

THE MIDNIGHT CRY!

VOLUME II.

NEW-YORK, FRIDAY, DECEMBER 30, 1842.

NUMBER 2.

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

BY JOSHUA V. HIMES.

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THE MIDNIGHT CRY—WEEKLY.

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AN EXAMINATION OF

PRESIDENT MAHAN'S SERMON ON THE MILLENNIUM.

BY L. D. FLEMING.

The subject of the Second Coming of our blessed Saviour, is one of vital and inexpressible interest. No subject, perhaps, has stronger claims upon our attention, or is more deserving of deliberate and prayerful investigation than this. Such being the case, it always gives me pleasure to hear the subject carefully investigated, having as the paramount object in view, the naked truth; for truth suffers nothing from investigation.

If the views which many of the Zion of God, now confidently entertain on the Second Advent be correct, the administration of opiates, as offered from the pulpit and press by its opponents, will be attended with fearful consequences. If all were familiar with the subject, or with the testimony of Scripture on the subject, there would be no need of animadverting upon the remarks of any of its opponents. But there is a great proneness in the human mind to believe what we are anxious to have true, on very feeble testimony; and to men generally, "he that is first in his own cause, seemeth just; but his neighbor cometh and searcheth him." Prov. xviii. 17. We are poorly prepared to judge of the merits of a subject, by hearing it opposed. Yet thousands judge of the merits of a subject upon no other evidence.

But without further preliminaries, I will hasten to the object of this Essay. The reasons I offer for taking notice of Professor Mahan's discourse on the Millennium, are 1st.—The unutterable importance of the subject. 2d.—Our views in some respects were misrepresented. 3d.—His views are believed to be unscriptural in some respects, and perfectly vulnerable. 4th.—And not the least inducement for me to examine his sermon, is the fact that he is a man of acknowledged ability, especially as a theological student. If such a man cannot sustain a peculiar theory, it is a strong evidence of its fallacy.

Although I have in my possession full notes taken down as the sermon was delivered, my present object will only be to take notice of those points that have a peculiar bearing upon the subject at issue.

The Professor's first proposition was, to show what he understood the millennium to be, viz. "the triumph of the Church for one thousand years—when the Church will be in an entire state of sanctification; which state will be what is called the First Resurrection, when all shall know the Lord from the least to the greatest, and none shall have occasion to say to his neighbor, or to his brother, know ye the Lord?—when the sins of Israel shall be sought for and shall not be found—when every thing shall be sanctified to the Lord, not only all people, but

even the pots in Israel, and the bells upon the horses—when the Sun shall no more be needed to give light by day, or the Moon by night, but the Lord shall be to them an everlasting light—when the people shall all be righteous, and inherit the land forever."

The following passages were quoted as teaching the above doctrine:—Jer. xxx. 31. and 1. 20; Zec. xiv. 20, 21; Isaiah ix. 19, 20, and Rev. xx. 4, 5.

Now, if I have properly apprehended the Professor, the doctrine he labored to teach is, that the whole world will be converted so perfectly, that there will be no need for any say to others, "know ye the Lord, for all shall know him," and be subject to the Gospel of the grace of God. That so perfect will be the state of the world, that wickedness shall not be found. And such a state of things is to continue for at least one thousand years before the end of the world or the Second Coming of Christ.

The query now arises, are we authorized, from the Living Oracles—the Word of God, to expect such an event previous to "the glorious appearing of the Great God, and our Saviour Jesus Christ," who will "be revealed from heaven in flaming fire." To settle this question, I shall now call the attention of the reader to the declarations of Christ himself. It is rather strange that neither Christ nor his Apostles made any allusion to the doctrine of a millennium to precede his Second Coming, if such an event is to take place. But so far from intimating any such thing, as that righteousness should fill the whole earth before the Second Advent, the contrary is constantly presented.

Christ says, alluding to his Second Coming—"As it was in the days of Noah, so shall it be at the Coming of the Son of Man." Now, was it a day of millennial peace and glory when the flood came and swept all from the face of the earth but eight souls? Our Saviour says, Matt. 13th chap. "The harvest is the end of the world," "Let the tares and the wheat grow together until the harvest." "The tares are the children of the wicked one, and the wheat, the children of the kingdom." Here, so far from all being righteous for a thousand years before the coming of Christ, the Saviour himself declares that the righteous and the wicked are to grow together, or dwell on the earth together, until the end of the world. "But," it may be inquired, "do not the passages referred to above, as quoted by President Mahan, refer to a Millennium, and prove his views of the subject correct?" If so, there is evidently an incongruity between Christ and the Prophets. But those passages evidently refer to the millennial glory of the resurrection state.—See Jer. xxxi. 24—"And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, &c.,—and I will remember their sins no more." Now, in the state alluded to by the Prophet, all are to know the Lord, from the least to the greatest. Not only so, but their sins and iniquities are to be remembered no more. Christ says the wicked are to dwell with the righteous till the end of the world, but the time to which the Prophet refers, is when all—ALL—shall know the Lord, and when there shall be no wicked. And God says, of them, he will no more remember their sins. Then I conclude that the Army of Gog and Magog will not be gath-

ered out of the millennial subjects. Jer. 1. 20.—"In those days, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none." The Prophet here must allude to a time subsequent to the end of the world in its present organization, for the "tares and the wheat are to grow together to the end of the world." But wickedness is not to be found in the time which the Prophet has in view. Isa. ix. 19–21. Here the Prophet speaks of a state where the inhabitants will not need the light of the Sun or Moon, and where the people also shall ALL be righteous, and shall inherit the land forever. To what can this refer but to the resurrection state—the personal reign of Christ? This, no doubt, was what the Prophet had in view. This is evident by comparing the above quotation with Rev. xxi. 23–27. The Prophet and the Revelator use almost the same language, and undoubtedly refer to the same event. Mr. M. admitted that the Revelator referred to the resurrection state, or heaven; but he said Isaiah alluded to the Millennium before the resurrection. By what authority he made this distinction, he did not tell us; we have only his word for it.

I shall now proceed to notice those points in which Mr. M. admitted that those whose views he was opposing, were correct, and with which he agreed. He says: "The calculations of those brethren are correct. I admit that the 2,300 days and 1,335 days terminate in A. D. 1843." Again, he says: "Now the calculations of our beloved brother Fitch are correct, but his inferences are wrong." In admitting the correctness of our calculations on the prophetic days of Daniel and John, Mr. M. has yielded to us nearly the whole ground. This point established, we consider our premises invulnerable, for at the end of the days Daniel is to stand in his lot, i. e. be raised. See Daniel xii. 12, 13. But now for the evidence presented by him to show that the "inferences are wrong." He says: "Their theory is, that the resurrection of the righteous is to take place at the commencement of the Millennium, which they call the first resurrection." This statement of our views is correct. But the first resurrection, as viewed by Professor M. is simply a sanctified state of the church in its present temporal, moral state. The Millennium and the first resurrection are with him one and the same thing. We will now appeal to the Sure Word. Rev. xx. 4–6—"And I saw the souls of them that were beheaded, for the witness of Jesus, and for the Word of God, &c. &c., and they lived and reigned with Christ a thousand years; but the rest of the dead lived not again till the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Now, says Mr. M. "The beheaded, &c. here spoken of, living and reigning with Christ a thousand years, means nothing about the resurrection of the body, but the first resurrection is simply their living and reigning with Christ." Here I confess I am at a loss to understand the Professor. If he refers to the souls of them that were beheaded, then his remarks imply that those souls were DEAD; and the Millennium is a resurrection of dead souls, and not bodies. Does he believe that the soul dies? This certainly looks hard that way. Or, perhaps he means, as

part in the *first resurrection*, for on such the *second death* shall have no power." This implies that it will have power on all others, for all who do not have part in the first resurrection, are to be cast into the lake of fire, which is the second death. Mr. M. admits that verses 12 and 13 refer to the resurrection of the body. Now, it is evident that the subject is the same in both places. The Revelator commences the chapter by taking a prospective view of a particular line of events that lead clear down to the end of the thousand years, when the destiny of all shall have been executed. This is evident from verse 10, for that places Satan in his eternal state. With verse 11, John commences back again, and follows down another line of events to the same point. This is a common mode with the inspired penman. Christ, in the 24th of Matthew, glances over his subject in the same manner, no less than three times.

From some of the Professor's remarks I inferred, and am not alone in the inference, that he thinks the Millennium has commenced already. That is, entire sanctification has commenced in the church, and when all the church, or all the world shall be sanctified, that will be the first resurrection, the Millennium perfected. While dwelling on this point, he says—"A few days since, the Editor of *Zion's Watchman* said to me, 'Brother Mahan, the Millennium has already commenced, so far as you and I are concerned.' Yes, all that are sanctified, breathe the spirit of the Millennium."

Well, now, by adopting this logic of Mr. M., I can prove that the Millennium commenced more than 1800 years ago. Paul and the other Apostles were undoubtedly as entirely sanctified as any are in modern times, and also Enoch, who walked with God 300 years. I would ask, then, on this hypothesis, who knows but that the Millennium is now in its height?

Mr. M. misrepresented our views on the judgment, but it was undoubtedly from a misapprehension of them. Judgment, though passed before, will evidently not be executed on the wicked, till after the thousand years are finished. Rev. xx. 12. "And the dead were judged," &c., not in their resurrection bodies, but the DEAD *as such*. Then, in the next verse, John speaks of the resurrection of the dead, or of their being given up by the sea, death and hell, and of the execution of judgment upon them.

Again, Mr. M. argues that there will be but one literal resurrection. Although there is hardly a subject more clearly revealed in the scriptures than the doctrine of two distinct resurrections, first of the just and second of the unjust, yet all those who oppose the doctrine of the Second Advent of Christ at hand, are driven to the necessity of arguing that there is to be but one resurrection. A distinction is constantly kept up by Christ and the Apostles, viz. ; "The resurrection of life and the resurrection of damnation"—"of the just and of the unjust." They shall come forth, "every man in his own order, Christ the first fruits, and afterwards they that are *Christ's at his coming*." This implies that none of the wicked will be raised when Christ comes. Paul says to the Thessalonians, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise *first*." He does not say the DEAD shall rise first, as would have been natural, if ALL the dead were to be raised together, but "the *dead in Christ* shall rise first. But the revelator unequivocally settles this point, when he says, "Blessed and holy is he who hath part in the first resurrection; on such the second death hath no power." This, then, must refer to the literal resurrection of the whole Israel of God, who have died, for none but such as have part in the first resurrection, can escape the second death.

I shall now proceed to show, in a few general remarks, some of the difficulties in the way of what I must call, for the want of a better name, a Tem-

poral Millennium, i. e. such a Millennium as advocated by President Mahan. Before proceeding further, however, I would here take occasion to say, that the kindness with which he treated those who differ from him, was worthy of the man and his profession. He used none of the harshness that has characterised the course of some others.

1. The prevailing view of the Millennium is opposed to the analogy of faith. Contrast the life and sufferings of our Lord, who lived an example in suffering, as well as moral excellence. I say, contrast it with the cloudless journey, which many of the church anticipate through the Millennial reign. The Apostle says, "If we suffer with him, we shall also be glorified together." But modern Millennialists say, "we shall not suffer in the Millennial state, and yet shall be glorified with Christ." Can we reign with him with whom we have not suffered? Can we attain immortal glory and not go the way our Lord bade? Such are thieves and robbers. He suffered, leaving us an example that we should suffer. Faith follows the Saviour through tribulation to the cross—but modern notions teach, that for a whole Millennium, 1000 years, we shall sail along on flowery beds of ease, without a trial, a conflict, a piercing thorn or a temptation. How unlike the way our Lord went! Is the servant above his Lord? He was tempted, afflicted, despised, buffeted, and put to an ignominious death—shall his servants be exempt from all this?

2. It is opposed to faith. Faith is a holy reliance on the divine promises—hence it waits the coming of the Lord—it endures, as seeing him who is invisible. It climbs the ladder Jacob saw. We walk by faith, not by sight. Now of what possible use can faith be in the Millennium?—it will be swallowed up in vision. There will be no enemies there. What! shall we want the shield of faith when every foe is vanquished? As necessary would it be to go in the warrior's panoply, to mingle in the circle of the dearest friends. "The trial of our faith is more precious than that of gold." Will there be trials in the Millennium? A word to the wise is sufficient.

3. It is opposed to the gospel. The gospel was designed and adapted to a life of trials and conflicts, and not to a Millennial state. Hence, when the Millennium comes, the gospel must end. Through much tribulation must we enter the kingdom of heaven. The gospel cheers and comforts men in their trials and afflictions, but it will not be needed in the Millennium, for there will be no affliction. The gospel teaches us to "come out from the world," that "in the world we shall have tribulation," &c. &c. Will such instructions be needed in the Millennium? Again, we are told of the saved, "these are they who have come up through *great tribulation*, and washed their robes and made them white in the blood of the Lamb." It cannot be so said of those who should be born and trained in the Millennium.

4. It is opposed to the leading doctrines of the New Testament. Our Saviour says, "the harvest is the end of the world," and "let the tares and the wheat both grow together until the harvest." "The tares are the children of the wicked one, and the wheat is the children of the kingdom." "As it was in the days of Noah, so shall it be at the coming of the Son of man." Was it a day of Millennial glory when the flood came? If not, we cannot expect a Millennium to precede the Second glorious and Personal Advent of our Lord.

But again, if we are to have a Millennium *before* the second coming of Christ, it must be infested with the beast, (Popery,) and the false prophet, (Mohamedanism or infidelity,) for according to prophecy, they are to continue till the second coming of the Lord—for they are to be consumed by the breath of his mouth, and destroyed by the brightness of his coming. Are Popery, Infidelity and Mohamedanism, to have a being through the

thousand years of Millennial glory? Who knows, then, but that we are now living in the very zenith of that promised day?

5. We will now make a little contrast between the spirit of prophecy and the expectations of the church.

Christ.—"When the Son of Man cometh, shall he find faith on the earth?"

Church.—Faith, yes: it will so abound that the knowledge of the Lord shall cover the earth as the waters cover the sea."

Christ.—"As it was in the days of Noah, so shall it be at the coming of the Son of Man."

Church.—"Not so, for then all men shall know the Lord from the least to the greatest."

Christ.—"Likewise, also, as it was in the days of Lot, even so shall it be when the Son of Man shall be revealed."

Church.—"When the son of Man comes, the whole world shall have been converted."

Christ.—"The harvest is the end of the world. Let the tares and the wheat grow together till the harvest. The tares are the children of the wicked one, and the wheat the children of the kingdom."

Church.—"We are to expect a thousand years of millennial glory before the end of the world, in which there shall be no tares, 'for all shall be righteous, for iniquity shall be sought for, and it shall not be found.'"

Apostle.—"Through much tribulation we must enter into the kingdom of God."

Church.—"For a thousand years we shall have no tribulations—no tempting devil—no crosses, nor a dog to move his tongue."

Apostle.—"There shall be scoffers in the last days, saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning."

Church.—"In the glory of the last days, holiness to the Lord shall dwell on every tongue, for all shall sing the high praises of God. Hence there can be no scoffers."

How do these statements harmonize? At the coming of Christ will the earth be covered with that wide-spread ungodliness, that was upon it in the days of Noah and Lot? According to prophecy it will. "There will be scoffers, saying, where is the promise of his coming, for all things continue as they were from the beginning." It is evident from this passage that the subject is to be agitated in the last days, or scoffers would not say, "Where is the promise of his coming?" They shall not know until that awful day bursts upon them, "for it shall come upon them as a thief in the night."

Now, if the Millennium is to precede the coming of our Lord, it cannot come unawares, as Christ has intimated. If there is to be a thousand years of peace and universal righteousness, at the close of which there will be a little falling away, by course all will be looking for the near and speedy approach of the Saviour. Hence, it cannot be unexpected, or come as a thief in the night. But how evident it is, that the ordinary views on this subject are preparing the world to have the coming of Christ in an especial manner, overtake them as a thief in the night. The church and the world are falling into a moral stupor, under the influence of this opiate. Reader, look well to this matter, lest that day overtake you as a thief in the night.

6. The destruction of anti-christ is particularly connected with the coming of Christ. See 2d Thess. ii. 8. Speaking of "that wicked" man of sin, the Apostle says, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. If any doubt whether this passage refers to Christ's Second Coming, let them look back to the first chapter, 7th, 8th, 9th, and 10th verses, and attend to the connection, and they must be satisfied.

"But," says the objector, "who is Satan to deceive? where is he to raise his army, Gog and Magog?" When Satan is loosed out of his prison,

and all the ungodly raised up, he commences his deception, and would persuade them that they can go up and vanquish the Holy City—the New Jerusalem, which John saw come down from God out of heaven, (see Rev. xxi, 1, 2,) and which was of course on the new earth during the “one thousand years.” And Gog and Magog, with Satan at their head, (see Rev. xx. 9.) “encompassed the camp of the saints about, and the beloved city.” Now, if the beloved city were not on earth during the “one thousand years,” how could Satan be represented as going up with the ungodly to encompass it about? The army of Gog and Magog are represented as coming up on the breadth of the earth, from whence they must have been raised up, (see Malachi iv. 3,) and their number is as the sands of the sea. Now I ask, after “one thousand years” of Millennial glory, are we to expect such an apostacy among those who have been esteemed the Zion of God as will be necessary to constitute this great army? Then, the “one thousand years” of triumph will not be so much of a triumph after all. The wiles of Satan will not be thwarted, even in the Millennium. According to modern notions, Satan will reap a rich harvest, at the very time when the church is so fondly anticipating her most glorious times on earth—for he must gather an army from the subjects of the Millennium, the number of whom will be as the sand of the sea. But let the Israel of God be comforted. It is not so. Glorious things are spoken of thee, O Zion, city of the living God. See Isaiah xxiv. 23; lx. 18—21; Ezek. xxxviii, 10—12; and xviii, 22. Thy king shall soon come unto thee. “And when Christ who is our life shall appear, then shall we also appear with him in glory.” This glorious hope has been the comfort of the church from the beginning. To the establishment of the Messiah’s everlasting kingdom has she looked for the consummation of her sufferings and her joys. The commencement of the “thousand years” is the beginning of the saint’s everlasting rest.

We have only to refer to the writings of the most distinguished fathers in the church, in the 1st, 2nd, and 3rd centuries, &c. to learn that they were believers in the pre-Millennial advent of our Lord. To this end, I might refer to JUSTIN MARTYR, IRENEUS, TERTULLIAN, ORIGEN and others, and make quotations from them, but my limits will not allow.

It is very often objected, that if Christ should come as the world now is, millions of the inhabitants of the earth would be unprepared to meet him. But these objectors seem to forget that if he does not come, millions will die in their sins, and be just as much unprepared for the coming of Christ and the judgment when it does come, as they are now. They seem to think it an awful thing for Christ to come and find the world so unprepared as it evidently now is, and yet they expect that these multitudes will die, and in the judgment of the great day be found just as unprepared as they now are. Now, I would ask, where is the difference whether Christ comes soon, and finds the world as it now is, or whether he finds it in the same moral condition, a thousand or ten thousand years hence? Is the latter any less awful than the former? I simply make these suggestions for the reflection of these objectors. They open an important field of thought, but I have not room to follow out the subject in detail.

DANIEL WHITBY, D. D., who died A. D. 1726, aged 88, was the first of those who taught the doctrine of the Millennium as now generally believed. See his treatise at the end of his commentary on the epistles, in which he says he “differs from the ancient Millennarians.” It is less than two centuries since the doctrine of the Millennium, or a thousand years of universal peace and prosperity, previous to the personal coming of Christ, began to be taught. In evidence of this, there is not a creed to be found containing the doctrine.

And still further, almost every creed now extant, among which I will mention the Presbyterian, Dutch Reformed, Episcopalian, Methodist, &c. &c. all of which, impliedly at least, give the same view of the subject as vindicated in this work. They contain nothing of a Millennium, to precede the coming of Christ, either expressed or implied. Hence, the doctrine of the Millennium as now taught, is of very modern date.

If, then, the Second Advent of Christ is to be pre-millennial, one great objection to his very near approach is exterminated. How, then, should we fly to the word of God, and carefully and prayerfully, look for the tokens of his speedy coming? It is possible that we stand on the very eve of that awful event. O solemn thought!—amazing event! Such a period will come; the mystery of God will be finished; the day of grace will end; the door of mercy will be closed, for God’s spirit will not always strive with men. O Reader, are you ready? Should you love that appearing? Are you of them who “believe in that day?” Beware lest that day overtake you as a thief in the night, when, if unprepared, “you shall not escape.”

THE MIDNIGHT CRY.

FRIDAY, DECEMBER 30, 1842.

A NEW YEAR.

Let us enter upon it with the full persuasion that we shall not see another before we see the Son of Man coming in the clouds of heaven, to reward every one according to his works. “The end of all things is at hand; be ye therefore sober, and watch unto prayer.”

SUPPORT OF THIS PAPER.

The weekly “Midnight Cry” was commenced, as we announced in our daily, for three months only, at the low price of 50 cents. We need 2000 subscribers immediately in order to sustain it well. Those who send the money with their orders, will be furnished with the full amount, either in the paper or other publications, if we should be prevented from completing the volume.

BOOKS—READ—GIVE—LEND.

See the catalogue on the last page. Let these publications be scattered while the Lord is giving us time to labor, and while we can, by any justifiable sacrifice, obtain the means. One brother ordered \$32 worth of publications lately, to give away in this country, and send to Europe.

BRO. JOHN DOWLING AGAIN.

The friends of the doctrine of peace and safety are laboring very industriously in the city of Newark to circulate “Dowling’s Reply to Miller.” We have no fear of the result, if people will only hear both sides of the subject. Mr. J. Litch, it will be remembered, has written a triumphant reply, in which he has shown the perfect fallacy of Mr. D.’s arguments. Those who love the truth above every thing beside, will undoubtedly want to hear both sides and then judge. Litch’s Refutation of Dowling’s Reply to Miller can be obtained in Newark at 26 Walnut street and No. 1 Commerce street. Also at this office.

BROTHER STORRS is now lecturing at Brooklyn. On Monday evening next, he commences a course of lectures at Harlaem.

BRO. WHITING, who lectured at the corner of Catharine and Madison streets last Sabbath, has engaged to commence a course of lectures on Daniel, in the Baptist church in Williamsburgh, next Sabbath evening, to continue each evening in the week, till he has given a full view of the prophecies of Daniel.

CRUDEN’S CONCORDANCE.

Those who have not used this concordance should lose no time in obtaining one, if possible, especially if they have occasion to speak in public on the Bible. It enables a person to make the Scripture its own expositor, by tracing every word through the whole Bible, and ascertaining its meaning from the connection. It was by the use of this Concordance that Brother Miller was first led to embrace his present views on the coming of Christ.

WHAT A LOGICIAN.

“Mr. B., I understand you are a believer in Miller’s doctrine,—that Christ will come in A. D. 1843.”

“I don’t know, Mr. C., why you should call it Mr. Miller’s doctrine. I believe the Bible doctrine of Christ’s second personal coming; and I think too, that the event will take place in 1843. I do not entertain these views either, without good evidence.”

“Well, Mr. B., the doctrine can’t be true, for God never made any thing without having it serve some useful purpose. And there’s my turnpike, has never been of any use to me yet. And only think, the railroad enterprise has but just got into operation. It can’t be possible that God will put a sudden stop to all these things now.”

Such, I understand, are the objections raised by a gentleman in Newark, N. J., who, I think, is a professor of religion, and is, or has been, a member of the State Legislature. What a logician!! Perhaps he forgot that God made neither the railroad nor his turnpike, and therefore has no particular purposes to subserve by them. The dividend of this man’s turnpike evidently has had a higher place in his affections than an inheritance among the saints in light. O! how the affections of a multitude of professors are wedded to a sin-cursed earth. Will such persons love the appearing of Christ?

PROPHECY FULFILLED.

“There shall come in the last days scoffers, walking after their own lusts, and saying where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation.”—2 Peter iii.

We had, in the Universalist church in Newark, a few evenings since, a most signal fulfilment of the above prophecy. The gentleman who holds forth most emphatically the doctrine of “Peace and Safety” there, seems somewhat alarmed; or at least takes great pains to prescribe anodynes to his hearers of late, lest they should be alarmed.

On the occasion above referred to, in opposing us on the signs of the last days, such as the darkening of the sun, pillars of fire and smoke, the falling of the stars, &c., he said, “these could not be signs, for such things had always happened from the creation of the world, and all things continue as they ever have been.” Now if such preaching is not a literal fulfilment of the above prophecy, we know not how it can be fulfilled. If it is, then are we living in the last times. Oh! that the people would be wise, and open their eyes to see how strikingly God is admonishing them.

The fact is, these phenomena have not always existed; they are comparatively of modern date, for no record is made of them by ancient historians.

THE TWO CALLS.—*Impenitent reader*, there is a call for you. “Let the wicked forsake his way, and unrighteous man his thoughts; and let him return to the Lord, and he will have mercy upon him, and to our God and he will abundantly pardon him.” Isa. xxxv. 7.

Distressed Sinner, there is a call for you. “Come unto me ALL YE that labor, and are heavy laden, and I WILL GIVE YOU REST. Him that cometh unto me, I will IN NO WISE cast out.”

If you refuse these calls, there is yet another, which shall fill you with horror. It is the call to judgment, which will soon be heard. Embrace the first calls now and the last shall fill you with joy unspeakable, and full of glory.

LETTERS TO EDWIN F. HATFIELD.

NO. VII.

HONORED SIR,—In considering the vision of the ram with two horns, the goat with one horn, the four horns, and the exceeding great horn, we have happily found a smooth path, conducting us through a field in which Daniel had been favored with two important views before, and in which he now sees the power, of which he had first been told "it should BREAK IN PIECES AND BRUISE," (Dan. ii. 40.) and again, it "devoured, BRAKE IN PIECES, and STAMPED the residue with his feet," which was explained to mean that "the FOURTH KINGDOM shall devour the WHOLE EARTH, and shall tread it down and BREAK IT IN PIECES." In the eighth chapter, he sees, that this power "cast down some of the host and the stars to the ground, and STAMPED UPON THEM . . . it cast down the truth to the ground; and it PRACTISED and PROSPERED." Of this power, the angel said: "He shall DESTROY WONDERFULLY, and shall prosper and practise, and shall DESTROY the mighty and holy people. He shall also stand up against the PRINCE OF PRINCES."

Against the irresistible proofs that this is the Roman power, I have not, as yet, heard of your offering any argument, except that it does not harmonize with your ideas of the *symmetry of dreams*, and, you have so strong a predilection for Antiochus, misnamed Epiphanes, that you will not let go of the "vile" tributary, even though your hands may be torn by the rough points of a dozen absurdities, while you cling to him. Surely, you need not be much disturbed by an incongruity in symbols, when you can understand the Syrian power to be represented, first, by *one quarter* of the heads given to the Macedonian leopard, and then, in the *same* vision by a *whole* beast, more dreadful and terrible, than the lion, bear, or leopard—having ten horns, iron teeth, and nails of brass, and afterwards find the same power in *one* of the four horns of a goat!

As to your unsupported *assertion* that horns, in this vision, always represent individuals and not kingdoms, I shall reply by the well-grounded *assertion* of Sir Isaac Newton: "A horn of a beast is NEVER TAKEN FOR A SINGLE PERSON. IT ALWAYS signifies a new KINGDOM." The two horns of the ram represent the Median and Persian LINES of kings,—not merely Darius and Cyrus. The goat, which you agree with the angel in saying, represents Grecia or Macedonia, BRAKE these two horns, that is, destroyed the Medo-Persian power—after Darius and Cyrus had long mouldered in their graves. You are, yourself, obliged to understand one of the goat's four horns, as representing the Syrian LINE of kings, for Antiochus did not spring directly from the first individual in that line.

One consideration remains as yet unnoticed. The power in question takes away the daily, to set up the abomination that maketh desolate.* Now, I know not how any learned criticism of Professor Stuart, can explain away the striking language of Christ, uttered 297 years after Antiochus was dead. "When ye SHALL SEE the abomination of desolation SPOKEN OF BY DANIEL THE PROPHET," &c. Christ here undeniably refers to the Roman power, and he teaches me to "understand" that Daniel spoke of it also.

The question now comes up, "How long the vision?" The answer is given by a "WONDERFUL NUMBERER," as the word is rendered in the margin, who says: "Unto two thousand and three hundred days—then shall the sanctuary be cleansed."

I am happy to observe that you and Professor Stuart both condemn the childish criticism, which makes the "WONDERFUL NUMBERER" talk about 2300 half days, in answer to the question, "How long the vision," when that vision, according to your understanding of it, extends through nearly three hundred years, and according to the clearer view of Sir Isaac Newton, embraces twenty-three hundred years.

I am told by an eminent Hebrew scholar, who has himself translated every word of the Old Testament, that

* See the marginal reading at Dan 12: 11.

the Hebrew language has no word meaning a day of 24 hours. They have a word for day, meaning the time of light; but when they talk of the time of a complete revolution of the earth, they must use the double word, *evening-morning*, like the Greek word *nekthemeron*, or night-day. It may be true that no such expression occurs any where else, yet it is not the less intelligible on that account. There is no Hebrew work on science, in which there would be occasion for such a word. There are Hebrew writings, however, in which morning and evening sacrifices are frequently mentioned, but there is *no place* in which the evening sacrifice is mentioned *before* the morning. Thus all these criticisms of our opponents only serve to show that their interpretations are opposed to the proper use of the original words, as they are grossly inconsistent with the plain facts of history.

But I will return from considering these trifles, to the undeniable fact that the vision, relating to the life-time of two empires, [even in your view of it] CANNOT BE MEASURED by natural days. Professor Stuart says:

"It is a *singular* fact that the GREAT MASS of interpreters in the English and American world, have, for many years, been wont to understand the days designated in Daniel and the Apocalypse as the representatives or symbols of years. I have found it difficult to trace the origin of this general, I might say almost UNIVERSAL CUSTOM."

We think the origin of the custom may be best found in the Bible. The Lord appointed "each day for a year," to the prophet Ezekiel, and when he gives a lesson, he expects us to hearken and observe his words. As the nature of the subject renders it impossible to understand the language of the "Wonderful Numberer," in such a restricted sense, as to make a vision, reaching to the time of the END, and even to the LAST end of the indignation, *only six years and four months long*, (!) we will take the Lord's rule, and consider "each day for a year."

This point being once settled, all occasion for difference between us has ceased. The twenty-three hundred prophetic days have not yet ended. Their end must be close at hand. The events which mark the ends of each of Daniel's visions must be even at the doors. Powers which break in pieces and bruise, and STAMP on the host and the stars of God, have defiled the earth long enough. As empires have been successively built up on the ruins of those that went before, so God's everlasting kingdom is soon to be established in the "new earth wherein dwelleth righteousness." The evidence that this great event will occur in 1843, will, Providence permitting, be considered hereafter.

I remain, &c.

N. SOUTHWARD.

**NEIGHBORHOOD MEETINGS—
BIBLE CLASSES, &c.**

"Freely ye have received, freely give." No doubt, the disciples would have been delighted with the privilege of staying with Christ, and hearing him, but he sent them forth to impart to others, the instruction he had given them. Let the believers in Christ's near coming consider themselves APOSTLES,—sent forth to teach. If you have a house, invite your neighbors in, and tell them what you know: hold prayer-meetings and Bible-classes. Lose no opportunity of calling attention to this momentous subject. When Christ comes let us all be found like the faithful and wise servant, who gives to each one his portion of meat in due season.

We are requested to state that Sylvester Graham will lecture on physiology, diet, &c., at the Society Library Room, on the evenings of Jan. 5th, 7th, and 9th.

THE SCRIPTURE GUIDE.—This is an excellent little book, published by the American Sunday School Union. In a very familiar manner, it gives a great amount of valuable information respecting the Bible which every one ought to possess.

CHRISTIAN LOVE.

A little book, with this title, urging the duty of personal effort for the immediate conversion of the impenitent, is for sale at 138 Fulton street. It should be generally read and acted upon every day.

GOOD SENSE IN A WESTERN EDITOR.

The following, from the Western Reserve Cabinet, shows that the editor is determined not to be one of the scoffers. Would that multitudes of others would take warning, before it is too late:

SECOND ADVENT—SOLEMN WARNING.

While the views of Mr. MILLER, in regard to the Second Advent of our Saviour, are filling with deep solemnity, if not with awe, the minds of thousands, many, very many, as we think, indulge in unbecoming, if not sinful levity and ridicule on the subject. Albeit, not inclined myself, to the views of Mr. Miller, we are nevertheless extremely pained to witness the ribaldry of the political, and the jeers of the religious press of which he is made the object. The most absurd and improbable stories are freely circulated in regard to him, such as, that he is causing a brick wall to be built around his farm, and that he refuses an extravagant price for the same, &c., &c., as though Mr. M. was an impostor, insincere and hypocritical in the promulgation of his peculiar views. As mistaken as Mr. M. may be in his views, we, nevertheless, have reason to believe that he is a genuine Christian man, one who loves the Saviour and desires to promote his glory, and is perfectly honest and sincere in the sentiments that he preaches.

And what, after all, will be our condition if Mr. M. is right, and we who differ with him are wrong in our belief. What if according to Mr. M.'s belief, the Son of Man shall appear next year, in the clouds, with great power and glory, attended by his holy angels? Are we prepared for so solemn, so momentous an event? And is it folly to say that the Lord Jesus may not come quickly, that he may not be even now at the door, that the next year may not witness his advent, for we all believe, as the Saviour has declared, "Of that day and hour knoweth no man, not even the angels which are in heaven, neither the Son, but the Father." And he has solemnly enjoined it upon us to "WATCH," "lest suddenly coming he should find [us] sleeping." But suppose the next year should pass away, and show, as we expect it will, that neither Mr. Miller, nor any other man can set the time of the Lord's appearing, it will neither prove that he is a dunce or a bad man, nor justify the solemn trifling in which so many indulge in regard to the doctrines of the Second Advent, nor prove that Jesus Christ may not soon come to judge the world in righteousness. And to us, certainly, who are soon to be laid in our graves, the day of the Son of Man must be very near. Well, therefore, does it become us to be solemn, sober and prayerful, to be ready when the Master cometh, whether it be "at evening, or at midnight, or at the cock-crowing, or in the morning." The Saviour says, What I say unto you, I say unto all, WATCH.

LIGHT SPREADING IN VIRGINIA.

We have received several Virginia papers, which show a beautiful contrast to the sneers of many of our neighbors. The Virginia Advocate, (at Charlottesville,) contains three or four columns, giving a tolerably fair view of our sentiments: to which the editor makes the following reference:—

END OF THE WORLD IN 1843!

The "MIDNIGHT CRY" is the title of a paper published No 36 Park Row, New York, by Elder Himes who has embraced Mr. Miller's views of the personal and glorious advent of Christ, some time in the year 1843. We have received several copies of the paper, which displays in its editorial and other contents a very deep research into the meaning of the prophetic writings and the most unshaken confidence, from the combined lights of history and revelation, that the next year will certainly wind up the grand drama of human existence, and bring upon this lower world the stupendous destiny that awaits it.

We insert, on our first page, a notice from a contemporary of one of Mr. Miller's demonstrations of the identity of Bonaparte with one of the kings adumbrated in Daniel's vision. The many and striking points of resemblance presented by the remarkable history of Napoleon will strike the mind of the reader with surprise. We have also procured a translation from a French newspaper published in New York of another discourse of Mr. Miller, and a dialogue with him on the engrossing subject with which he seems to be so prominently identified. Mr. Miller, who is a Baptist does not stand alone in the maintenance of the views he advances on the subject. We saw a few days since, a notice of a late work by an able Presbyterian minister, Mr. Geo. Duffield who writes to prove that the world is certainly on the threshold of the great event which Mr. Miller heralds. Miller's views, or speculations if they are so called, have elicited a good deal of idle and senseless ridicule from the pulpit and the press it seems, whilst in many places however, the subject has arrested the profound attention of the most learned biblical critics and theologians.

Whether true or false, we can see nothing in the subject to call for ridicule or contempt. On the contrary, the certainty that the event will come to pass and the possibility at least that it may be at hand, is well calculated, with all rational and reflecting men, to invest the subject with the most momentous interest.

DISTRESS OF NATIONS WITH PERPLEXITY.

The following items are specimens of the intelligence contained in the British Chronicle of Dec. 10th :

ENGLAND.

Trade of Sheffield.—We can expect no considerable trade with the United States of America for twelve months to come. The last packet, which was to decide the prospects of our trade, is said to have come without any orders. **NOTHING CAN BE MORE GLOOMY** than our prospects for the coming winter.—*Sheffield Independent.*

Blackburn.—We cannot report the shadow of any improvement in the Cotton trade here; it is **SLACKER** than ever. Hand loom weaving is in a very depressed state.

Leeds.—Business is still extremely flat and unpromising, to-day's has been as dull a market as any during the present year. Manufactures are further reducing the wages of the operatives, which renders the winter prospect very disheartening.

SCOTLAND.

Paisley.—The propertied people of the county of Renfrew have wisely and kindly resolved to subject themselves to a voluntary assessment, for the relief of their unemployed poor, whose numbers is increasing to a frightful extent; 1,333 persons having been added to the list in Paisley, during the last month, and many more being still likely to be thrown out of work speedily. Not so wisely did they come to the resolution, at the county meeting, of applying to the government for a grant from the public purse to provide means of employment for the destitute. Were the distress of Paisley a common accidental, and temporary phenomenon, such mode of alleviation might have claims on attention. But, unhappily, the case is a common one. The same sort of wretchedness, however graduated and diversified, obtains over all the great manufacturing towns of England; and at the same time, even the agricultural counties are **TAKING THE LEAD IN PAUPERISM**. This is no season for the Government to become a manufacturer, and bring the public purse into the already ruinous competition. The privations endured by the unemployed poor of Paisley are **HORRIBLE** to read of; but **SIMILAR** privations are **NOT LESS HORRIBLE** elsewhere; and what is to be done?

The late Harvest near Glasgow.—We have had a remarkably fine summer harvest and crop in this ward of the county; I believe the best I ever witnessed.

Business of all kinds is exceedingly dull, and there is no prospect of a return to the better. I fear a large portion of the laboring population will be unable to find employment during the winter months.—*Glasgow Chronicle.*

IRELAND.

Outrages in the King's County.—Some serious agrarian outrages are reported in this county. In one case, where there was a distraint for rent on the estate of Lord Rossmore, on the lands of Clonlex, a large party of the peasantry assembled and commenced firing shots and threatening the keepers, who, according to the *Leinster Express*, fled in terror of their lives.

Dunfermline.—Trade in Dunfermline is in a dreadful state, and getting daily worse. A firm in the manufacturing line stopped payment last week. The liabilities are said to be fifteen thousand pounds. The condition of the working classes is becoming **TRULY ALARMING**.

Another Bankruptcy Poor-law Union.—It was resolved by the guardians on Wednesday, in consequence of their bankruptcy, to admit no more paupers, and to apply for a loan to the poor-law commissioners.—*Galway Advertiser.*

So the paupers must beg or starve.

SUGGESTION FROM A POSTMASTER.

STILLWATER, Saratoga Co., N. Y., }
December 23, 1842. }

Dear Sir,—Anxious to procure some cheap publication for a gratuitous circulation, embodying some of the most convincing arguments of the second coming of Christ in 1843, would suggest the propriety of issuing an extra or weekly *Midnight Cry*, large enough (say a sheet 32 inches by 48, or more,) to contain some of the most cogent reasons from prophecy and signs of the times that have been published.

My object is, to put into the hands of the unconverted and peace and safety crying professors in this neighborhood a publication embracing some lectures complete, which, I trust, will awaken their attention to a more candid enquiry into the subject.

If my plan should meet your approval, and you

should issue such a sheet, you may send me what can be afforded for two dollars, and I have no doubt if it should meet my wishes when received, I could raise a large sum for them. Very respectfully,

Wm. J. Bird.

J. V. HIMES.

REPLY.

We have long wished to publish such a sheet, and if those who wish to wake up a slumbering world will furnish the means, we will do it forthwith. It would cost not less than \$100.

OBERLIN PROFESSORS STRENGTHENING UNIVERSALISM.

LETTER FROM BROTHER FITCH.

CLEVELAND, Ohio, Dec. 17th, 1842.

Dear Brethren of the *Midnight Cry*,—Please accept my sincere thanks for your little sheet, and do me the favor to continue it; and also to give a place in it for the following article.

I have just returned from the town of Olmsted, about fourteen miles from this place, where I have been spreading before the people, from the Bible, the blessed doctrine of the Second Advent of our Lord Jesus Christ, and the evidence of its near approach. We have had full congregations, who have manifested a very deep interest in the glorious and momentous subject.

While there, I heard the following fact from an individual who was present at the time, and heard what he stated to me.

A Universalist minister who preached in Olmsted the last Sabbath, stated to his congregation, that President Mahan and Prof. Finney, of Oberlin, were coming over to their views, i. e., to Universalism. I was not at all surprised to hear that the wicked were beginning thus to triumph. Brother Mahan's remarks in the Oberlin Evangelist not long since, respecting the coming of Christ at the destruction of Jerusalem, have certainly given the enemies of truth great cause to boast themselves. In order to do away the doctrine of future punishment, Universalists have asserted that Christ came at the destruction of Jerusalem; and now brother Mahan has fully endorsed their belief on this point, in order to overthrow the belief that the coming of Christ is at the door. It is by no means surprising that the enemies of Christ should rejoice to hear such a man as brother Mahan say, "My Lord delayeth his coming."

I wish now to show the utter fallacy of Brother Mahan's reasoning on the subject, hoping that he and others will have the candor to admit a few things, which, it seems to me, no truly honest mind can possibly deny.—In the 24th chapter of Matthew, the disciples had inquired, "What shall be the sign of thy coming, and of the end of the world?" In our Saviour's reply, He says, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." The end here spoken of as brother Mahan claims, is the end of the Jewish dispensation, which occurred at the destruction of Jerusalem; when, as he claims, the gospel had been preached in all the world. In this the dear brother assumes two things which are without foundation. 1st. That the gospel had been preached in all the world at the destruction of Jerusalem. 2d. That the destruction of Jerusalem was the end of the Jewish dispensation. These positions are both false. The gospel certainly had been preached only on the eastern continent, at the destruction of Jerusalem. One half the world, at least, had at that time never heard the gospel.

Again: The Jewish dispensation did not end at the destruction of Jerusalem. It was a dispensation of types and shadows, and was, of course, fulfilled in the Anti-type i. e., in that which the types shadowed forth.—Now, if the Jewish dispensation was a type of the destruction of Jerusalem, then it had its fulfillment in that event, and there ended. Will brother Mahan say that? On the contrary, was not the Jewish dispensation a type of Christ, and was it not fulfilled in Him? So Paul has certainly taught us at length, and with great clearness, and force, and beauty, in the epistle to the Hebrews; also, in Col. 2: 14, "Blotting out the hand-writing of ordinances which was against us, and took it out of the way, NAILING IT TO HIS CROSS." The end of the Jewish dispensation was at the cross. There Christ fulfilled its types, and there it ended. From the time that the blood of the great sacrifice was shed on Calvary, God had no more use for the Jewish dispensation. It may be said that the Jews who rejected Christ, still adhered to their old dispensation; and so they do to this day. There are, I think, five Jewish synagogues in the city of New York, where the Jews are still keeping up, in some sort, their old dispensation; and so, as far as they (the Jews) are concerned, it is not ended even now. But did the apostles and believers in Christ of their day keep up the Jewish dispensation until the destruction of Jerusalem, and there drop it? No. God had done with it when it was fulfilled in Christ; and so had all but the ene-

mies of Christ, who rejected him. The crucifixion was the end of the Jewish dispensation, and will brother Mahan say that Christ came in His glory, and all the holy angels with Him, and gathered His elect from one end of heaven to the other, when He hung on the cross? He must say it, and prove it, before he can make it appear that Christ came at the end of the Jewish dispensation. It matters not that the unbelieving Jews, the rejecters of Christ, adhered to their old dispensation after Christ had fulfilled it, or that they still do. It was fulfilled in Christ, and there ended. Now, had the gospel been preached in all the world at the end of the Jewish dispensation, i. e., when Christ hung on the cross? How utterly fallacious is such reasoning.

But brother Mahan will still insist, perhaps, that it was the end of a dispensation, and not of the world, about which Christ and the disciples were conversing. Admit it. It was a dispensation which they knew would end at His coming. Hence the inquiry: "What shall be the sign of thy coming and of the end of the world?"—*Dispensation*, if you please. What dispensation commenced at the time of Christ in whom the Jewish ended? Hear Christ.—Luke 16: 16, "The law and the prophets were until John. Since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass than for one tittle of the law to fail." The ceremonial law, every tittle of it, was fulfilled in Christ, and there ended; and through faith in Christ, "the righteousness of the [moral] law is fulfilled in us, who walk not after the flesh, but after the spirit." Surely brother Mahan will not deny that "Christ is the end of the law for righteousness to every one that believeth, and that both ceremonially and morally, the ceremonies being all fulfilled in Him, and done away; and the moral precepts now fulfilled in such as "walk not after the flesh but after the spirit." I ask, again, "Did the apostles and other true believers in Christ adhere to the Jewish dispensation until the destruction of Jerusalem? Cannot brother Mahan see, or any one else that is willing to see, that the Jewish dispensation ended in Christ, and that all who did not reject Christ admitted this, and that where the Jewish dispensation ended, there the gospel dispensation commenced? Now, "this gospel of the kingdom shall be preached in all the world for a witness unto all nations," and then the gospel dispensation will end at the coming of Christ, about which the disciples inquired.—The bridegroom will then take those in with Him who are ready, and the door will be shut. The gospel preached in all the world at the end of the Jewish dispensation!! Astonishing blindness. The gospel began to be preached when Judaism ended. Christ coming in the clouds to gather His elect from the four corners of the earth at the end of the Jewish dispensation!!! O, my blessed Lord, let the eyes of these dear brethren be opened. Can they not—will they not see, that the Jewish dispensation ended in Christ, that there the gospel dispensation commenced, and that "when this gospel of the kingdom shall have been preached in all the world for a witness unto all nations," then the coming of Christ, about which the disciples inquired, will transpire. The elect of Christ will be all who have been converted by the gospel. Now, which is most consistent, to say that Christ came to gather His elect at the end of the Jewish dispensation, when the kingdom of God began to be preached, or that He will come at the end of the gospel dispensation, when it will cease to be preached? How can a man be otherwise than wilfully blind, who does not see the truth here?

At this time, certainly, the gospel has been preached in all the world for a witness unto all nations. It has been preached from the rising of the sun unto the going down of the same,—from Asia in the east to the isles of the Pacific in the west; and hence all nations have had it as a witness. We have therefore our blessed Saviour's authority for saying that the end of the gospel dispensation must be near, even at the doors; and that his coming in the clouds of heaven to gather His elect, the event about which the disciples inquired, must be just upon us. I hope that dear brother Mahan, and others, who have admitted that the gospel had been preached in all the world for a witness unto all nations at the destruction of Jerusalem, will not now turn and say, that the gospel has not yet been preached in all the world, for the purpose of still persisting in the cry, "My Lord delayeth His coming."

If this paper shall come before the eye of brother Mahan, as I hope it may, I pray that he will pause for one moment, and think what he has been doing, in taking up and admitting the errors and absurdities of unbelieving, scoffing men, and thereby uttering a cry of peace and safety in the ears of sinners, strengthening the hands of the wicked that they should not turn from their evil ways, and all, just to escape the admission of the glorious truth, that our returning Lord and Master is now near, even at the doors. The doctrine of a temporal millennium ended in Christ. The Jewish dispensation ended in Christ. The gospel dispensation ends when all nations have had it as a witness, and then Christ comes in the

clouds and gathers His elect. "The nations have had the gospel as a witness, let them now prepare to see their Judge. O may the Lord in mercy open the eyes of dear brothers Mahan, and Finney, and Cowles, and all his other servants, that they may be found giving each a portion in due season, instead of continuing to say, "My Lord delayeth His coming."

I have been informed, and in a way that leaves me no room to doubt it, that brother Finney has said, that he would rebuke any man who should say that he believed that Christ was coming in 1843, as soon as he would the Devil; and that none of us who pretend to, do believe it. And, also, that it could not be believed without driving multitudes to distraction. Our blessed Saviour, however, has told us, to lift up our heads in view of His coming, and rejoice because our redemption draweth nigh. Paul also, after speaking of the Lord's descending from heaven with a shout, and of the events then to transpire, says to the Thessalonians, "Wherefore comfort one another with these words" He also says, "That at that day, the Lord, the righteous judge will give a crown of righteousness to all who love his appearing." Now, cannot brother Finney think of the Lord's appearing, and believe it without being driven to distraction; and if he does not love the Lord's appearance, how is he to get his crown? Those who are expecting to see the Lord in a few months, find in "looking for that blessed hope and the glorious appearance of the Great God and our Saviour Jesus Christ," very much to cheer, and encourage, and animate them with joy in the Lord; but they find no occasion for going to distraction at the prospect of soon seeing Him whom their souls love.

Another assumption of some of the Oberlin brethren is, that it is folly and presumption for those who are not acquainted with the Greek and Hebrew languages to think of understanding the prophecies. Do these brethren know that they are acting the part of the beast in this, by setting up the identical pretext on which the popish priesthood took away the Bible from the people? "You are not capable of understanding it, we will tell you what it means." If our learned brethren have ascertained at this late day, that we do not possess a correct version of the word of God, let them give us one; but if we have one, we believe that with the aid of that spirit which our Saviour has promised to "guide us into all truth," we are capable of understanding it; nor do we regard the prophecies as a mass of darkness and confusion, but as "a more sure word of prophecy, unto which we do well that we take heed, as unto a LIGHT THAT SHINETH IN A DARK PLACE, until the day dawn, and the day star arise in our hearts."

Being ourselves accountable to God for understanding and obeying His word, we cannot trust others to understand it for us, and we rejoice that they have not the power to compel us to do so. We are willing to confess, many of us, at least, that we possess but little of the wisdom of this world; and when we see the influence which it has on those who do possess it, we are slow to believe that we would be any more simple, and childlike, and teachable, and honest-hearted before God, if more of the learning in which men boast themselves, were ours.—And when we reflect that God hath made foolish the wisdom of this world, we are fully content with that share of it which we already possess. With "the wisdom which cometh from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy," we will try to be acquainted, and trusting to our blessed Saviour for that spirit which he has promised "shall teach us all things;" we will endeavor, meekly and calmly to await the fulfilment of His glorious word, "taking heed that our hearts be not overcharged with surfeiting and drunkenness, and the cares of this world, and so that day come upon us unawares."

May the Lord in mercy open the eyes of our brethren, and save them from the condition and doom of those who shall be found saying, "My Lord delayeth his coming," when he appears.

CHARLES FITCH.

THE SAME HORN STILL PREVAILING.

Our readers need not be told that the papal DOMINION has been taken away. The Pope can no longer "WEAR OUT the saints" by the tortures of the inquisition, the sword and the flame, but the manner in which the same horn is still prevailing, may be seen in the following extracts from a late number of the British Chronicle:—

In page 321 the Critic in asserting the inherent rights of the church as independent of the state, makes a reference to her palmy days, when the church "was co-extensive and identical with the state; when men ceased to be members of the former, they were also deprived of their position in the latter; a Seceder from the

Church was, as such, a criminal and a malefactor. He asks with all the blandness and courtesy of Oxford Puseyism, "Is, or is not, this order of things reversed? Are persons now obliged to go to Church in order to escape going to Jail?"

Disguise it as he may, smother it with oily words, with sentimental religion, the cloven foot of the Jesuit, the chosen representative of the father of bigotry and persecution appears at last. "Are even Ministers, Privy Counsellors, Members of Parliament, Magistrates, or any class of civil functioners, obliged to be Church men? Or, is it not rather the favorite and avowed principle of modern statesmen to regard the Church as one sect amongst many, and therefore not to tolerate only, but to patronize and extend the state bounty equally to dissenters?" Hinc ille Lachryma! And in order to restore the old happy state of things, when men were sent to jail for not attending the established Church, the High Church party of England is disposed to stand aloof from the Legislature, and with one anchor fixed at Rome, and the other at Oxford, to hoist the flag of "the Church in danger," and rally round her standard all who will join in the new crusade against the doctrines of the Reformation, and the liberty of private judgment.

The reviewer condemns in strong terms the Presbyterians of Scotland, and all Protestants either in Britain or on the continent who have no Bishops, without which there is no Church, according to his views.

Another article of seventy pages in this extraordinary Quarterly, advocates the discontinuance of Pews in the Churches, on which several treatises have lately been published.—Every argument that can be devised, such as the extra humility indicated by falling on the ground or kneeling on the pavement instead of sitting, is brought forward in favor of having all the pews removed from the English Churches. The instructive example of the Roman Catholics on the continent falling down to worship in their Churches which are always open, is pressed on the attention.

It appears from the statements of the Critic, the Quarterly and the Times, that for two hundred years the Churches of England have been entirely Anti-Calvanistic, in their views, or orthodox in the High Church sense of the word.—And what has it availed! So powerless have they been, that they could not stop the rapid growth of dissent, which has now become so formidable. The Church is now confessedly unequal by its doctrine and practice to retain the people in its communion; and baffled and defeated, it is desperate, bullies the state, stands on its rights, and invokes the aid of the Church of Rome to help to do by force what it cannot accomplish by persuasion.

The Jesuits dislike the pews. The religion of the pews is too intelligent and reflective for their taste. The people hear the sermon with composure, and can compare its doctrines with the unerring standard of the Word of God. They do not like this; what right have the people to judge in these matters? The Church, which means the Clergy, has alone the right of deciding on all matters of faith. It is better far that the worshippers should rush into the churches, as they do on the continent, when they happen to pass that way, or when their conscience is troublesome, and pour out their prayers to some favorite Saint, or tell their beads to the Virgin. They do all this on the continent. Aye, and more too. They fill the theatre on the Sabbath day as well as the church. They first bow the knee of a degrading and delusive superstition, and then rush to the theatre or ball room, and so conclude the labors

of the day. Why don't the Oxford divines publish a reprint of King James' Book of Sports for the Sunday. It was in vogue in the Golden Age of the church; it had not lost its authority in the days of Laud's supremacy.

"If apostolic gravity be free
To play the fool on Sundays, why not we!
If he the tinkling harpsichord regards
As inoffensive, what offence in cards?
Strike up the fiddles, let us all be gay,
Laymen have leave to dance, if parsons play.
Oh, Italy! thy Sabbaths will be soon
Our Sabbaths, clos'd with mumm'ry and buffoon;
Preaching and pranks will share the motley scene,
Ours parcel'd out, as theirs have ever been,
God's worship, and the mountebank between."

And is this all that is to be gained by the reformed creed of the Church of England? Assuredly it is. What avails it, whether the day of God be observed or not, and whether his law be broken, if the unity of the Church can be preserved? Won't the people be taught the most approved way of bowing and of falling on their faces, without being troubled with lessons from Mecca or Juggernaut? What although they should be prohibited from reading the Bible? Have the Oxford Divines and the Puseyite Bishops not resolved that the Bible is no longer to be considered the standard of Divine truth, and that the Quarterly Review is higher authority? What of all this? Will not the spirit of devotion be better kept alive by the raising of the host, by the exhibition of pictures and relics and of painted windows. It may be true that the Bible has been the guide and staff of millions, and their support in death, but are not baptismal regeneration and extreme unction much safer things to rest on? The Bible only comes from God, but these last come from the priests, who secure the advance of their votaries by the one, and land them in safety by the other. A person not initiated might suppose that as the performance of the first rite insures safety, there would be no need for the other, but the Church knows best, and we have no right to think. Volumes might be written on such a stirring subject, but we must conclude.

Sincerely we believe that the whole of this vast plot on the religious liberties of the world has been hatched at Rome. Nothing could be more bold and dextrous, than to get the King of Prussia engaged in it. Once detach that monarch from the Protestant side, and the world might yet see the edifying sight of kings holding the stirrup of the Pope, and the hurry of Bloody Mary's days might again be revived. Austria with all her bigotry and intolerance would give every aid to such designs, and France is probably too indifferent to interfere in a religious matter. The Oxford divines are either Jesuits in disguise or in close league with Rome. The Bishops who have been already tampered with by the King of Prussia, are plainly looking in the same direction, and in these views they are backed by a powerful High Church party impelled by alarm at the progress of Protestant dissent. It is true that the liberalized governments of Spain and Portugal have lately abated somewhat of their attachment to the cause of Rome, and have curtailed her ample revenues, but these losses would be nothing in comparison to the accession of such powerful and energetic nations as she must now have fair hopes of joining her standard.

We have occupied some of our paper lately with this most interesting subject, because it is destined, if not crushed by the powerful influence of an enlightened public opinion in Britain, to occupy a place in the public mind far more prominent than any thing which has occurred for ages past, and is pregnant with events of paramount importance to the civilized world.

VOICE OF WARNING.

SO LIKEWISE YE, WHEN YE SHALL SEE ALL THESE THINGS, THEN KNOW THAT IT IS NIGH, EVEN AT THE DOORS.

No. 2. NEW YORK, JAN. 2, 1843. Vol. I.

BEHOLD HE COMETH WITH CLOUDS, AND EVERY EYE SHALL SEE HIM.

READER,—I have an important message to you. Whoever you may be, you have the deepest interest in it. It matters not whether you are young or old, rich or poor, bond or free, learned or ignorant, you have more concern in it than anything you can imagine besides.

Jesus Christ, "the Son of God," has plainly and unequivocally declared, that when certain specified signs should be seen, his people might know that his second coming was NIGH, EVEN AT THE DOORS.

These foretold signs are now fulfilled. The Sun has been darkened—the Moon has withheld her light—the stars have fallen from heaven—and the powers of heaven have been shaken. Matt. xxiv. 29, 33. The perils—selfishness—pride—impiety—blasphemy—incontinency—want of confidence—hypocrisy—deception—&c. of the last times, are flooding the world. 2 Tim. iii. The cry of PEACE and SAFETY, which was to characterize the last times, is heard through the length and breadth of the world. 1 Thess. v. Witness also the scoffing—sensuality—unbelief—brutality, &c. that were to mark the last times. 2 Pet. iii. The prophetic numbers (as

shown in the first number of this little work) all expire with this year, A. D. 1843. This year brings us to the WORLD'S CRISIS. The next great event now to be looked for, is the Coming of the Son of Man in the clouds of heaven, to gather his elect from the four quarters of the earth, and by the brightness of his coming, to DESTROY THE MAN OF SIN, AND THEM THAT DESTROY THE EARTH.

O! Reader, are you aware how near you are to "THE END OF ALL THINGS?" Do you know that these are "the LAST DAYS?" The signs of the times clearly prove this. And if you do not so see it, it is high time that you awake from your slumbers, and commence, in good earnest, a prayerful investigation of the evidences of this unutterable truth. We are living in an important period—a time of the completion of all the prophecies concerning this sin-polluted world. Its long career of corruption, apostacy, and blood, will soon close.

Now, reader, if you are not ready, let it be your first work to prepare for this great event. Your ignorance of it—your indifference to it—your unbelief—ridicule—opposition—and unreadiness for it, will not prevent its coming. Oh, then, do not waste the few precious moments yet allotted to you—for, "in a little

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as you in the last days. You stand as a witness, that the end of all things is indeed at hand. Beware!

Are you a stupid, hardened sinner? "He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

Are you a worldly-minded professor of religion? Your worldliness will soon have an end. God grant that your own end may not be destruction.

Are you one that trembles as you think of the approaching terrors of the Lord? See! there is Christ, who died that you might live. Confess all your guilt, put away all your sins, throw yourself into his arms. "He will in no wise cast you out." Take him, as he is of God, made unto you wisdom, and righteousness, and sanctification, and REDEMPTION. Then fear not. Confess him as your Saviour now, and he will confess you before his Father and the angels, when he appears. O, stay not,—haste,—haste, lest thou be consumed. Remember Lot's wife. Look not behind thee.

Let go of the world, and cling to Christ. Tremble not at the frown of the haughty, or the ridicule of scoffers, but tremble at God's word.

Do you say we mistake in expecting Christ's coming so soon? We have gained our belief from the study of God's word. If, in view of this belief, we prepare for his coming, it will be safe for us to wait and watch, even should it not be in 1843. But if YOU are mistaken, and Christ, coming on you like a thief, shall find you unprepared, THERE IS NO REMEDY.

OBJECTION.

But has not Christ said, no man shall ever know the time of his coming? Do you not give Christ the lie?

We will see presently who "gives the lie" to inspiration, we or our opponents. Our Lord says—"Of that day and hour no man knoweth, [in the present tense; not 'never shall know.']"

But let the objector be true to his principles. If he means anything, he means that, "Our Lord's words authorize him in saying 'no man shall ever know anything about Christ's appearing till he actually comes as the lightning.'" Very well; now let him carry out his principles, and he proves that Christ himself will never know anything about it till he finds himself here!! For our Lord says, Mark xiii. 32, "Of that day and hour knoweth no man, no, not the angels in heaven, NEITHER THE SON." If the objector is now afraid to follow out his principles, let him acknowledge he is mistaken in his interpretation of the words, "no man knoweth;" for, if it is true, that no man ever shall know, it is equally true that the "Son" never shall know. Nor can he escape from the difficulty by saying, "Christ did not know it as man," for it is the "Son of Man" that is to appear "in the clouds of heaven." The fact is, the time of the end of the world was given in the book of Daniel, but he was commanded, chap. xii. 4, "Shut up the words, and seal the book, to the time of the end;" and at the ninth verse Daniel is told, "The words

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while He that is to come WILL COME, and WILL NOT TARRY." Are you prepared for the fearful events which God is about to bring to pass? Do you feel ready to see Christ in the clouds,—the heavens rolling together as a scroll, and passing away with a great noise,—the elements melting,—the earth and the works thereof burning,—all faces turned into paleness,—the dust of the earth becoming brimstone, and the streams pitch, and the land becoming burning pitch,—the people becoming as the burnings of lime, and like thorns cut up, being burned in the fire? "Can thine heart endure, or can thine hands be strong in the day when God shall thus deal with thee?" "Thus saith the Lord God; Howl ye, Wo worth the day! for the day is near, even the day of the Lord is near." Ezekiel xxx. 2, 3.

Are you a minister of the gospel? Have the people of the land taken you from their coasts, and set you for a watchman over them? Have you been carefully watching that you might see when the sword was coming; and have you faithfully blown the trumpet, and warned the people? If not, when the wicked shall be taken away in his iniquity, his blood shall be required at thine hand. Are you joining in the delusive cry, "My Lord delayeth his coming?" and promising the world long centuries of unexampled and uninterrupted peace, when the mighty God declares, "My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the

earth shall be devoured in the fire of my jealousy!" Your Lord "shall come in a day that you look not for him, and in an hour that you are not aware of."

Are you a man of wealth, hoarding the Lord's silver and gold, and leaving it to rust in your coffers, or squandering it upon your lusts; when it is needed to spread abroad light and truth, and wake up a slumbering world, as the wrath that is coming upon them makes haste, that they may turn to the strong hold, while prisoners of hope? Then weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire; a witness that you have hid your Lord's talent, instead of faithfully appropriating it to arouse the perishing, and pull them out of the fire. O, I should be afraid to be a rich man, when Christ appears!

Are you an oppressor, keeping back by fraud, the hire of the laborers that have reaped down your fields? Remember, the cries of them that have reaped are entered into the ears of the Lord of Sabaoth,—and that his high command is, "Deliver the spoiled out of the hand of the oppressor, lest my fury go forth like fire, and burn that none can quench it, because of the evil of your doings."

That fire will be kindled soon. Are you a scoffer, saying, Where is the promise of his coming? We are foretold that there shall be such

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are closed up and sealed till the time of the end;" and then it is added, verse tenth, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand;" but the wise shall understand"—when? In "the time of the end." That time has come.

The word of God must be fulfilled. "The wise shall understand." Do you ask who are the wise? Let the Lord himself reply. "The fear of the Lord is the beginning of wisdom." "The testimony of the Lord maketh wise the simple."

Our Saviour says—"When ye see all these things, (viz., the signs he had given them,) KNOW that it is near, even at the doors." Now, who gives "Christ the lie," we, who have seen all the signs, and hence believe our Lord's words, and "know it is at the door," or our opponents, who declare we can know nothing about it?

But let the objector mark well the verses which follow the one he so much delights to quote.

Verses 40 and 41. "Then shall two be in the field; the one shall be taken, and the other left. Two shall be grinding at the mill; the one shall be taken, and the other left."

In Luke xvii. 34—36, it is said—"I tell you, in that night there shall be two in one bed; the one shall be taken, and the other left:—Two shall be in the field; the one shall be taken, and the other left."

Thus it appears it will be night in some parts of the earth, and day in others. There, a pious wife, who has endured the scoffs of a wicked

husband, will be taken, and he will be left; or a pious husband will be taken and a persecuting wife will be left;—there, a pious brother is taken and a wicked sister is left— or a pious sister is taken and a scoffing brother left;—here, a godly parent, whose prayers, counsels, and entreaties have all been disregarded, is taken, and the wicked child left— or pious children are taken and ungodly parents left;—there, the little babes, for they will all go up in that day, are taken from their wicked parents' arms and those parents are left—LEFT!! LEFT!! Left to what? Not to the neat cars, for the last train, that will ever run for glory, has gone—GONE—GONE for ever!!! Left to what? Left to the burning day—"For behold the day cometh that shall burn as an oven; and all the proud, yea, all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." See Mal. iv. 1, and Jer. xxv. 33: "Left!" O, ye, who are sensible that you are not prepared for that burning day, why will you persist in a cold neglect of the call of God? "Prepare to meet thy God." If you persist in sin, remember the mouth of the Lord hath spoken it, Isa. xxxiii. 12: "The people shall be as the burnings of lime; as thorns cut up shall they be BURNED IN THE FIRE."

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REVIVAL IN PEEKSKILL.

RESPECTED FRIEND SOUTHWARD.—I have thought for a while I would keep in my shell, and let the circumstances connected with the work of God in this place leak out themselves. But as time is short, and what is done must be done quickly, I am now convinced it is my duty (for your encouragement, and if you think it worthy of a place in your valuable paper, for the encouragement of all the brethren in the *blessed hope*.) to give you an outline of the blessed state of things to which we have arrived.

I was invited in the latter part of the summer to cross the river, and preach. I accepted the invitation and went, and while there, a friend said, "Have you heard about Mr. Miller?" I answered yes. "Have you become acquainted with his theory?" I replied not fully. This friend then offered me a book, which I found was "Miller's Lectures," which I brought home, determining to know the truth or to find the errors. I compared the most important parts with the works of Adam Clarke, Bishop Newton, John Wesley, Joseph Benson, John Fletcher, and Joseph Sutcliffe,* and found in some places but little difference, and in other places no difference. I then, like the Bereans, looked into the Bible to see if these things were so, and the more I read the more I was convinced of its truth, and that however much I may be called to suffer through it, I was resolved to preach the doctrine of the "Second Advent Near." I made an attempt on Sabbath evening, November 13, and God owned it, and three souls were brought into the glorious liberty of the children of God. That evening we commenced what some may call a protracted meeting, which has continued, with the exception of one evening, ever since. It has been the most blessed month of my life, and the best of all is that about 40 souls profess to have found the Lord. The work still prospers, and I doubt not will prosper until the end. Last Sabbath I baptized, by sprinkling, eleven adults. We held a lovefeast, and such a season of refreshing I never knew. Well might the poet sing—

"How happy are they,
Who their Saviour obey."

I am alone as a minister of Jesus in this village on this subject, but there are several members of different churches, as well as some of my own, who believe the soul-cheering doctrine, and they are sounding the alarm. Some of the ministers here have been trying to preach against it, but many of the sinners of this village have made up their minds not to be deceived on this point by any one, and they inform me that the arguments brought by those who oppose the doctrine are neither scriptural or reasonable. Some have said that the world will never be destroyed; others, that should it be so, there must be a millennium first, and I, in the fear of God, have said, if a passage can be found in God's book to prove either of the above assertions I will preach from it. I know well it cannot be, or it would have been found before now.

Some of the most foolish lies have been invented by members, and even by leading men of churches in this village, to stop, if possible, the fears of the people. But they still *fear*, and many are turning to the *Lord*. Our members, generally, are anxiously seeking to be conformed to the Saviour's image, and to be sanctified throughout body, soul and spirit. This is not the work of an adversary but of a friend, and that friend is Jesus, who has promised to be with us to the end. May his spirit and word

† You have been mistaken in publishing Joshua and then Josiah. Both are wrong.

direct us, and may we always hear our heavenly Shepherd's voice, and follow him. Amen and Amen.

I am, respected friend, yours in the prospect of soon bidding farewell to time, to welcome eternity, and farewell to earth to welcome heaven.

JOHN MILES.

Peekskill, N. Y., Dec. 22d, 1842.

THE ALMOST CHRISTIAN.

If in the dark world of wo, any forlorn wretch will be stung to the heart with a keener feeling of anguish than all others, will it not be the man who on earth, came nearest to the kingdom of heaven; and who lost it for want of one decisive step? As he calls to mind the unnumbered mercies here enjoyed, the oft repeated proffers of salvation here slighted, and as he lifts his weeping eye to that world of glory above, O with what bitterness of spirit, with what sinking and dying of the heart within him, will he exclaim, "Time was when I bade fair for a seat in yonder region; when I was well nigh an heir to that incorruptible inheritance: I did but just miss the path to those realms of light and life everlasting; just fail of being one of that happy company around the throne of God. I had my hand almost upon a crown like one of theirs; a little more, and now, instead of wailing here among the lost, I had been there among the redeemed! O, the *little more*! It will bite like a serpent, and sting like an adder. Surely, to be sinking forever in the bottomless pit, must be damnation enough without the everlasting recollection of having plunged from the threshold of heaven.—Wilcox.

THE CHANGING WORLD.

"The fashion of this world passeth away."

'Tis written on the rolling SEA,

That holds no settled form;
Its shadowy clouds, its azure dye,
Its rainbow and its storm.

'Tis written on the restless YEAR;
On spring arrayed in flowers,
On summer bright, on autumn sear,
On winter's stormy hours.

'Tis written on the changing EARTH;
Its valleys clothed with pride,
Its towering hills of ancient birth,
Its fields and forests wide.

'Tis written on the surging SEA,
Whose waters will not sleep;
And on the countless streams that flee,
All restless to its deep.

'Tis written on TIME'S moving show
That never is the same;
The living dreams that come and go,
Remembered but in name.

'Tis written on THE DYING form,
Sweet mistress of this page;
The heart that plays within thee warm,
Steals as it gives thine age.

DOWNFALL OF STATES.

Dr. Johnson, in his tragedy of Irene, well describes the indications of national ruin:—

Leontius. That power which kindly spreads
The clouds, the signal of impending showers,
To warn the wandering linnet to the shade,
Beheld without concern expiring Greece,
And not one prodigy foretold our fate.

Demetrius. A thousand horrid prodigies foretold it.
A feeble government; eluded laws;
A factious populace; luxurious nobles;
And all the maladies of sinking States.
When public villany, too strong for justice,
Shows his bold front, the harbinger of ruin,
Can brave Leontius call for airy wonders,
Which cheats interpret, and which fools regard!

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