to our fifth-monarch-men, whose dangerous practices of late, clearly show that this opinion leads to Schism, and Sedition in Church and State. By Thomas Hall, B. D., and pastor of Kingsnorton. Jonah, 7: 8, 'They that wait on lying vanities forsake their own mercy.' John 18: 36, 'My kingdom is not of this world.' London: printed for John Starkey, at the Miter, at the West end of Paul's, 1657."

This book was written in the turbulent times of Cromwell, when the *modern* popular doctrine of a millennium hardly existed, if at all. It was certainly not held as an established theological tenet. Though the title page might lead to the expectation that the author's views were diametrically opposed to ours, yet, in truth, his strongest arguments sustain our faith in Christ's personal coming, at a time of abounding immorality and unbelief, to judge the world, and set up his everlasting kingdom. He says:

Although the last days shall be glorious in respect of the great light of the gospel, and the glorious privileges and liberty which the church shall then enjoy, yet in respect of the abuse of that liberty and those privileges, so the last days will be perilous times, 2 Tim. 3: 1. True, in gospel times the bounds of the church shall be enlarged, antichrist's kingdom shall decrease, and Christ's kingdom will increase, the mountain of the Lord shall be exalted in the top of the mountains, and the church's privileges will be advanced: but that ever the church should come to that height of happiness on earth, as to be free from troubles, internal and external, and to reign with Christ here for a thousand years in a sinless, sorrowless, temptationless condition, as D. H. phraseth it; is a mere dream, and hath no ground in Scripture."

We have never seen Dr. Homes' book, and do not, of course, endorse all this author's sentiments, nor approve his style, but we will give a few specimens, which show how widely different was the theology of that day, from that which is brought against us now. In replying to Dr. Homes' argument, founded on the description of the glorious kingdom in Daniel 2d and 7th chapters, he says:

That this kingdom which Daniel speaks of, cannot be their Utopia and imaginary kingdom, is plain from the text itself, for it tells us that the Lord shall set up a kingdom WHICH SHALL DESTROY THE KINGDOMS OF THE EARTH, and this kingdom shall last FOREVER AND EVER. So that Daniel speaks of Christ's kingdom as everlasting, but these mens' kingdom shall last but a thousand years, and therefore it is not this kingdom mentioned in Daniel.

The author had never heard of Prof. Stuart's absurdities. How sadly has this simple theology of the Bible been perverted by those who can apply this language to the condition of the Jews after Antiochus' death, or to something else, which, in effect, falsifies the divine word, by denying it a *true* fulfilment!

In a summary of objections to his opponent's belief, the author states ours, in the most important points, as we should express it now:

Against the Doctor's thesis I shall set down this antithesis:

That Christ shall not reign personally with the saints or martyrs here on earth for a thousand years, neither before the day of Judgment, in the day of judgment, nor after it. If ever there be such a reign, it must be in one of those times. But it is in neither.

1. It cannot be before the day of judgment for these reasons. 1. Because the last days will be perilous, not pleasant days, 2 Tim. 3: 1, 2, 3, *They will be full of security, sensuality and iniquity*, inasmuch that when Christ comes he shall scarce find any faith on earth, Luke 18: 8. Matth. 24: 37, 38, *WICKEDNESS WILL MOST ABOUND TOWARDS THE END OF THE WORLD.*

2. If the church of Christ on earth be a mixt society, consisting of good and bad to the end of the world, then it cannot subsist for a thousand years only of good men. But the church of Christ on earth to the end of the world, is a mixt society consisting of tares and wheat, good and bad, a Gog and Magog to molest the saints to the end of the world. Matthew 13: 40. Rev. 20: 7, 8.

3. If Christ remain in heaven till the day of judgment, then he cannot reign corporally a thousand years on earth before that day. But the antecedent is true, and therefore the consequent, [that is, he certainly will remain in heaven till the judgment,] Acts 3: 21. John 14: 3. Whom the heaven must contain till the time that all things be restored, *i. e.*, until the time of his coming to judgement, when he shall appear again for the full consummation of the glory of his elect, and perfect accomplishment of his kingdom; then all shall be repaired which sin hath disordered, and the creature be delivered from the bondage of corruption, into the

glorious liberty of the sons of God, Rom. 8 : 21 ; it is from heaven, and not from earth, (saith our creed,) that Christ shall come to judge the quick and the dead.

4. If God's church (whilst in this world) must look for afflictions, temptations, persecutions ; then this imaginary reign without sin or sorrow cannot be expected here. But God's church (whilst on earth) must look for afflictions, temptations, and persecutions here.— 2 Tim. 3 : 12. All Christ's disciples must take up their cross daily, though they be righteous, yet must they look for many troubles, Ps. 34 : 19. Acts 14 : 22.

5. Christ's kingdom is not of this world, John 18 : 36. And therefore, when the Jews would have made him a king, he conveyed himself from amongst them, John 6 : 15. His kingdom in this world is spiritual, not carnal ; it is without any worldly pomp, neither doth it consist in meat, drink, or marriage, Matt. 22 : 30. 1 Cor. 6 : 13. Rom. 14 : 27. A wo is denounced against those that have their carnal delights, and their portion of pleasures here. Luke 6 : 25. James 5 : 5.

6. That tenet which is *contrary to the judgment of all the church of Christ*, ought to be suspected by us.

9. It makes the ruin of antichrist to be a thousand years or more before the day of judgment, **IF WHEN THE SCRIPTURE JOINS THEM TOGETHER**, 2 Thes. 2 : 8.

10. It makes the church triumphant when Christ comes, contrary to the tenor of the Scripture, Matth. 37 : 38. 2 Tim. 3 : 1.

11. It is a means to breed security in men when they shall hear that it is yet above a thousand years to the day of judgment ; whereas the learned conceive the end of the world to be *much nearer*. And the apostles thought *it was not far off* in their time.

This is a powerful, because an impartial, testimony to the great truths we hold. These propositions prove a temporal millennium impossible.

### MODERN THEOLOGY, CHARITY, AND COURTESY.

A PAINFUL SIGN OF THE TIMES.

A writer giving an account of the Albany Revival, uses the following language, which is printed in the N. Y. Evangelist, thus :

"The Millerites have maintained meetings here every day, for about a year. I believe many have been truly converted to Christ by their labors : for, in connection with their *great lie*, they have preached a great deal of God's truth, and the Holy Spirit has made it effectual."

The signature is the same as that used by their Washington correspondent, who was Rev. C. T. Torry.

The spirit of the following article renders adequate comment impossible. It is editorial in the New York Evangelist, of May 18, 1843, following the names of N. E. Johnson, W. Bradford, and W. H. Bidwell, editors :

"**SUBTERFUGE OF MILLERISM.**—We perceive that the Millerites are preparing to retreat, as well as possible, from the position which they have taken.—Having fully committed themselves to the year 1843, they cannot deny that they had fixed upon the year, the very year of the world's dissolution.—They have, however, erected a large Tabernacle in Boston, which was dedicated last week, and which is said to be capable of holding 5000 people. It was filled at the dedication. The speakers on the occasion endeavored to sink the question as to the particular year, and endeavored to show that the Millennium is not to be expected before the judgment, and that the Second Advent of Christ is the next great event about to occur. With *these sentiments* they will continue to *trouble the churches*."

The second advent has been looked for from the day of the ascension, by Paul, Peter, James, John, and those who have drank into the spirit of their writings, with intense interest, eager longings, ardent prayers, and patient watching. With the thought of it, Paul told the Thessalonians to comfort each other, and assured the Hebrews he was coming the second time to those that "look for him." In view of it, he charged Timothy to be faithful, exulting in the thought that a crown of righteousness is laid up for all those who "love his appearing." When exhorting the Philippians to rejoice, he said, "The Lord is at hand." Peter stimulates us to expect with eagerness the coming of the DAY OF GOD, and James entreated his brethren to be patient in this world, for the coming of the Lord draw-

eth nigh, while John closes the inspired volume with the heart-felt prayer, "Even so, come, Lord Jesus."

But the churches are now *troubled* with "these sentiments," instead of comforting one another with these words !

"Their *mistake* about the year, after so much confidence and violent denunciation, may tend to open the eyes of some respecting their *other errors*. We understand that they have applied for insurance on their building for *eight years*."

"Charity thinketh no evil,—rejoiceth in the *truth*. Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have all faith, and have not charity, I am nothing." The false story, as it was started, for bar-room use, was stretched only to seven years, from one, (the shortest time for which the company insured.) Must another year be added to fit for a religious paper ?

"The wild speculations in prophecy against which we have frequently warned our friends, arise from the absence of all fixed principles respecting the great plan of redemption. Surely, if language can express it, God has predicted the restoration of the Jews and the conversion of the world, previous to the day of judgment.

"If this can be proved—if our readers are satisfied themselves on this point, then it can be known, *a priori*, that Millerism, and all kindred theories, are false and injurious."

This is from the paper which calls Mr. Miller "a presumptuous man," for expressing his honest belief as to the meaning of the prophecies.

Why should there be an *if* here, when the fact has just been announced as if there could be no mistake ! Luther calls the doctrine, that all the world will be converted, "a falsehood, forged by Satan."

"We speak of Millerism as having mistaken the year, although we are still in the midst of 1843, because we have not respect enough for the nonsense to make it a doubtful question. The question, as we have remarked above, is decided by general principles, and deserves not a serious thought from any intelligent believer in revelation."

Dear reader, remember, that when the servant, who had been placed in a responsible station, begins to say even in his heart, "My Lord delayeth his coming, and he begins to smite his fellow servants," &c., then it is that his Lord doth come. For a specimen of smiting, read on :

"Yet great mischief has accrued from this error, or imposture—for we are very much inclined to use the latter word, as the most appropriate appellation. We are not aware that we are under any obligation to consider Mr. Miller as any more sincere than Joseph Smith. That he was originally an infidel, he avows. (1) That he will be one again, provided his predictions are not true, he is said to have asserted (2) What he is at present, he must decide for himself. The man who could so far disregard the obvious meaning of our Saviour's language respecting the fact that the time of the judgment was purposely concealed in the counsels of the Eternal Mind, as to fix the precise year in which it was to occur, cannot be supposed to have any intelligent reverence or regard for the word of God."

(1) Suppose we should condemn N. E. Johnson, because he avows that he was originally conceived in sin and shapen in iniquity ? Would there be sense or charity in it ?

(2) We ask the name of any body who ever said he heard brother Miller say this, or that he had been told so by any body who professed to have heard it. Do not our brethren know that we could fill our sheet with falsehoods about what Calvinists or Abolitionists have said, if we retailed the slanders which pass current in grogshops ?

Looking under the head "Revivals of Religion," in the same paper, we find the following :

"We mentioned, some weeks since, that the Congregational church in Litchfield, Conn., under the care of Rev. J. Brace, was enjoying a season of refreshing from the Lord. As part of the fruits of the revival, forty were received into the fellowship of the church last Sabbath ; and quite a number of others are hoping that they have passed from death unto life. They are literally, we learn, the lambs of the flock ; most of them being in the morning of life, and members of the Sabbath school."

An important omission in the above has been supplied,

by a young brother, a native and resident of Litchfield, who writes as follows :

"In Litchfield, there had been a season of depression. The churches were in a cold state, and for a long time there had not been one conversion in the place. Such was the state of things when brother Stoddard commenced a course of lectures upon the Second Advent near. Although at first he was violently opposed, sneered and scoffed at, yet there was soon a breaking down, and the truth began to have the desired effect. A revival commenced such as Litchfield had never seen. The youth, just stepping upon the stage of action—the aged, whose life had been spent in sin—the drunkard, who, for years, had been sunk in pollution—the infidel, the scoffer, all rushed to the anxious seat, and, with bended knee and streaming eye, cried for mercy. Many were hopefully converted, and the work, when I left there a few weeks ago, still went on.

"In Farmington, eighteen miles from Litchfield, the impenitent were going on careless and secure ;—every thing in a cold and lifeless state. Those that should have been sounding the alarm, were slumbering at their posts. Brother Stoddard came into the place, and commenced sounding the Midnight Cry. His labors were crowned with abundant success. The place was shaken from centre to circumference. Hundreds were brought into the fold.

"In Plainville, (a small society of Farmington) the church had been for some time praying for an outpouring of the Spirit, although there had been but one conversion, (and he awakened in another place) and but very little feeling among the impenitent. A course of lectures was commenced upon the Second Advent near, in the Congregational church, and, on the third evening, fifty came forward for prayers. Many were born into the kingdom. The work prospered until the lecturer was obliged to leave to fulfil other engagements. Three or four prominent and influential members in the church now commenced fighting against the doctrine, calling the lecturers beardless boys, vile upstarts, and those that would follow after them fanatics and madmen. They finally succeeded in shutting the doors of the church against them. The revival now stopped. Those who had been convicted remained where they were. The church now commenced laboring for a revival, but with no success. There was not one conversion. Becoming discouraged, they discontinued most of their meetings. At length, the believers of the Second Advent obtained another lecturer, went into a school house, and commenced their labors. The house was crowded, but when the invitation was given out to come forward for prayer, no one moved. The Spirit seemed to have taken its eternal flight. After a week's labor, upon the invitation being given out, twenty came forward. From that time the work increased and prospered.

"In Waterbury, New Haven, Wolcott, Middletown, and I might mention many other places, powerful revivals have followed Second Advent preaching.

New York, May 22, 1843. E. GUERNSEY."

In several, if not all of these places, accounts of the revivals have been published, with a similar omission.

There is a long account of the revival in Waterbury in the same number of the Evangelist, but no allusion to the second advent preaching.

O may we be humble, patient, and steadfast, in view of such facts !

### THE POPE---HIS DOMINION GONE---THE DATES.

Almost every point in our faith is daily confirmed by its opponents. In Hall's "Confutation of the Millenarian Opinion," published in 1657, it is said that "a late writer tells us that Rome shall fall 1666, and the world shall have an end 45 years afterwards."

The mistake in the year, is an interesting illustration of the fact, that the vision was shut up and sealed till the time of the end. The true date might be expected to remain comparatively unknown till about the time of its occurrence. When known, it must be by a comparison of facts developed in the progress of events. But there is an important position laid down by this old author, whoever he is, which we believe is correct. The end of the world must be about 45 years from the downfall of the Papal dominion. The "time, times and a half," in Daniel 7 : 25, are demonstrated to be 1260 prophetic days by Rev. 12 : 6 & 14. This period of 1260 years measures the time from the year when the saints are given into the hand of the Papal power, till his do-

minion is so far taken away, that they are no longer in his hand. THAT TIME HAS COME, as the New York Evangelist testifies, in the following editorial, May 18, 1843.

"THE POOR OLD POPE.—We have long been accustomed in this country to feel an awe at the power and authority of the Pope of Rome. But, however, the poor old man is *entirely powerless*, on many subjects on which we here find him spoken of as almost omnipotent.

"Those who have read something of the EXTENSIVE POWERS formerly wielded by the Popes, and 'the Church of Rome,' are apt to suppose that they are still as highly regarded as ever by all their nominal subjects. But THE FACT IS FAR OTHERWISE. In that most valuable book of travels, 'The Bible in Spain,' will be found a true picture of the feelings of the inhabitants of the Peninsula towards the Pope; and in Italy, the Pope's bitterest enemies are his own temporal subjects.

"How precarious, frail, and tottering is his throne, which has been several times on the verge of a total overthrow, by armies of resolute Romans, and saved only by the more numerous muskets of Austrians! Even Pius Seventh, [II<sup>d</sup> successor of Pius VI., in whose days the dominion was taken away in 1798,] when released from his long captivity by the allies, passed through the north of Italy almost like a private man, being received in many places only by the superstitious old women; and on approaching one of his own cities, Bologna, was requested by the authorities *not to hazard his life within the walls*, because they could not control the popular antipathy to him.

"Pius was a man of pretty good moral character. What then might be expected of Gregory, the present Pope? who is practically and daily violating the principles of his own servant, Father Matthew, by a devotion to his cups which is notorious. How much respect might be rationally looked for by the Italians, for men whose excessive inebriety has conferred upon wine-glasses of the largest size, the name of "Gregorian goblets," and whose life has been distinguished by other practices not less detested in America than familiar to his predecessors! Six thousand hired soldiers, from the Papist cantons of Switzerland, prop up the chair of the Pope; and stand ready to protect him from *the violence he continually apprehends* from his loving and dutiful children.

"It is a pity that the true state of feelings of the Italians are not better known to our countrymen. We are not to think that all his avowed subjects are as subservient and blind as some of those who live far from him. On the contrary, the Italians who visit the United States, regard with wonder mingled with ridicule, the superstitious awe with which many of the South Americans and Irish regard the very name of Rome."

Could we have a more perfect contrast to the "extensive powers formerly wielded by the Popes?" We have read of the times when a Pope, who is now called *Saint Gregory*, twice anathematized and deposed a German Emperor. After the first exercise of "the dominion" in this way, the Emperor, (Henry IV.) in his fright, went and humbly begged for mercy, crossing the Alps in a severe winter, arriving in February, 1077, at the gate of the Fortress of Conusium, where the Pope then was. There "the suppliant prince then stood, during three days, in the open air, with his feet bare, his head uncovered, and with no other raiment than a coarse woollen cloth thrown over his body to cover his nakedness." *Mosheim, vol. i. p. 277.* More than twenty cases are recorded, in which emperors and kings have been *deposed, by Popes.*

Inasmuch as the dominion *has* been taken away, the inquiry arises, When was it done? It would be absurd to expect a power to sink in an instant, from the pinnacle of glory, to utter nothingness, and most writers have, we think, made a natural mistake, in expecting the *extinction* of Papacy, when the Prophecy merely declares that "they SHALL TAKE AWAY HIS DOMINION to consume and destroy it unto the end." It is not strange that two hundred years ago, it was not noticed, that *after* the dominion was taken

away, it is seen in vision, that "the same horn made war with the saints, and prevailed against them, till the Ancient of Days came, and the time came that the saints possessed the kingdom." Dan. 7: 21, 22. The saints do not possess the kingdom till after "the judgment is set and the books are opened." Then Daniel shall stand in his lot at the end of the 1335 days. (Dan. 12.) As the 1290 days extend from an event which must *precede* the beginning of the 1260, it is natural to suppose these two periods end together, especially as the appropriate marks for their commencement are found in 508 and 538—thirty years apart, leaving but 45, of the 1335, to elapse after the 1290 ended. Remember that they *HAVE* ended, for the dominion *HAS* been taken away, according to the testimony of the Evangelist, and hundreds of other witnesses, though it is very common for our opposers to deny it in argument.

An American traveller in Europe, [G. L. L.] well known as a man of truth, writing from Rome, March 14, 1842, for the Poughkeepsie Telegraph, says:

"The Pope is now shorn of most of his temporal power. The world is too wise to be wheedled out of their senses by the shallow pretences of 'His Holiness.' He is like the lion whose teeth are knocked out. He has little power to do harm, and saving his sway over a *small part* of this Italy, which he holds *ONLY BY SUFFERANCE OF AUSTRIA*, has now NO possessions of which to boast, or over which he can again exercise the system of persecution he once did."

It will be remembered that, in 1817, the Methodist Book Concern published a book stating that "the temporal powers of the Pope exist no more."

We freely admit that Pope Pius VI. had not so absolute dominion as his predecessors; but he retained the prerogatives of a sovereign, and as such, made a treaty with Napoleon in 1797; but in 1805, Pope Pius VII. declared that "IT IS NOT POSSIBLE for the spouse of Jesus Christ to execute her holy maxims of just rigor against the enemies of her faith.

... She CANNOT exercise her right of deposing heretics, and declaring them deprived of their property." Between these periods, the date must evidently be found. Simpson's "Plea for Religion," first published in 1797, and re-published in 1799, has this note in the London edition, page 189. "There is some reason, from the present appearance of things, to suppose that the one thousand two hundred and sixty prophetic years, must be calculated from a period somewhat earlier than [606] the commencement of the seventh century. The year of our Lord 538, accords with the downfall of the Pope's temporal dominion in 1798."

This is but one of a host of standard writers we have found, who wrote about the year 1798, whose attention was arrested by this event in a similar way. And it is scarcely less striking, that there were Protestant writers *before* 1798, who became convinced that the 1260 years began about 538, from a comparison of the prophecy with the history of that period. The [London] Evangelical Magazine, for January, 1796, contains an article on the Downfall of Antichrist, by George Bell, of which the editor says:

"The following letter, and that which will appear in our next number, are written with great modesty and ingenuity; and the calculations they contain have certainly the air of probability."

The following extract, though long, is valuable, as it shows a *strong probability* in favor of a date, (538) which we have seen so clearly established by independent facts.

"The prophets have given several characters of the time when Antichrist would appear. First, that the Roman empire, particularly the western part of it, should be divided into ten kingdoms, or separate governments. The little horn, Dan. 7: 8, 24, was to rise after the other ten. We are, therefore, not to

look for his appearance before the year 407. The ten kings did not all arise till about that time.

"The subversion of the imperial government of Rome, is another character of the time when Antichrist, or the Man of Sin, would appear. 'For the mystery of iniquity doth already work; only he who now letteth, will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.' 2 Thes. 2: 7, 8. The Man of Sin could not make his appearance while the imperial government stood in his way. This obstacle was taken out of his way in the year 476, when Odoacer, king of the Heruli, deposed Augustulus, the last of the Roman emperors in the west. We may, therefore, conclude from this character of the time, that Antichrist will soon appear; 'then shall that Wicked be revealed,' but not instantly.

"For we must compare with this a third character of the time, given in Rev. 17: 8—11. 'The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names are not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.' The seven heads of the beast signify both seven mountains, and seven kings, or forms of government. Five of these forms of government were fallen in John's time, viz. kings, and consuls, and dictators, and decemvirs, and military tribunes, with consular authority. One was then existing, viz. emperors. This form of government fell, when Odoacer deposed Augustulus, in the year 476. Odoacer caused himself to be proclaimed king of Italy, but would not assume the purple, or any other mark of imperial dignity. Theodoric, the Goth, defeated and put to death Odoacer, and was acknowledged king of Italy. He and his successors retained the same laws, the same form of government, and the same magistrates, which the Romans had while under the emperors. The Gothic kings chose Ravenna for the seat of their government. They held the dominion of Italy from the year 476 to the year 553, that is, 77 years; but they lost the government of Rome in the year 537; so that if we reckon from this year, Rome was under the Gothic government only 61 years.

"This seems to be the form of government foretold in the prophecy; it continued only the short space of 61 or 77 years at most. It was a form of government differing only in name from the imperial; and, therefore, if we reckon this a distinct form of government, Antichrist will be the eighth; but if we do not so reckon it, he will be of the seven.

"May not these expressions in the prophecy refer to this time? 'The beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit; the beast that was, and is not, and yet is.' The beast had an existence while the imperial government stood; but when it fell, one of his heads was, as it were, wounded to death, Rev. 13: 3, so that it ceased to exist. The imperial title becoming extinct, and the Gothic kings making Ravenna the seat of their government, it might have been rationally expected that Rome would never have become again the mistress of the nations. But when the Goths lost their dominion, Antichrist ascended out of the bottomless pit, the deadly wound was healed, and the beast exists again: Rome regains her power, and exercises it in a more formidable and terrible manner than ever.

"If this be a right application of events to the prophecy, then Antichrist arose about the year 537, or at farthest about the year 553. He continues 42 months, or 1260 prophetic days, that is, 1260 years, Rev. 13: 5; consequently we may expect his fall about the year 1797, or 1813."

[It took place in 1798.—ED. CRY.]

LECTURES IN BOSTON.—A letter dated Boston, May 22nd, says, "Brother Whiting arrived safely, and gave one lecture yesterday (Sabbath.) Bro. Litch lectured once, and also Bro. Fitch. Crowded houses all day.

The more thou frequentest thy closet, the more thou wilt like it; the less thou comest thereunto, the more thou wilt loath it.

**CHEERING TESTIMONY.**

Will all who read this, seriously ask themselves if it is probable that error could cause such joy, and open the Scriptures with such clearness!

LITCHFIELD, May 19, 1843.

Dear Brother in the Lord,—I bless God for the establishment of so valuable a paper as the *Midnight Cry*, and that it has so extended a circulation, and that calls are so urgent and numerous for its reception throughout the Union. I long and wait for its weekly return, and sit down to devour its contents with greater zest than to feast the body at a well-furnished table. Next to the Bible, I prize your paper, as a source and means of more knowledge of the prophecies, and other truths connected with them, than all the learned commentaries (so called) that were ever written. I long to have every one read these sources of information. I give my paper as wide a circulation as I can, among all those desirous to read, and had I funds to cast into the treasury of the Lord, I know of no way in which money will do one-half the good, as to spread the *Midnight Cry*, and sound the alarm, "Behold the Bridegroom cometh." I therefore send you this small sum inclosed, hoping that it may be the means, by the blessing of God, of carrying the blessed news of a Saviour's speedy coming to some of the dear children of God who write you that they have not the means to pay for it, and yet are imploring you to remember them when means are furnished, and also that it may open the eyes of some sinner to prepare to meet God in judgment.

I stand amazed at my former ignorance of the Bible, especially of the prophecies, and shudder to think what awfully erroneous views I have entertained concerning them, till God sent his servant, brother Stoddard, to expound the word of God fully and clearly unto us the past winter. I seem like one who has been in a deep dungeon, with only the light of a small candle, and then suddenly brought out to the full blaze of the midday sun. A great portion of the Bible seems like a new book: the prophecies are unsealed.

And, dear brother, I am still more amazed at the ignorance, blindness, and opposition of great multitudes of professors of religion and ministers of the gospel, and heads of the church, who set themselves against the Lord and against his Anointed, who do not love his appearing, who are first and chief in speaking and preaching and writing against the glorious doctrine of the coming of the Lord Jesus Christ to set up his everlasting kingdom. It appears to me there is a most striking and marvellous coincidence between the conduct of the churches, including her doctors, her clergy and members generally at the present day, and the old Jewish church, with its Doctors, Scribes, Chief Priests and Pharisees, who opposed the Saviour, and were first to put him to death; and I know not how to solve the difficulty, but by turning to the words of our Saviour: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

I lift up my prayer to God that he would remove the veil from their minds and hearts, and that he would "forgive them, for they know not what they do." They, in common with all sinners, must come down in the dust, and make an entire consecration of all they have and are, before they will understand these glorious truths. O that the watchmen who stand on Zion's walls, and are commanded to sound the alarm when danger is coming, would obey the mandate of heaven, and warn the wicked and ungodly to prepare for the coming of the Lord, which is at the door, instead of crying, "peace and safety," "my Lord delayeth his coming" at least a thousand years—and so the wicked perish, and "their blood be required at the watchman's hand." Yours in hope of the speedy coming of the Lord Jesus Christ, A. BENEDICT.

**LETTERS RECEIVED TO MAY 23.**

POSTMASTERS.—Monroe, Ga, 50 cts.; Lewisville, S C; Lock, O; Royalton, Vt; Marysville, O; Richwood, O; Newcastle, Ky; Colchester, Vt; New Washington, Ind; Northfield, Vt; Salisbury, N Y; Iberia, O; Brookville, N C; Honesdale, Pa; Farmers, Ga; Victor, N Y; Nunda Valley, N Y; Eatonville, N Y; Cambridge, Vermont; Manlius, New York; Wolcottville, Connecticut, \$1 each—Moresville, Alaba; Troy, Mich; Delavan, N Y; Jericho, L I, \$2 each—Dayton, Ill; Canton, O, \$3 each—Waterbury Centre, Vt; Mishawkee, Ind, \$5 each—Charlton, N Y, \$10—Martintinsville, Ky; Saw Mill, Ala; Danville, Ky, Welersburgh, Pa; Mannsville, N Y; Columbus, O; Newark, N J; Carthage, O; Burnt Corn, Ala; Little Mill Creek, O; Harrisville, O; Marshfield, Vt; Cabotville, Mass.

INDIVIDUALS.—A. H. —; W. H. Norman; D. L. Stanford; Ransom Frost, \$2 each—G. S. Miles, R. E. Ladd, \$3 each—A. Benedict, \$4—J. V. Himes, 3; B. Matthias; N. Newsome J. W. T.; G. W. Whiting; J. Kilton; A. Twine; W. Hacking; Thos. Allen; N. Hervey; C. Green.

**EVEN SO, COME QUICKLY.**

The doctrine that Christ's second coming is very far off, is a *modern doctrine*. We doubt whether it can be found in any spiritual Christian writer 200 years ago. Among the Wesleyan Methodists, it has scarcely taken root yet, although, as they acquire more of what the world calls respectability, they do not sing such Second Advent hymns as they did seventy years ago. We recently found the Hymn Book published by John and Charles Wesley, in 1771. Here is one of the hymns, which we have never seen in any modern collection. It was set to the Judgment Anthem, which was a popular piece of music thirty years since.

Lo he cometh! countless trumpets  
Blow before the bloody sign,  
'Midst ten thousand saints and angels,  
See the crucified shine.  
Hallelujah! hallelujah! hallelujah!  
Welcome, welcome, bleeding Lamb!

Now his merit, by the harpers,  
Through th' eternal deep resounds;  
Now resplendent shine his nail-prints,  
Every eye shall see his wounds.  
They who pierc'd him, they who pierc'd him, they  
who pierc'd him,  
Shall at his appearing wail.

Every island, sea, and mountain,  
Heaven and earth, shall flee away;  
All who hate him, must, ashamed,  
Hear the trump proclaim the day.  
Come to judgment, come to judgment, come to  
judgment,  
Stand before the Son of Man.

Saints who love him, view his glory,  
Shining in his bruised face,  
His dear person on the rainbow,  
Now his people's head shall raise.  
Happy mourners, happy mourners, happy mourners,  
Lo! in clouds, he comes, he comes.

Now redemption long expected,  
See in solemn pomp appear;  
All his people, once despised,  
Now shall meet him in the air.  
Hallelujah! hallelujah! hallelujah!  
Now the promis'd Kingdom's come.

View him smiling, now determin'd  
Every evil to destroy;  
All the nations now shall sing him  
Songs of everlasting joy.  
O come quickly, O come quickly, O come quickly,  
Hallelujah! come, Lord, come.

Another hymn expresses the strong desire of Christians, in language which the church would call extravagant now, but is it not scriptural!

When shall thy lovely face be seen,  
When shall our eyes behold our God?  
What length of distance lie between!  
And hills of guilt! a heavy load.

Ye heav'nly gates, loose all your chains,  
Let the eternal pillars bow,  
Blest Saviour, cleave the starry plains,  
And make the crystal mountains flow.

Hark! how thy saints unite their cries,  
And pray and wait the general doom;  
Come thou, the soul of all our joys,  
Thou, the desire of nations, come!

Our heart-strings groan with deep complaint,  
Our flesh lies panting, Lord, for thee;  
And every limb and every joint  
Stretches for immortality.

Now let our cheerful eyes survey  
The blazing earth and melting hills,  
And smile to see the lightnings play,  
And flash along before the wheels.

Hark! what a shout of violent joys  
Joins with the mighty trumpet's sound!  
The angel herald shakes the skies,  
Awakes the graves, and tears the ground.

Ye slumb'ring saints, a heav'nly host  
Stands waiting at your gaping tombs;  
Let every sacred, sleeping dust,  
Leap into life—for Jesus comes.

Jesus, the God of might and love,  
New-moulds our limbs of cumbrous clay,  
Quick as seraphic flames we move,  
To reign with him in endless day.

We will copy one hymn more, from a sort of supplement to the book, called "Redemption Hymns."

**THE SIGNS APPEAR.**

Ye tempted souls, that feel  
The great and sore distress,  
Waiting till Christ reveal  
His Joy, and Love, and Peace:  
Lift up your heads, the signs appear,  
Look up, and see your Saviour near!

Long have you heard and known  
The wars that rage within,  
And nature still fights on,  
And grace opposes sin:  
Lift up your heads, the signs appear,  
Look up, and see your Saviour near!

Ye now afflicted are,  
And hated for his name,  
And in your bodies bear  
The tokens of the Lamb:  
Lift up your heads, the signs appear,  
Look up, and see your Saviour near!

Who stumble at the Cross,  
And vilely fall away,  
Deserters of the cause,  
Your brethren, you betray:  
Lift up heads, the signs appear,  
Look up, and see your Saviour near!

Lo! the false Prophets rise  
To vilify the true,  
The truth to scandalize,  
And make a prey of you:  
Lift up your heads, the signs appear,  
Look up, and see your Saviour near!

Iniquities increase,  
And many have grown cold,  
And, forfeiting their peace,  
Have wander'd from the fold:  
Lift up your heads, the signs appear,  
Look up, and see your Saviour near!

Who patiently endure  
Till all their trials end,  
Are of salvation sure,  
And shall to heaven ascend:  
Lift up your heads, the signs appear,  
Look up, and see your Saviour here!

This last expression indicates that the hymn was designed to be sung until the *new song* of victory should begin. It is a pity it is suppressed in the modern books, but perhaps the admirers of Wesley would feel unwilling to see it restored. The fact that many preachers now join in saying, "My Lord delayeth his coming," is another sign of the times to indicate that he will come, speedily.

**MATTHEW 13: 38.**

The correspondent who sent us the following will accept our thanks. She says: "It used to be sung in my native village, on the other side of the Atlantic, thirty years ago."

This is the field, the world below,  
In which two sowers came to sow;  
Jesus, the wheat,—Satan, the tares,  
For so the word of truth declares;  
And soon the reaping time shall come,  
And angels shout the harvest home.

Most awful truth! and is it so!  
Must all the world this harvest know!  
Is every man the wheat or tare?  
Then for the harvest, O prepare!  
For soon, &c.

To love my sins, a saint t' appear,  
To grow with wheat and be a tare,  
May serve me while on earth below,  
Where wheat and tares together grow;  
But soon, &c.

But all who truly righteous be,  
Their Father's kingdom then shall see—  
Shine like the sun forever there;  
He that hath ears, thus "let him hear."  
For soon, &c.

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