

THE MIDNIGHT CRY!

VOLUME I.

NEW-YORK, WEDNESDAY, NOVEMBER 30, 1842.

NUMBER 12.

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

BY JOSHUA V. HIMES.

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Written for the Midnight Cry.

RESTORATION OF THE KINGDOM TO ISRAEL—

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

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

PART III.—Concluded.

But there is to be a *tithe* who will return, after this desolation ends. That *tithe* is the "HOLY SEED."

"All Israel shall be saved." But "they are not all Israel," do not constitute "ALL ISRAEL, who are of Israel: neither, because they are the seed of Abraham, are they all children: but in Isaac, shall thy seed be called." The elect of Abraham's family, not all his descendants, are the Israel of God. "We, brethren," says Paul, "as Isaac was, are the children of promise." The salvation of Israel, here spoken of, is not the conversion of the Jews, but the gathering of the holy seed into the heavenly inheritance, by the resurrection of the just. ETERNAL SALVATION. "As it is written," in Isa. 59: 20—"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob." Let the reader keep in mind, that the elect seed of Abraham's family, according to the last election, is CHRIST and his CHILDREN. "Behold I, and the children which thou hast given me," is his language. The Jew has now no more right to the promise, than Ishmael, after Isaac's birth; or Esau, after Jacob was chosen of God. The subject of the latest election being come, it is in his family alone. Ishmael and Esau have the same right in him, as Isaac and Jacob, provided they come in at the door. "Henceforth," then, "know we no man after the flesh; yea, though we have known Christ after the flesh, yet now (since his death) know we him so no more." He was a Jew, but is not so now. He is henceforth the Son of God, because he lives by the quickening Spirit of God. He laid down his blood or life, an ETERNAL SACRIFICE, and is now a new creature. Therefore, if any man be in him, he is a new creature, a spiritual heir of Abraham.

That when the kingdom is restored, it will not be restored to the Jews, is clear from Christ's parable, Matt. 21: 33—45; where, by the parable of the householder, he taught the Jews, that for their rejection and murder, first of God's prophets, and then of his Son, the heir of the inheritance, that when he shall come, he will take THE KINGDOM OF GOD from them, and give it unto "a nation bringing forth the fruit thereof." That nation, Dan. 7: 18, 27, is "THE SAINTS OF THE MOST HIGH." The elect people, the heirs and subjects of the future "kingdom of Israel," are "the house of Jacob," through Christ—the saints of the Most High.

3. The royalty of the kingdom, is in David's house, and the government of divine origin.

The heir of David's throne has already been shown to be Christ. Acts 2: 30, further illustrates the same point. "Being a prophet, and knowing that God had sworn with an oath unto him, that of the fruit of his loins according to the flesh, he would raise up CHRIST to sit on his throne; he seeing this before, spake of the resurrection of Christ." David well knew that a mortal man could not fill his throne forever; hence he predicted the resurrection of Christ from the dead, to endure for ever.

Solomon, also, in his dedicatory prayer, understood Christ to be the promised heir of David's throne. Rehearsing the promise to his father David, that there

should not fail him a man to sit on his throne, he prays that God might remember, and fulfil his promise. "But," he exclaims, "will God in very deed dwell with men on the earth?" Thus he evidently believed the kingdom of God and the kingdom of David or Israel to be one; and that Christ, the son of David, would reign personally on the earth. Christ, likewise, claims to have the key of the house of David, and to be able to shut, and no man open, and open, and no man shut. See Revelations 3: 7.

When God subverted the kingdom of Israel by Nebuchadnezzar, as shown under our second head, he declared, Ezekiel 21, that "IT SHALL BE NO MORE UNTIL HE COMES WHOSE RIGHT IT IS, AND I WILL GIVE IT HIM." Christ has come once, but that he did not at that time restore the kingdom is clear from our text, which was uttered just as he was about to leave the world—"Wilt thou at this time restore," &c. "It is not for you to know," &c. Had the kingdom been then restored, it would have been perfectly easy to have corrected the impression of the disciples, that it had not been restored. Had he only told them, "My disciples, you are mistaken on this point, the kingdom is restored, only it is a spiritual kingdom; the reign of David's spiritual seed on David's spiritual throne;" it would have settled the question forever. But he could not have taken a course more directly calculated to establish them and the church, forever, in the opinion that the restoration is yet future, and will be at his second appearing. Indeed, all our opponents admit that the times referred to are the times of Christ's second advent by quoting this very text to prove that we can know nothing of that time. But when he comes again whose right it is, God will give the kingdom to him, and he will restore it to his people. "Come, ye blessed of my father," he will say, "and inherit the kingdom prepared for you from the foundation of the world." Matthew 25. Its royalty will then be in David's house forever.

The Government will be of Divine origin. Thus, the prophet Isaiah—"The Lord is our Lawgiver, the Lord is our Judge, the Lord is our King, and he will rule us." Ezekiel 36: 24—28, God has promised to put his Spirit in them, and cause them to walk in his statutes, &c.

Hebrews, 8th chapter, presents the fact that a new covenant will be given the church, differing from the old Mosaic covenant or law.

4. The capital of the kingdom is Jerusalem. The election of Jerusalem was made when David was chosen king. "I HAVE CHOSEN JERUSALEM, THAT MY NAME MIGHT BE THERE." 2 Chron. 6: 6. "The Lord hath chosen Zion, he hath desired it for his habitation. This is my rest for ever, here will I dwell, for I have desired it." Ps. 132: 13, 14, "The time to favor Zion, yea the set time is come, for thy servants take pleasure in her stones, and favor the dust thereof." "When the Lord shall build up Zion, he shall appear in his glory." Ps. 102. Also, Isa. 24: 23, "Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in MOUNT ZION, and in JERUSALEM, and before his ancients GLORIOUSLY." "Nor by Jerusalem, for it is the city of the great king," said the Saviour.

Again, Matthew, 23d chapter, addressing Jerusalem as distinguished from her children, the inhabitants, he says, "Ye shall not see me henceforth, until ye shall say, blessed is he that cometh in the name of the Lord." Then he will return to Jerusalem, and find a race of children who shall say, "BLESSED;" not the children of the

old "Jerusalem, which is in bondage, with her children;" but the children of the "Jerusalem which is above and is free;" the children of promise—the glorified saints. Ezekiel, 37th chapter, where under the symbol of the valley of dry bones, the resurrection of the just is predicted, God promises to set his sanctuary among them forever more. "My tabernacle also shall be with them; yea, I will be their God, and they shall be my people." John, in vision, witnessed the fulfilment of the scene, when he said, "BEHOLD THE TABERNACLE OF GOD IS WITH MEN, AND HE WILL DWELL WITH THEM, and they shall be his people, and GOD HIMSELF shall be with them, and be their God." This TABERNACLE is the NEW JERUSALEM. There Jesus Christ will dwell in the midst of them forevermore. There "THE LORD OF HOSTS will reign in Mount Zion and in Jerusalem, and before his ancients gloriously." Then Jerusalem shall enlarge the place of her tent, and stretch forth the curtains of her habitation. She shall break forth on every side, as foretold in Isaiah, 54th chapter. The city, according to Rev. 21st chapter, will be 12,000 furlongs, i. e. 1500 miles square.

PART IV.

IV. THE TIMES AND SEASONS CONSIDERED.

"It is not for you to know the times and seasons, which the Father hath put in his own power." Thus said the Saviour, when about to leave the disciples and ascend into heaven. It is a clear intimation that there were appointed times for the event, but they were then future, and not to be understood by the apostles. Those times are referred to by the Saviour, Luke 21: 25, "Jerusalem shall be trodden down of the Gentiles, until THE TIMES OF THE GENTILES BE FULFILLED." Until then it cannot become the capitol or kingdom of Israel. Until then, also, the people of God are to be carried captive into all nations. The Psalmist also speaks of the times, in Ps. 102: 13, "The time to favor her, (Zion) yea, the set time, is come." "This shall be written for the generation to come." "When the Lord shall build up Zion he shall appear in his glory."

The first times appointed for the Gentiles to REIGN OVER THE CHURCH for her sins, and in BREAKING OF THE PRIDE OF HER POWER, is Levit. 26: 18. "I will punish you seven times more for your sins." This punishment is four times repeated in the same chapter. First, They were to be afflicted in various ways, for their disobedience, as they were under the judges and early kings. If ye will not for all this be reformed, "I will punish you seven times more for your sins." "I will break the pride of your power." The first CAPTIVITY of the house of Judah in Babylon, was in the reign of Manasseh, king of Judah, by the king of Assyria, B. C. 677. 2 Chron. 33. He repented, was reprieved and restored as a tributary to the Assyrians. But still, the Lord continues, if ye will not for all this be reformed by me, "I will bring seven times more plagues on you." They were sent again into bondage or bereaved of children in the Babylonish captivity in the third year of Jehorakim king of Judah, 2 Chron. 36. Jehorakim was reprieved and restored to his throne, but the people did not reform, and the denunciation of seven times punishment was still on them, Lev. 26: 24. And accordingly in the 11th year of Zedekiah, the kingdom of Judah was finally subverted. 2 Chron. 36.

The people again repented in the days of Cyrus, and were reprieved, as in Ezra 1. They continued to have a

national existence until the time of Christ; when they rejected Christ, and he fulfilled the threatened judgment of Lev. 26: 28, "I will walk contrary to you in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high palaces, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation, and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you, and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest, because it did not rest in your sabbaths, when ye dwelt upon it."

This great judgment came in the desolation of Jerusalem by the Romans, A. D. 70. It was then declared by the Saviour "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Not that the seven times should begin there, but the old execution issued in the days of Manasseh should be enforced from that time until the full term of punishment was filled up. They had, (to use a figure,) been bailed out three times on their penitence, but the fourth time they were put in bondage, and there could be no more reprieve or bail until the full term expired. That the latter punishments were inflicted on the ground of the first execution, issued in the days of Manasseh, is clear from Jeremiah 15: 4.—"And I will cause them to be removed into all the kingdoms of the earth, because of that which Manasseh the son of Hezekiah king of Judah, that which he did in Jerusalem." This let it be remembered was threatened 66 years after the captivity of Manasseh, and about the time of the captivity of Jehoakim king of Judah. Yet the punishment was threatened to be inflicted on old execution. So Christ declared in denouncing the final doom of Jerusalem, Luke 21—"These be the days of vengeance when all things which are written shall be fulfilled. From that time Jerusalem was to be "trodden down of the Gentiles until the times of the Gentiles be fulfilled."

This punishment was to be inflicted by the four great monarchies of the earth, as represented in Daniel's four beasts. Jer. 15: 3, "I will appoint over you four kinds." In the margin it reads "FAMILIES," four families. The family of Babylon, Medo-Persia, Greece, and Rome.

Half this period of punishment is to be inflicted by the kingly power, the dragon, half of it by the papal power, the beast. Rev. 12 and 13. A time, times and half, the woman fled before the dragon. That period is reduced to days, 1260 days. The next chapter gives the history of the beast, popery, who made war on the saints for 42 months. The kingly power began to oppress the church and bring it into bondage in Babylon, B. C. 677, in the captivity of Manasseh. They prevailed for 1215 years, up to A. D. 538, when the saints were put under the pope; and the 42 months ended in 1798. Then 45 years ended for the church under the secular governments.

The time, times and a half, being reduced to days by John, Rev. 12: 14 and 6, 1260 days, twice that will be seven times, or 2520 days. Subtract B. C. 677, from 2520, the whole period, leaves A. D. 1843.

The objection to the understanding of a time of 360 days to be 360 years, is, that in that case Nebuchadnezzar was made to eat grass like oxen for 2520 years. This objection would lay against us if we always used a day for a year; but we do not. We always understand time literally, if the subject will admit of it. If it will not admit of its being understood literally, without contradicting matter of fact or scripture, we are obliged to understand it symbolically.

In the case of Nebuchadnezzar, there is nothing in the nature of the event which renders it necessary to understand anything but literal time; seven times, or 2520 days. But in the case of the "seven times" punishment of the church, it began in the days of Manasseh, B. C. 677, but is not yet accomplished. Hence we must either deny matter of fact, or it is symbolical time. What does a day symbolize? I answer a year. Thus God explains it, Ezek. 4th chap., "I have given thee each day for a year." It may be said that this was only in a single instance that God gave the rule, and in reference to a particular and specified event, and so, cannot form a general rule. To this it is answered, that such a rule is given; other symbolical periods are given, also, but no other rule for understanding them. Hence, we are bound to follow the rule we have, until we find another. And following it in all the periods which have transpired, we have an exact fulfilment. This was the case of "the time, times, and dividing of a time" of Daniel, 7: 25, and Rev. 13: 6, the 42 months when the dragon gave the beast his power, his seat, and great authority, and was to continue 42 months, and then he was to be led into captivity. The Greek Emperor conquered Rome from the Ostrogoths in

538 and gave it to the pope; in 1798, just 1260 years from that point, the French took Rome, abolished the papal government, erected Rome into a republic, and carried the pope into captivity to France.

The 1260 days were years in this instance; and the rule must be considered as general.

Again, it should be observed, that a time is not a year. A year is a revolution of the earth round the sun, and has been the same in all ages. The Jewish year was a solar year; 19 of their years being equal to 19 of our solar years, they reckoning their time by moons—12 moons of a little more than 29½ days a moon—355 days a year. Two years of 355 days or 12 moons, the third of 383 days or 13 moons. Once in 19 years, 1 year of 12 and two of 13 moons, making 19 solar years.

A time is God's arbitrary measuring rod, and is defined to consist of 360 days.

I have long hesitated on the "seven times," whether they are to be understood as a prophetic period; but after years of investigation and earnest effort, I am constrained at length to acknowledge it as such, and have accordingly given it in this place. But still I look on the following argument on Dan. 8: 14, as the strong bulwark of the cause.

THE TWO THOUSAND THREE HUNDRED DAYS.

Daniel's vision, as recorded in the 8th chapter of his prophecy, relates to the time of the treading down of the sanctuary, Jerusalem, and especially Mount Zion, the capital of the kingdom of Israel; and the host, the church, on account of God's indignation. 1. The vision consisted of "a ram having two horns," verse 4;—"the ram having two horns are the kings of Media and Persia," said Gabriel, in verse 20. 2. The next emblem was "a rough goat," with a great "horn between his eyes." That "was broken and four stood up for it, and out of one of them came forth a little horn," &c. Verse 21 says, "The rough goat is the king of Grecia; the great horn between his eyes the first king." That being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

Then Daniel heard the question, verse 15, "How long the vision," "to give both the sanctuary and host to be trodden under foot?" "Two thousand three hundred days. Then shall the sanctuary be justified." So the margin reads.

The powers mentioned in verse 13, to tread down the sanctuary and host were, "the daily (or continual) and transgression of desolation." The one is what Paul calls "the mystery of iniquity;" the other "that wicked, that man of sin." The one hindered till he should be taken out of the way, then that wicked was to be revealed. The first was paganism, the second, popery. The one gave way to the other. But both were abominations, and crushed the Church of God.

Daniel wished to know the import of his vision, and sought for the meaning; and Gabriel was sent to make him understand the vision. He began the execution of his commission by saying, "Understand, O son of man, for at 'the time of the end' shall be the vision." That is, the vision is to be understood "at the time of the end." "But," he continued, "I will make thee know what shall be in the LAST END OF THE INDIGNATION; for at the time appointed, (2300 days,) the end shall be." The "indignation" is the cause of Jerusalem's desolation; and it will continue desolate until the "indignation" ceases, or "her iniquity is pardoned." Isa. 10: 5, "O Assyrian, the rod of mine anger; 'the staff' in 'their' hand 'is mine' indignation." "And it shall come to pass when the Lord shall have accomplished his 'whole' work on 'Mount Zion' and 'Jerusalem,' I will punish the fruit of the proud heart of the king of Assyria, and the glory of his high looks." "For yet a very little while and I will cause the 'indignation' to cease, and mine anger in their destruction." This passage shows that the "indignation" is the cause of the desolation of Jerusalem and Mount Zion. The 2300 days reach to the LAST END OF THE INDIGNATION; that is, until the people of God are delivered from their dispersion, and the wicked city is pardoned. The vision begins with the ram with two horns; Media and Persia. The "indignation" has not yet ceased; for the people are yet scattered and Jerusalem is yet desolated and trodden down of the Gentiles. Then the days cannot mean literal days, but symbolical. To say they were fulfilled literally, in Antiochus Epiphanes, is to throw away a great part of the vision—the whole of the ram and goat. And then they must show that the "last end" of the "indignation" came then; which they cannot, for it yet continues.—Then the days must be symbolical and mean years.—That the sanctuary signifies Jerusalem and Mount Zion, see Exodus 15: 17. Ps. 78: 54, 67—69, &c.

The date of the 3200 years is the next thing in order. It begins with Media and Persia, when both horns were high and one was higher than the other, and the last that came up was the highest. It was also when no beast or government could stand before the ram. This was not in the days of Xerxes the Great, for although he invaded Greece with an army of 5,000,000, he fled from the

campaign almost alone and desolate. There was then a beast that did successfully meet him. But Artaxerxes, his son, was a powerful monarch, and continued his triumphs to the 25th year of his reign, when his good fortune seemed to forsake him, and the monarchy to decline. Then somewhere within his reign the vision begins.—But at what point, the chapter does not say. That Daniel was no more than an amanuensis, and wrote without understanding the import of the instruction, is clear from the concluding remark of Daniel, and Gabriel's closing instruction. Gabriel said, "The vision of the evening and morning which was told is true, (2300 'evening-morning,') wherefore shut thou up the vision, for it shall be for many days. And I Daniel fainted and was sick certain days, and afterward I rose up and did the king's business; and I was 'astonished at the vision,' but none understood it."

From this confession of Daniel, we learn that he and all else were in the dark on the subject of its import.—Daniel, of course, was left to make up his judgment on the time of the justification of the sanctuary, from other data. This he did, for in the first year of Darius, as he informs in the 9th chapter, he learned by books the number of the years whereof the word of the Lord came to Jeremiah, the prophet, that he would accomplish 70 years in the desolations of Jerusalem. That 70 years, beginning in the first year of Nebuchadnezzar, ended with the death of Belshazzar. Daniel had been a captive during that period. In the first year of Darius, the Medes, he concluded that the 70 years being ended, the time for the deliverance of the city and people had arrived. Accordingly he began to pray and confess his sins and the sins of his people, on account of which they were desolate, according to what was written in the law of Moses. He prayed that God would then turn away his wrath from his city and people, and cause his face to shine on his SANCTUARY, which was desolate. The great theme which occupied Daniel's mind in this prayer, was the desolation of the sanctuary and host, or people, and their forgiveness. Reader, look at the prayer, and say what it was, if not that. But he mistook the time of justification, and Gabriel was sent again to stop him in the midst of his prayer, and give him understanding on the subject of his prayer. "He informed me and talked with me," &c. "Understand the matter and consider the vision. Seventy weeks are determined," literally "cut off." None dispute this reasoning.

But from what are "seventy sevens," or weeks, "cut off." For clearly we cannot "cut off" a period from nothing, nor yet "cut off" a period without a remnant. What then is the period from which they are cut? The answer must be, some period relating to the subject of Daniel's prayer and Gabriel's conversation. That subject was the "forgiveness of the sanctuary and host, city and people. Gabriel directed him to understand the matter in hand, and to do it effectually, to consider the vision. What vision? The vision, to be sure, which gives the length of time to the cleansing of the sanctuary. Now, Daniel, seventy weeks are cut from the vision, for thy city and thy people, "sanctuary and host," to finish the transgression, and make an end of sins; or, to fill up the rebellion of the Jews and Jerusalem, that their national doom might be sealed. This they did when Christ was rejected. Then he proceeds to divide the seventy weeks. "From the commandment to restore and build Jerusalem to Messiah the Prince, there will be seven weeks and 62 weeks. And the street shall be built again, and the wall, even in troublous times." That is, although there would be a rebuilding of the street and wall of Jerusalem before Messiah came and the iniquity filled up, yet it would not be the end of the indignation: but it should be built even in troublous times, while the people were yet in bondage to the Persians. So Nehemiah, 9th chapter, declares they were when it was built—They were still servants in the land God gave to their fathers, and they were so because of their sins, the sins of their fathers, kings, princes, priests, prophets, &c. The sin was not pardoned then. "After three-score and two weeks Messiah shall be 'cut off,' but not for himself; and the people of the prince that shall come." After the sin of the people and city is full, "shall destroy the city," the lower city, "and the sanctuary," the city of David, Mount Zion itself. "And the end thereof shall be with a flood, and unto the end of the war desolations are determined." Or, in the margin, unto the end of the war it shall "be cut off by desolations." The war is the one begun by the Assyrians, renewed by the Babylonians, carried on by the Medo-Persians, and Grecians, until finally the Romans came up and destroyed the city, and carried the people into captivity. It is to be cut off by DESOLATIONS to the end of the war. Christ expressed the same thing by saying, "there shall not be left one stone on another," &c., and "Jerusalem shall be trodden down"—"till the times of the Gentiles be fulfilled."

"He shall confirm the covenant with mercy for one week, and in the midst of the week (or half part) he shall cause the sacrifice and oblation to cease, and for the overspreading of abomination he shall make it desolate, even to the consummation; and that determined, shall be passed upon the desolate," or DESOLATOR.

The desolator was Rome. The desolation to be poured on it is to be broken to pieces. Dan. 8. It is to be destroyed and given to the burning flame. Dan. 7. It is to be broken without hand Dan. 8.

Could Gabriel more distinctly go over the events of the desolation of the sanctuary, and show how long it was to be desolate? I cannot conceive how he could. This being settled, that the 9th chapter relates to the self-same subject with the 8th, only is more definite, and the seventy weeks being "cut off"—they must be "cut off" from the full period of the sanctuary's desolation, which is 2300 days, at the end of which the "last end" of the indignation comes, and the sanctuary will be *restored*. Will it be said, the vision from which the seventy weeks are "cut off" is "the seventy-weeks vision?" It is replied, there is no seventy-weeks vision; but an open communication made to Daniel. Besides, if it were a vision, seventy weeks could not be cut off from seventy weeks—it would be a whole, without cutting. But it can be cut from the events of the 9th chapter, says one. Indeed! Can time be cut from matter? Must not time be cut from time, and matter from matter? Cut seventy weeks from 2300 days. $7 + 70 = 490$. $2300 - 490 = 1810$.

But were those weeks fulfilled as predicted? They were. The command to restore and build Jerusalem was given by Artaxerxes, king of Persia. Seven weeks and sixty-two weeks to Messiah. He came and declared it fulfilled, when he entered his ministry. Mark 1: 14, 15, when he was about 30 years of age. Luke 3d.

If Christ was correct in declaring the "time is fulfilled," when he entered his ministry, then one week more makes up the 70 weeks.

The remaining question, then, to be settled is, did Christ continue his ministry for one week of years? Let us appeal to the chronology in the margin of our reference bibles. In the margin opposite the 2d chapter of Matthew, where Christ's birth is recorded, we have the following chronological note: "4th year before the account commonly called Anno Domini." Turn we now to Matt. 28th chapter, and in the margin we have A. D. 33. Now put A. D. 33 to B. C. 4, and we have 37, as the age of Christ at his death. This fact is demonstrated by astronomical calculation. Then such as was the last week of the 70, such were all of them—weeks of years—490 years. Then such as were those cut off, such must be the nature of the remainder, and the 1810 after Christ's death are years. A. D. 33 Christ's death, 1810 added to it 1843. Then the times and seasons for the restoration of the kingdom to Israel expires in A. D. 1843. And I believe Christ will then come.

"It is not for you to know the times and seasons which the Father hath put in his own power." So said the Saviour; and he said it because it was true. It was not for those disciples to know. But he did not mean to contradict himself where he had said to his disciples who should live to see the signs of his coming, "THEN KNOW that he is near, even at the door." But had he meant that it would never be known, he would have contradicted both himself and Daniel, who declares that at the time of the end, "the wise shall understand." And Paul to the Church, "Ye, brethren, are not in darkness, that that day should come on you as a thief." Christ, then, cannot come till his humble watch-people know it. Reader, prepare and watch. Amen.

Faith in Scotland.

A young lady, lately from that country, states that in one small town in Scotland the people generally are in the church every day in the week, preparing for the coming of the Lord in 1843. They distribute what they have among them, and do not dream of a failure.

On this subject the American Millenarian, some time since remarked:

"THE ENGLISH CHURCHES AWAKING.—Christians in the Establishment, and in the various dissenting churches in England, Scotland, and Ireland, are now aroused beyond any former example. The American churches, not aware of this glorious fact, are slumbering on, enchanted by the siren song of the nineteenth century, that the world is to be converted through the present system of instrumentalities. Well, the symbolical virgins have but a few moments longer to "slumber and sleep." The "midnight cry" has come forth, across the mighty waters, and will soon penetrate the ears of those whose "lamps have gone out." With vast multitudes it will be too late for the marriage preparation of the Lamb."

SECOND ADVENT BOOK DEPOSITORY IN NEW YORK.

The subscriber has opened a room at the Brick Church Chapel, No. 36 Park Row, up stairs, where he will keep constantly on hand a full supply of all the Second Advent publications, wholesale and retail; where he is also publishing the "Signs of the Times,"—weekly—(located in Boston,) and "The Midnight Cry,"—daily. Those from the country who may wish to procure publications on this subject, will find a great variety and a full supply at all times at this office. J. V. HIMES.

THE MIDNIGHT CRY.

WEDNESDAY, NOVEMBER 30, 1842.

EVENING LECTURES,

Will be continued, at the corner of Catharine and Madison Streets, through the week.

No Room is left us for editorial comments on Rev. Mr. Cookson's lecture this morning. The main argument,—or rather assertion,—in that lecture, was, that the days in prophecy do not represent years. This is fairly met in brother Litch's interesting lecture which we conclude to-day.

THE JEWS.—The public mind is imbued with the notion, that the unbelieving descendants of Abraham according to the flesh,—who, if they were Abraham's seed, would do the works of Abraham, as Christ told them, but who, not being in Christ, are NOT the true seed and "heirs according to the promise,"—are yet to be restored to Palestine,—called their own land,—but which is not theirs, for it belongs to Christ. The falsity of this notion is ably shown in the lecture we conclude to-day. It will be published in pamphlet form for wide circulation. It is a timely work. Scatter it abroad.

Soul-cheering News from New-Haven.

An intelligent gentleman from New Haven has just called on us, who is himself a living fruit of the meetings there. When he first attended, in the early part of the week, he was not only opposed to our views of Christ's coming, but in a state of impenitence. After hearing once or twice, he prayed that if the doctrine were true, he might receive it as truth. On Saturday evening he found sweet relief by submitting to the Saviour, and his opposition to our views was then all gone. All his household, but one, have also found peace in believing. He says the meeting on the Sabbath, at brother Law's church, was very interesting, and the altar was crowded with persons seeking salvation. At the Primitive Methodist Church the interest is still greater. The pastor, brother Rane, has fully embraced our views. All parts of the city are more or less affected. Let us praise the Lord, and take courage.

May the near approach of Christ's Coming be known?

In the epistle to the Hebrews we are told, of Christ, that "unto them that LOOK for Him, shall he APPEAR the SECOND TIME, without sin, unto salvation." A few verses farther on the apostle gives this earnest exhortation, "Let us hold fast the profession of our faith, without wavering. . . not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more AS YE SEE THE DAY APPROACHING."

As no prophecy of the Scripture is of *private* interpretation, so, we believe, the New Testament is to be understood in a sense at least as broad as the language seems to imply, and is not to be narrowed down to agree with man's little theories. Some learned men apply this to the destruction of Jerusalem, but when the Christians saw that day approaching, they were to forsake their accustomed assemblies, and flee to the mountains. We shall therefore apply it to the "day of Christ," when "he shall descend from heaven with the trump of God, and the dead in Christ shall rise first"—on which topic Paul speaks so freely to the Thessalonians.

Now, we enquire, how can a day be seen approaching, unless its time may in some way be judged of beforehand, either by prediction, or by signs of its coming?

Christ told his disciples that certain signs of "His coming" would be seen, and adds: "Then KNOW that it is near, EVEN AT THE DOORS." Do you still say you cannot tell what it is, the coming of which is here referred to? Turn then to the parallel passage in Luke, and read: "Then know that the KINGDOM OF GOD is nigh at hand." There are two great theories respecting the "kingdom of God." One is that it was set up when Christ first came on earth; and the other accords

with Paul's declaration, that "Christ shall JUDGE THE QUICK AND THE DEAD, at his appearing and his kingdom." This assurance that the kingdom of God would be nigh at hand, at some future time, we think plainly contradicts the theory that the kingdom was set up at Christ's first coming. Have we not scripture warrant, then, for saying that the day of Christ's second coming to judge the world may be seen approaching? Let us therefore endeavor to "discern the signs of the times," that we may be among those to whom the apostle says, "Ye are not in darkness, brethren, that the day should overtake you as a thief."

Watchman! what of the night?

This is a common question made by the traveller when he meets a watchman, and he expects a definite answer. And why, because it is a part of the watchman's duty to know the hour; and should he meet with a dozen, or more, he would expect they all would agree in time, especially if they had one common standard, accessible equally to all.

The enquiry has gone out through the world, "What is the hour?" and the answer by a few has been that the morning dawns; but the greater part are saying, "Not so." Some have not looked at the hour, and others tell the benighted wanderer he "cannot ascertain it for him—that when the morning breaks he will know it."

Are these watchmen all the Lord's sentinels, and faithfully doing their Master's work. Has he set them upon his watchtowers, and confounded their language, so that they can neither understand each other, nor others understand them? Has he told one it is midnight, another it is cock-crowing, and a third it is morning?—Whence these contradictions?

The Spirit of God is one, and can it teach such contradictions? Can it teach one ambassador to declare that the earth is ready for the sickle, and another, that the grain is now only putting forth? It cannot be so, and while such is the state of things, many a sinner and anxious traveller may lose his way, and be lost forever. Now what is the alternative? The watchmen must be passed, and left to decide their labored controversies by their far-fetched, opposing theologies, as best they can, while the unlettered shepherd must follow his star, which certainly will lead him to the place where he will find his Saviour.

Christ did tell the disciples that His Spirit should lead them into all truth, and when led by that, they would not need the teachings of man—and though the true ambassador of God is to be honored for his works' sake, yet the "dumb dog that will not bark," or the snarling one, that barks only because his bone is in danger, must both be left unheeded, to reap each his own reward, when the Master shall come to reckon with them.

The time is short—and though 1843 should not close the drama, yet be assured it will soon be said, "Let him that is filthy be filthy still." Then it will be unavailing to plead the learned teaching we may have had—the high or the low church, to which we are attached—but have we been faithful stewards in our Lord's heritage? Has the poor disciple had as high a seat at our table, and been as welcome a guest as the one of costly equipage? "Be not deceived, God is not mocked," and people and priest will reap what they have sowed.

The responsibility of the watchmen is truly an awful one; peculiarly so at the present day. If they now cry peace, it would seem that the last trump alone can awaken them. If they are not now awake to the signs of the times, they are sleeping on a dreadful volcano, which must and will soon burst upon them, and what will they "do in the end thereof?" What will they—what can they say when the flock which they have lulled to sleep shall be gathered before them; without a shelter, and the gathering storm about to burst upon their defenceless heads?

Then shall the scoffer, the hypocrite and hireling lie down together under the scalding drops of that God, who said, "Cursed is he that doeth the work of the Lord deceitfully."

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THE GLORY OF GOD IN THE EARTH.

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

(6.) False prophets. Within the last hundred and fifty years many have arisen, and taught, professedly from the Bible, that Christ shall not come under, at least, a thousand years, or perhaps 360,000; declaring that there shall be such a period of unexampled prosperity in the earth before our Lord's appearing; a thing of which neither Christ, nor one of the writers of the New Testament, ever gave the least intimation. It is declared that many shall be deceived. This is strikingly fulfilled.—This false prediction is founded upon prophecies of the Old Testament, which are to be fulfilled in the new earth after Christ has come.—The sixtieth chapter of Isaiah is one of these Scriptures, to be fulfilled, as we learn from the 21st verse, in a land which all the righteous shall inherit forever; of course not in this land, which is reserved unto fire, and therefore not till after Christ's coming. But this prophecy of a temporal millennium has “deceived many,” who love the Lord Jesus, to put off his coming; and other multitudes who know not Christ, are deceived in the same way, with the cry of “peace and safety, while sudden destruction is about to come upon them as travail upon a woman with child, and they shall not escape.” This false prediction of a temporal millennium previous to Christ's coming, is a fatal delusion, and will prove eternally so by many souls; because it will lead them to defer preparation for the Lord's coming until it shall be eternally too late. Not that the dear brethren who hold to it are willfully uttering falsehood, but that they are deceiving themselves, and deceiving others, while they should be faithfully sounding the alarm, and warning the world to prepare for the coming of the great and notable day of the Lord. False prophets have arisen, and many have indeed been deceived. This sign therefore is fulfilled.

(7.) Iniquity shall abound, and love wax cold. This is emphatically true, of vast multitudes of professed Christians, at this moment. Iniquity is love of this present world. “Demas hath forsaken us, having loved this present world.” “If any man love the world, the love of the Father is not in him.” When the gospel was first preached, we read that “as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold and laid them down at the apostles' feet; and distribution was made unto every man according as he had need.” Thus obedience was rendered to the injunctions of Christ. “Sell that ye have and give alms; provide for yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.” “Lay not up for yourselves treasures on earth,” &c.

But what has been the course of multitudes of professed Christians for the last fifty years? Much indeed has been done, by way of missionary effort, to spread the gospel, and bring to pass that temporal millennium for which we have been looking; but instead of selling houses and lands for such an object, Christians have been laboring to add house to house and field to field, and by all manner of speculations to increase their worldly substance, and get to themselves a treasure on earth. I know the pretence has been, to make money for doing good; that is, ten dollars to the contribution-box; and ten thousand to purposes of personal aggrandizement—so as to be able to dwell in a fine house, and drive a splendid equipage, and

wear purple and fine linen every day; and thus, by a respectable appearance among men, to give respectability to the religion of the meek and lowly Jesus. All this time the love of this present world has been increasing in the hearts of Christians, and in equal proportion their love to Christ has been waxing cold; because the love of this present world, and the love of Christ are perfect incompatibilities. Hence, love to Christ has waxed so cold, through love of this world, that when we now tell professing Christians that their Saviour, “who gave himself for their sins, that he might deliver them from this present evil world, according to the will of God and our Father,” is coming soon to complete that deliverance, and give his people to inherit forever that new earth wherein dwelleth righteousness; multitudes who profess to love Christ above all, are by no means willing to see him. They love this present evil world so well, that it is pleasure to them to believe that Christ will not come under a thousand years; and some think that there is great glory in the thought, that his coming may be delayed 360,000 years. So that, instead of needing now the inspired injunction, “Be patient, brethren, for the coming of the Lord draweth nigh,” many professed friends of Christ seem greatly to want patience to endure being told, that their glorious Lord and Master is now to appear. Has the grace of patience so greatly increased since the days of the apostles, that Christians now can so well endure to have their Lord's appearing delayed for thousands of years? No—no. Such Christians love this present world, and therefore they wish it to remain. Their love of Christ has waxed cold, and they wish him not to come; they do not love his appearing. This sign is fulfilled.

“But he that endureth unto the end, the same shall be saved.” He whose love to Christ and his glorious and everlasting kingdom shall hold out, through all this earthliness, so that he trample this world beneath his feet, and love and look out for the coming of his Lord, “and seek a better country, even an heavenly,” “the same shall be saved.”

I am fully convinced that the doctrine of a temporal millennium, by putting off the expectation of Christ's speedy coming, from the minds of his people, has accomplished a vast amount of evil, in causing iniquity, that is, the love of this world, to increase, and love to Christ and his glorious kingdom to wax cold. Tell Christians that this world is accursed of God, and reserved unto fire against the day of judgment and perdition of ungodly men, and that Christ's glorious kingdom, which is to stand forever, can be found only in the new earth which John saw in vision, after that the first heaven and first earth had passed away—and that there only the tabernacle of God is to be with men, and he is to “dwell with them and be their God, and there wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, nor pain;” tell them that the time is near, when Christ will come, and this world be no more, and you will strike at the root of their worldliness, and make them feel the importance of being prepared to meet their Lord. I do not say that all whose hearts are fixed on a temporal millennium have that expectation because of their want of love to Christ. I do believe that this is true of vast multitudes; while some who love Christ truly are deceived, expecting the glory of the Lord in a temporal millennium in this accursed world, which must pass away; instead of Christ's immortal glory in that new earth which is to remain. See Isaiah lxvi. 22.

(8.) “The gospel shall be preached in all the

world, for a witness unto all nations, and then shall the end come;”—the end of the world, of which the disciples inquired. Some maintain that this preaching of the gospel in all the world for a witness to all nations, proves that the world is to be converted: but this is impossible, for the children of the wicked one are to remain here till the harvest at the end of the world. Has the gospel been preached in all the world since Christ uttered this prediction? The gospel was preached in Asia in the first century, in Africa in the fourth century; it has gone over Europe, over this continent, to the shores of the Pacific. Multitudes beyond the Rocky Mountains have been converted. The isles of the Pacific have received God's law. Thousands have there embraced the gospel.—Since about the commencement of the nineteenth century, the Bible has been translated into about a hundred and sixty different languages, and missionaries are at this moment in nearly, if not quite, every nation under heaven. And now, since the children of the wicked one are to remain till the end of the world, and Christ at his coming is to find the world as before the flood, and in the days of Sodom, I see not what more we have to expect. I cannot resist the conviction that even this sign is fulfilled.

Our Saviour, having given his disciples the foregoing signs of his coming and of the end of the world, then directs them what to do at the time when Jerusalem shall be destroyed.

4. “When ye shall see the abomination of desolation spoken of by Daniel,” or, as it is by Luke, “when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh;” therefore flee unto the mountains.

Those who oppose the truth that the coming of Christ is near, tell us that the abomination of desolation spoken of by Daniel was Antiochus Epiphanes, and that the prophetic periods in Daniel had their fulfilment in him, and of course can have no reference to the present time. But Antiochus died about 170 years before Christ was born, while this was a power to compass Jerusalem with armies at a period still future, when Christ spake the words we are considering. Of course it could not refer to a power which had ceased to be two hundred years before. It is therefore certain that the 2300 days in the eighth of Daniel, unto which this abomination was to continue, since they referred to this abomination, could not have been fulfilled in Antiochus. Since, therefore, they refer to the Romans, they must have denoted years, instead of literal days, as many claim; and since the time appointed reaches to the end of indignation when the sanctuary shall be cleansed, the 2300 days must measure the time of pagan and papal Rome, at the end of which the Ancient of Days shall come, with his fiery flame, and his wheels of burning fire, and the body of the beast shall be slain and given to the burning flame. Thus shall the sanctuary be cleansed.

(To be Concluded.)

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