

REVIEW OF A DISCOURSE, DELIVERED IN THE NORTH CHURCH, NEW  
BURYPORT, ON THE LAST EVENING OF THE YEAR 1811, BY L. F.  
DIMMICK, PASTOR OF THE CHURCH.

p. 1, Para. 1, [ADVCONF].

BY WILLIAM MILLER, LOW HAMPTON, NEW YORK.

p. 1, Para. 2, [ADVCONF].

JOSHUA V. HIMES, Publisher, 1842.

p. 1, Para. 3, [ADVCONF].

AN ADDRESS TO THE SECOND ADVENT CONFERENCE, HELD AT  
PORTLAND, ME., October 12, 1841.

p. 1, Para. 4, [ADVCONF].

DEAR BRETHERN:- Your frequent gathering together for the purpose of conversing on one of the most thrilling and interesting subjects that was ever presented to the mind of man, will, if persevered in, produce those happy results which, in the eternal state of the righteous, will redound to the glory of God, and the happiness of our fellow-beings. If ever there was a time in our world when we have called *the proud happy*, [\*] it is now. Need I refer you to our proud ministers and popular churches? Any man of discernment can see, and must acknowledge, that pride, popularity, and worldly opinion, control, sway, and govern the majority of our priests, and are the law and precept for our most popular sects, churches, and societies. "Yea, they that work wickedness are SET UP". \*\* This is certainly the effect, more or less, of all our Protestant sects at this time. If any man is so venturesome as to attack any of our traditional theories, though ever so false, he is sure to raise up a hue and cry among the clergy, and find upon his track the whole host of pretended religious editors, dealing out their bombast, misstatements, and foolish lies, to worry and perplex, if possible, the fearless advocate for the truth. And those public teachers and churches who most conform to the opinions and fashions of the world are "set up;" their names are lauded through the land, and titles of honor are heaped upon them. p. 2, Para. 1, [ADVCONF].

[[\*] Mal. iii. 15.] p. 2, Para. 2, [ADVCONF].

We can hardly meet a servant of the cross of Christ who has not the title of Rev., D.D., A.M., President, Vice

President, or Director, and sometimes a combination of all these titles. Many of them are merely honorary distinctions, which are of no manner of use in the kingdom of God, and of no utility to the cause of Christ. This, in my humble opinion, is seeking honor of men, and therefore we may well ask how such persons can be servants of Christ. I therefore, my brethren, plead for the cause of my dear Master, that in your meetings no custom of this kind should be adopted. Let us beware of breaking one of the least of the commandments of God, or conforming to these pernicious and foolish practices of the world, which will perish with the using, and drown men in perdition. I do most earnestly beseech you, my brethren, to admit of no motive in our conferences, that should lead unholy or worldly men to join us, either for honor or worldly gain. True, a proud and bigoted priesthood may jeer us, the world may hate and despise us; *"yea, they that tempt God are even delivered."* Yet if we believe as we profess, it will be but a moment of pain, and eternal glory will be our reward. p. 2, Para. 3, [ADVCONF].

"Then they that feared the Lord spake often one to another." When did they speak often one to another? I answer, when the *"proud"* are called *"happy,"* when the *"wicked"* are *"set up,"* and those who *"tempt God are delivered."* And now is the time. If ever there was a time when this scripture could have a literal fulfilment, it is now. And now is the time, too, for the humble children of God to speak often one to another; but let our conversation be such as becometh saints, let it be chaste and pure as the word of truth, so that a holy God may with propriety fulfil to you in his good pleasure the remainder of the text: "And the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord and thought upon his name;" yea, may it be fulfilled to you in your conferences on the glorious subject of his return to earth, when he shall make up his jewels, and when he shall come to be glorified in his saints. p. 3, Para. 1, [ADVCONF].

In addressing you at this time, I have selected the subject of the *manner, objects,* and the *revelation of the time* of the coming of Christ. p. 4, Para. 1, [ADVCONF].

I. ON THE MANNER OF CHRIST'S COMING. p. 5, Para. 1, [ADVCONF].

Concerning this part of our subject, I am happy to believe we are perfectly agreed. How can we believe otherwise than in a personal descent? "The Lord himself shall descend," "This same Jesus shall so come in like manner," &c., "Every eye shall see him," "We shall see him as he is." These and the like passages prove clearly the manner of his coming, viz., that it is personal. p. 5, Para. 2, [ADVCONF].

II. OBJECT OF HIS COMING. p. 5, Para. 3, [ADVCONF].

On this part of the subject, we may not be all agreed. I would therefore recommend that we give every friend of the cause the privilege of giving his own opinions and reasons why he believes, with meekness and fear. Let us have fervent charity one for another, and let our object be *light*; while we do nothing for vain glory. What if my brother, through his influence or art, should seem to conquer my arguments, will it make truth any the less true? No; by no means. Then, my brethren, let us have this single object in view, truth. p. 5, Para. 4, [ADVCONF].

Then let us inquire, for what purpose doth Christ descend to our earth the second time? The Bible answers, "To receive his kingdom." See Luke xix. 15; 2 Timothy iv. 1. "Who shall judge the quick and the dead at his appearing and his kingdom." Then he comes to receive his kingdom; and this kingdom is to be an everlasting kingdom, never to be destroyed, nor given to another people. See Dan. vii. 14,27: "And there was given him dominion, and glory, and a kingdom that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." You may inquire what the apostle meant by 1 Cor. xv. 23-28; for if at the coming of Christ he should give up the kingdom to God the Father, and he himself become subject to God, how can it be said that the kingdom given to the Son should stand forever, and "my servant David (meaning Christ) shall be their prince forever?" p. 5, Para. 5, [ADVCONF].

Eze. xxxvii. 25. I answer, there are evidently two kingdoms spoken of in Scripture. One I shall denominate the gospel or mediatorial kingdom, into which flesh and blood

may enter, tares may grow, and foolish virgins slumber and sleep. The other is the kingdom of immortality and glory, into which flesh and blood can never enter, nor mortality ever inherit; he only who is pure can see it, the children of God are the only heirs to it, the tares are gathered and burned before it is set up, and all that work iniquity or offend are excluded from it. The foolish virgin may cry and knock, yet find no admittance. The carnal Jew will have no claim to this kingdom, nor enemies of God can trouble the subjects thereof. It is the kingdom which God gives to his Son after he (his Son) has given up the mediatorial kingdom, and presented his bride to the Father without spot or wrinkle, having put all enemies under his feet, and destroyed the last enemy to his bride, which is death. Therefore, at the time the immortal and glorified kingdom is set up, must be the resurrection of the just, and the glorification of the whole family of heaven; as also the destruction of all the wicked, the enemies of God, of Christ, and the church. Then, "God will be all in all." All the kingdoms of the world are broken to pieces and carried away, so that no place is found for them on earth. p. 6, Para. 1, [ADVCONF].

The kingdom of God will "fill the whole earth," under "the whole heaven," and God will be in all dominion, as in heaven, so in earth. Then too God will have answered all prayers which have been indited by the Holy Spirit or taught by the blessed Savior. "Thy kingdom come, thy will be done, in earth as in heaven." Then, too, God will be "in all." He will be in our King. "Believest thou not that I am in the Father, and the Father in me?" John xiv. 10. He will be "in all" the subjects of his kingdom. "At that day ye shall know that I am in my Father, and ye in me, and I in you;" verse 20. In what day shall we know this? In the day of his second coming. See 18th and 19th verses. We see by these scriptures, that when Christ shall come the second time he will finish the work of salvation, give up the gospel or mediatorial kingdom to his Father, receive the glorified kingdom from his Father, glorify his own people with the same glory he had of his Father, and enter into the rest prepared for him and his, which of course must be eternal, because it is immortal, or, which is as really proved by Scripture, must be an immortal kingdom, because it is eternal. p. 7, Para. 1, [ADVCONF].

How then, may we not inquire, can the view of the *English literalists* of the kingdom of Christ be correct? p. 8,

Para. 1, [ADVCONF].

Can this kingdom fill the whole earth, and the carnal Jew inherit Palestine, and the heathen possess three fourths of the rest of the earth? Can death be swallowed up in victory in this kingdom, and yet a large majority of the subjects live and die in a state of mortality? Can Christ gather out of this kingdom all that offend or work iniquity, and yet the unbelieving Jew and idolatrous heathen be subjects of the same? Can it be called a "harvest," and "end of the world," and not a fourth part of the field harvested, nor an end come to but few inhabitants? Can Christ give up his mediatorial kingdom and finish the work of redemption, cease from his labors, and enter into his rest with his bride, and at the same time continue his mediatorial office, redeem millions ages after he has finished redemption, and labor after he has completed his work, and enter into his kingdom with one half of his bride, while the other moiety is not born of the first Adam? These are questions which I am not able to solve, nor have I ever seen any satisfactory explanation by our brethren of the *English views*, how these things can be. The more I have examined the subject, the more I am convinced there is no soundness in the theory. For if we will examine the Scriptures, we shall find abundance of proof that the things so opposite to this notion of some of our English and American brethren, are all accomplished at the second advent, when the eternal and immortal kingdom is set up, and the glory of God fills the whole earth. p. 8, Para. 2, [ADVCONF].

He comes too to take vengeance on the wicked, who are banished from the presence of the Lord and the glory of his power, when he comes to be glorified in his saints. We are told, Prov. ii. 21,22, "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Also, x. 30: "The righteous shall never be removed: but the wicked shall not inhabit the earth." Psalm xxxvii. 34: "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." Not until the wicked are cut off, which will be when Christ shall come. "Then shall that wicked be revealed, whom the Lord shall consume by the spirit of his mouth, and destroy by the brightness of his coming." He will come "in flaming fire;" 2 Thess. i. 8. And as the flood destroyed the

antediluvians, so will the fire the present heavens and earth, with all the inhabitants who are not sheltered in the ark prepared of God for salvation to his people. Were not all the inhabitants destroyed in the flood, except those saved in the ark? "So shall it be in the coming of the Son of man." p. 9, Para. 1, [ADVCONF].

None can be saved only in Christ. Yet Pharisees and Judaizing teachers have always been trying to climb up some other way -- to save the Jew by his blood relation to Abraham, and the heathen for his ignorance. Yet God says, not of blood, nor because they are the seed of Abraham, but in Christ. "And the times of this ignorance God winked at, but now he commandeth *all men* everywhere (Jew and heathen) to repent." And "except ye repent, ye shall all likewise perish," (Jew and Gentile.) And those who teach any other way for men to be saved, when "Christ shall come the second time without sin unto salvation," than by faith in Christ and repentance towards God, are, according to John x. 1, "thieves and robbers." p. 10, Para. 1, [ADVCONF].

III. THE TIME OF HIS COMING. p. 11, Para. 1, [ADVCONF].

On this part of our subject, many are willing to admit that it is near, yet are not willing to tell how near. A few are of the opinion that the year is defined in Scripture, and those who believe in the time vary only about twenty-three years. The writer of this letter, in common with a large majority of those who believe in the time, in America, has been forced by the Scriptures to fix on the year 1843. As a matter of course, nearly all the calumny of the scoffers has been thrown upon them. p. 11, Para. 2, [ADVCONF].

Those who have fixed on the year 1847 have received less abuse from the clergy, editors, and scoffers than their brethren who believe in the earlier date; while those writers who have fixed the time as late as 1866 have received little or no obloquy, or notice from these babblers and complainers. Why is this so? you may inquire: for each class of these writers try to prove one important point in the theory, that is, *that the time is actually revealed in the Bible*; for this must first be established before either class of these expositors could be credited a moment by a well-balanced mind. And if this objection were all these men had against the "Miller doctrine," they would as soon complain of the believers in 1866, as of Miller and

others who believe in any earlier dates. But this is not the case; it is only used as a subterfuge to parry off the force of the argument of the *time itself*. They know in their consciences that time is revealed, and they are not able to confute it. Therefore, what cannot be put down by fair means, must be by ridicule or persecution: for they are not willing to have it true. The professed ministers of Christ know, if it is true, they are under the most serious, solemn, and awful obligation to preach it, and warn and entreat the people to be ready for the event. But not possessing faith enough to risk their character on the word of God, or courage enough to meet the opposition this doctrine would of necessity raise; they will, as a matter of course, do all they can to keep their people ignorant, and cry out against excitements, even after they have been for years trying to excite their people to support the popular institutions of the day. p. 11, Para. 3, [ADVCONF].

No wonder then, brethren, you meet with so much opposition from this source. Yet we ought to be thankful that there are, even at this time, many of the ministers of Christ who are willing to be called fools for Christ's sake, and have, and are examining this important subject; a great number of whom are satisfied that their former views of a temporal or spiritual millennium was but a tradition of men and have, and are preaching the kingdom of God at hand. Numbers of these are now satisfied that it is at the door, and a few of these believe in the time, 1843. Thus far, then, my dear brethren, we have reason to be thankful to God, and take courage. We ought to do all we can to get our ministers to look at this subject. p. 12, Para. 1, [ADVCONF].

The Editors. This class of men among us are capable of doing much good or much hurt. They are instruments to convey light, or lull the community to sleep, and communicate darkness. With these we have been less fortunate than with the priesthood. p. 13, Para. 1, [ADVCONF].

And the reason is obvious: they are more worldly, if possible, and are catering more for popular applause, and are more depraved by the fashionable and vain taste of public sentiment. Yet the same motives operate upon their minds, as upon the minds of the opposition among the clergy: a *want of faith*, and a *lack of courage*. Therefore the scurrilous paragraphs which abound in many of our

religious publications, which serve to keep the world in ignorance and darkness on this important subject. I believe every newspaper paragraph, that I have seen, which is opposed to the doctrine that we advocate, has been based upon some foolish story, or vile misrepresentation of our views or conduct. And this shows plainly, to every man of sense, the weakness of their side of the question, or their ignorance of the question itself. Yet in this thing we have much reason for gratitude to God; for three years since, but two or three editors could be found in the United States that would publish anything from us, or correct any misrepresentation which they or others had made concerning our views; now, we can number more than a score of friendly or honest editors. Some are with us, heart and hand; others are willing to do us justice. Let us then take courage, brethren. "If God be for us, who can be against us?" p. 13, Para. 2, [ADVCONF].

There is another class of our fellow-men, whom we should do all in our power to enlighten, and to whom we should cry night and day with tears, if possible that we might be instrumental in saving them from ruin -- I mean the unbelieving world. They are enemies to the coming of Christ, from a natural cause. They are enemies to God by wicked works. They love the present evil world, and have no faith in the future. They hate the light, and will not come to it, lest their deeds reprove them. They are strangers to the covenant of promise, and have no inheritance with the household of faith. They know that they are unprepared to meet God; therefore, they are opposed to the second advent. But, brethren, we have reason to rejoice, for many hundreds, if not thousands of these characters, by the preaching of the things of the kingdom, and that kingdom at hand, have been brought to repent and believe, and are now "looking for the glorious appearing of the great God, and our Savior Jesus Christ." If angels in heaven rejoice over one sinner that repenteth, surely we have reason for much joy when thousands have been converted to Christ, and that too by preaching and teaching a doctrine which our enemies ridicule and misrepresent. Go on then, brethren; your cause is the cause of God and the truth. p. 14, Para. 1, [ADVCONF].

Have faith, have courage, have works, and the Lord Jesus will bruise Satan under your feet shortly. I know some, who have received the light, and for a season seemed to run well, and gave evidence that they rejoiced in it, have



fallen away, and given our enemies occasion to exult over us. Let us pray that such may be delivered from the snares and temptations into which they are fallen. And let us desire mercies of the God of all grace, that we may stand fast in the faith, not giving heed to seducing spirits and doctrines of devils. p. 15, Para. 1, [ADVCONF].

But to the time. -- There are some who tell us that God has nowhere revealed the time of Christ's second coming, or of the end of the world; and by their sceptical mode of reasoning destroy the faith of some. We are told by Solomon, "A wise man's heart discerneth both time and judgment: because to every purpose there is time and judgment." Daniel says, "The wise shall understand," that is the time of the end, and the resurrection. Peter tells us that the prophets did prophesy of the grace that should come unto us, and that they did diligently search into the time and manner; and that the spirit of Christ, which was in them, did testify beforehand "the sufferings of Christ, and the glory that should follow; unto whom it was revealed, that not unto themselves, but unto us, they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore, gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought into you at the revelation of Jesus Christ." 1 Peter i. 10-13. p. 16, Para. 1, [ADVCONF].

I consider the words of the wise man, of Daniel and Peter, of more force than all the sceptics and scoffers of our age. These three, Solomon, Daniel and Peter, have been tried and found true; while those murmurers and complainers of the opposition are walking after their own lusts; while their mouth speaketh great swelling words, having men's persons in admiration because of advantage, &c. See Jude 14-21. p. 16, Para. 2, [ADVCONF].

That God has revealed the time, if not the hour or day, is certainly proved by these three witnesses which I have quoted. And Christ himself has told us that we may know when it is near, even at the door. But, says the scoffer, he has not told us anywhere in the New Testament when the end will come. p. 17, Para. 1, [ADVCONF].

Well, suppose he has not; do you not believe Moses and the prophets? It would be proof enough for me to find it in

either of the Testaments. p. 17, Para. 2, [ADVCONF].

Time is revealed in both the Old and New Testaments, in the most plain and simple manner, in the same way that Christ's first coming, or any other part of the gospel, was revealed. p. 17, Para. 3, [ADVCONF].

1st. It is revealed by types. As in the creation God was six days creating the heavens and earth, and all that are therein; so Christ will be six days creating the new heavens and new earth, and all the hosts thereof. Was that a regular time? So will the other be. "And God rested on the seventh day." So Christ will enter into his rest, and cease from his labors, on the seventh day. God has said, "My sabbaths shall ye keep, for it is a sign," &c. Exodus xxxi. 13-17: "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore: for it is holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath-day he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." See Hebrews iv. 1-11. p. 17, Para. 4, [ADVCONF].

It is revealed again in the typical law of seven years' bondage and of the year of release. All slaves of the Hebrews were released after seven years. See Deut. xv. 1, also xxxi. 10. So must the year of release come to the people of God; after seven years they will go free. Here is time revealed; and if the time was a regular time in the type, it must be so in the anti-type. Again, time is revealed and shown in the typical jubilee, when the redemption of the people of God will be completed, and death gives up the bodies of the just; when the saints will enter into their inheritance, and possess the kingdom designed for them from the foundation of the world. This type was marked by a regular time of fifty years, and must have a fulfilment in as regular time in its anti-type; or

that would be no type, and no agreement or affinity in the shadow. Who but an infidel will pretend to deny these things, as shadows or types of good things to come? See Col. ii. 17; Heb. x. 1. But, says the objector, if these are types, and times are measured, you cannot tell when the time of the true anti-type will come. No matter; my argument is, God has revealed the time; if in the shadow, then also in the substance; for a wise man can measure a tree by the shadow. "The wise shall understand." p. 18, Para. 1, [ADVCONF].

2d. God has revealed the time by his prophets. Daniel was told when the end should be. "At the time appointed the end should be;" Daniel viii. 19. The appointed time was given, Daniel viii. 14: "Unto 2300 days, then shall the sanctuary be cleansed." Again, he was expressly told when the resurrection of the just would take place, by his own time being measured; and none can dispute but the coming of Christ and the resurrection of his saints are at the same time. 1 Cor. xv. 23; Dan. xii. 12,13: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." p. 19, Para. 1, [ADVCONF].

Again, Hosea prophesied when the saints should be revived, raised up and live with Christ; also, the coming of Christ, first and second time. Hosea vi. 1-3: "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." p. 20, Para. 1, [ADVCONF].

Christ also gave the Pharisees to understand, if they had been wise, how long his church should be in a state of trial and temptation, and when they would be made perfect; which all must agree is at his second coming. 1 John iii. 2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." "To-day and to-morrow, and the third day I shall be perfected." Luke xiii. 32: "And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do

cures to-day and to-morrow, and the third day I shall be perfected." Not in his own person, but in his body the church. Also, John has given us the length of the fifth and sixth trumpets, and then tells us, "when the seventh trumpet begins to sound the mystery of God shall be finished." Revelation ix. 5,15; x. 7. But, says the objector, all this may be true; God may have alluded to the time, in this typical and allegorical sense; but who can tell when these times will all end? I answer, the "wise shall understand." It is enough for me to prove that God has revealed the time; for what is revealed is for us and our children. No man but a sceptic or a Jew will deny but that God has from the beginning revealed the end by types and allegories. I know that the sceptic and Jew will inquire, "Why did not God tell us what year these numbers would all end?" p. 20, Para. 2, [ADVCONF].

Christ and the prophets have told us plainly why. Mark iv. 11,12: "And he said unto them, Unto you it is given to know the mystery of the kingdom of God; but unto them that are without all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them." Isaiah vi. 9; Acts xxviii. 26: "Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive." So then, brethren, I believe it is given unto you to know the things of the kingdom; but to them who, by their unbelief or haughty pride, have blinded their own eyes, it is not given to understand. "For the wicked shall not understand." You will next inquire, How shall we know when these times will all end? I answer, when you or any other man can show by scripture rule that they all harmonize and come out in one and the same year, they cannot be far from the truth. This you know, my brethren, I have attempted, at least; and I say I have done it. p. 21, Para. 1, [ADVCONF].

How far I have Scripture and facts to support my constructions, you must be the judge. One thing I will say -- let my enemies or opposers show any other year in which these numbers will all centre, and have as fair a construction of Scripture as I have; then, I, for one, will acknowledge I may be mistaken, and they may be right. But if they will not do this, let them cease their murmuring and complaining, lest they be found fighting against God. p. 22, Para. 1, [ADVCONF].

May the God of peace be with you all, until you are made perfect in Him who will be all, and in all. p. 23, Para. 1, [ADVCONF].

WILLIAM MILLER. *Low Hampton, Sept. 5, 1841.* p. 23, Para. 2, [ADVCONF].