

THE MIDNIGHT CRY!

VOLUME I.

NEW-YORK, MONDAY, NOVEMBER 21, 1842.

NUMBER 4.

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.

OFFICE NO. 36 PARK ROW.

PRICE TWO CENTS.

MR. MILLER'S INFLUENCE UPON THE PEOPLE.

Much has been said in the pulpit, and by the editors of public journals, about the *evil* tendency of Mr. Miller's lectures. An orthodox clergyman of Lynn, (Rev. Parsons Cook) thinks they are more demoralizing than the *theatre!* A minister in Boston, of high standing, stated to one of his hearers, that he thought it as great a sin for church members to attend these lectures as to visit the theatre! Indeed, most of the ministers and laity of different denominations, who have not heard Mr. Miller, have judged unfavorably of his labors. It is supposed that the people are *frightened—excited* by terrific scenes connected with the conflagration of the world. To place this matter in its true light, we shall give, as a general illustration of Mr. Miller as a speaker, and the influence of his labors on the community at large, the following account of his visit and labors in Portland, Me. in March last.

"MR. MILLER IN PORTLAND.—Mr. Miller has been in Portland, lecturing to crowded congregations in Casco-street church, on his favorite theme, the end of the world, or literal reign of Christ for 1000 years. As faithful chroniclers of passing events, it will be expected of us that we say something of the man, and his peculiar views.

"Mr. Miller is about sixty years of age; a plain farmer from Hampton, in the state of New York. He is a member of the Baptist Church in that place, from which he brings satisfactory testimonials of good standing, and a license to improve publicly. He has, we understand numerous testimonials also from clergymen of different denominations favorable to his general character. We should think him a man of but common-school education; evidently possessing strong powers of mind, which for about fourteen years have been almost exclusively bent to the investigation of scripture prophecies. The last eight years of his life have been devoted to lecturing on this favorite subject.

"In his public discourses he is self-possessed and ready; distinct in his utterance, and frequently quaint in his expressions. He succeeds in chaining the attention of his auditory for an hour and a half to two hours; and in the management of his subject discovers much tact, holding frequent colloquies with the objector and enquirer, supplying the questions and answers himself, in a very natural manner; and although grave himself, sometimes producing a smile from a portion of his auditors.

"Mr. Miller is a great stickler for literal interpretation; never admitting the figurative, unless absolutely required to make correct sense or meet the event which is intended to be pointed out. He doubtless believes, most unwaveringly, all he teaches to others. His lectures are interspersed with powerful admonitions to the wicked, and he handles Universalism with gloves of steel.

"He is evidently disposed to make but little allowance for those who think differently from him on the millennium; dealing often in terrible

denunciations against such as oppose his peculiar views on this point; as he fully believes they are crying peace and safety when sudden destruction cometh. Judging from what we see and hear, we should think his lectures are making a decided impression on many minds, favorable to his theory."

This account of Mr. Miller is from the Rev. Mr. Springer, of the Methodist Episcopal Church, and editor of the "Maine Wesleyan Journal," from which we copy it. Mr. Miller, on reading the account, exclaimed, "I have found *one* honest editor!" Mr. Springer, it will be observed, is not a partisan of Mr. Miller. We commend him for his candor.

The following extracts of letters from Elder Fleming, the pastor of the Christian church in Casco st., where Mr. Miller delivered his lectures, will show the legitimate effects of his labors.

Immediately after the lectures were closed, Mr. Fleming writes: "Things here are moving powerfully. Last evening about 200 requested prayers, and the interest seems constantly increasing. The whole city seems agitated. Br. Miller's lectures have not the least effect to affright; they are far from it. The *great alarm* is among those who did not come near. Many who stayed away and opposed seem excited, and perhaps alarmed. But those who candidly hear are far from excitement and alarm.

"The interest awakened by his lectures is of the most deliberate and dispassionate kind, and though it is the greatest revival I ever saw, yet there is the least passionate excitement. It seems to take the greatest hold on the *male* part of community. What produces the effect is this—Brother Miller simply takes the sword of the Spirit, unsheathed and naked, and lays its sharp edge on the naked heart, and it cuts! that is all. Before the edge of this mighty weapon, infidelity falls, and Universalism withers. False foundations vanish, and Babel's merchants wonder. It seems to me that this must be a little the nearest like apostolic revivals of anything modern times have witnessed."

A short time after, he wrote again as follows: "There has probably never been so much religious interest among the inhabitants of this place generally as at present; and Mr. Miller must be regarded, directly or indirectly, as the instrument, although many, no doubt, will deny it; as some are very unwilling to admit that a good work of God can follow his labors; and yet we have the most indubitable evidence that this is the work of the Lord. It is worthy of note, that in the present interest there has been comparatively nothing like mechanical effort. There has been nothing like passionate excitement. If there has been excitement, it has been out of doors, among such as did not attend Br. Miller's lectures.

"At some of our meetings since Br. Miller left, as many as 250, it has been estimated, have expressed a desire for religion, by coming forward for prayers; and probably between *one* and *two hundred* have professed conversion at

our meeting; and now the fire is being kindled through the whole city, and all the adjacent country. A number of rum-sellers have turned their shops into meeting-rooms, and those places that were once devoted to intemperance and revelry, are now devoted to prayer and praise. Others have abandoned the traffic entirely, and are become converted to God. One or two gambling establishments, I am informed, are entirely broken up. *Infidels, Deists, Universalists*, and the most abandoned *profligates*, have been converted; some who had not been to the house of worship for years. Prayer-meetings have been established in every part of the city by the different denominations, and by individuals, and at almost every hour. Being down in the business part of our city, I was conducted into a room over one of the banks, where I found about thirty or forty men, of different denominations, engaged with one accord at prayer, at about eleven o'clock in the daytime! In short, it would be almost impossible to give an adequate idea of the interest now felt in this city. There is nothing like extravagant excitement, but an almost universal solemnity on the minds of all the people. One of the principal booksellers informed me that he had sold more Bibles in *one month* since Br. Miller came here, than he had in any four months previous. A member of an orthodox church informed me that if Mr. Miller could now return, he could probably be admitted into any of the orthodox houses of worship, and he expressed a strong desire for his return to our city."

Similar accounts might be given from most of the places where he has given a *full course of lectures*, to a society; the minister and church co-operating with him. We could name Boston, Cambridgeport, Watertown, and numerous places; but we will refer to one more, viz. Portsmouth, N. H. The same glorious effects followed his labors in this place, as at Portland. We simply wish to give the testimony of the Unitarian minister of that town, relating to the *character of the revival*. We are the more particular on this point, because the advocates of revivals have charged Mr. Miller with getting up "*fanatical excitements*." Now we have an impartial witness on this point. Hear him; he says:

"If I am rightly informed, the present season of religious excitement has been to a great degree free from what, I confess, has always made me dread such times, I mean those excesses and extravagances, which wound religion in the house of its friends, and cause its enemies to blaspheme. I most cheerfully express my opinion, that there will be in the fruits of the present excitement far less to regret, and much more for the friends of God to rejoice in, much more to be recorded in the book of eternal life, than in any similar series of religious exercises, which I have ever had the opportunity of watching."

Will the Rev. Parsons Cooke join with the

* Sermon on Revivals, by Rev. A. P. Peabody.

editor of the "Trumpet" in ridiculing such revivals as these? Will he now pronounce these lectures "more demoralizing than the theatre?" These are the legitimate fruits of Mr. Miller's labors. Let his accusers beware, lest they be found fighting against God.†

† The above testimony to the salutary influence of Mr. Miller's labors must suffice. If it were necessary, we could add a volume of similar testimony from ministers of almost all denominations.

THE MIDNIGHT CRY.

MONDAY, NOVEMBER 21, 1842.

TIMELY HINTS.

"And they shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.* Then there shall be upon the Earth distress of Nations with perplexity: and then shall they see the Son of Man coming in a cloud, with power and great glory. Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."—LUKE 21.

READER, DO YOU SEE ANY ROOM FOR A TEMPORAL MILLENNIUM? OR FOR THE GATHERING OF THE JEWS? IF NOT, MAY NOT CHRIST COME TO-DAY!

* The word fulness in Rom. xi. chap. 12th and 25th verses, means the fulfilment of an appointed period.

Lectures, Afternoon and Evening.

Brother Litch lectures every afternoon, at 3 o'clock, and every evening at 7 o'clock, at the corner of Catharine and Madison streets.

☞ BROTHER MILLER left this city, in good health last Saturday morning for New Haven, where a large Methodist church is opened for lectures. The same day a rumor appeared in the Newark Daily Advertiser that he was dead! Perhaps it originated from some one uttering a wish that he was dead.

A Few Questions.

Why is it that those who do not believe the doctrine we teach, are so deeply affected by it?

Why is it, if they feel no interest or concern on the subject, that they concern themselves so much?

Why is it, if our arguments and premises are as vulnerable and fragile as they would seem to affect, that they do not, by the Bible, and by fair arguments, meet and refute us?

Why is it, if we are "dupes," "fanatics," "idiots," &c., that our opponents exhibit so much anger and bitterness, without coming to us with either commiseration or argument?

Who can give us a solution?

PERILOUS TIMES.

"Men's hearts failing them for fear."

Last Saturday's Sun sums up the latest news from England thus:

In mercantile matters there was but little prospect of a speedy improvement. The feeling of DESPONDENCY which has so long existed among the commercial classes, continues rather to INCREASE than diminish. The revulsion in the corn trade, by overwhelming so many houses at home and abroad, had spread difficulty and ALARM on every side.

The following is an item of the Eastern news:

At Constantinople, a courier had arrived from Bagdad with private accounts, which assert that a British force, commanded by Gen. Pollock, had reached Cabul and invested it. They add that Gen. Pollock had offered conditions to the inhabitants, which, if they rejected, he was determined to carry the town by storm.

BOOKS, PAMPHLETS, AND CHARTS.

It will be seen that we have a good supply at 36 Park Row, (up stairs.) Call and buy—read and circulate.

THE NEW JERSEY EAGLE, a paper published at Newark, N. J., says that, "So far as it has been able to hear the great "Miller meeting" lately held there, has not resulted in the conversion of one individual person to Mr. Miller's views."

Really that "Eagle" must have had its wings plucked, its eyes amazingly dimmed, or falsified knowingly. How a man can live in that city, and walk across the street once a day, and be ignorant of the fact that multitudes confess themselves constrained to believe, we cannot divine!!!

MR. MILLER'S LECTURE ON FRIDAY AFTERNOON.

Mr. Miller's last lecture in this city was on Friday P. M. His text was Rev. xi. 2, "And I will give power to my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth."

He took up his subject under four heads:

I. The OBJECT and CHARACTER of a witness.

The OBJECT. It is to tell the truth on the subject on which he testifies—"The truth, the whole truth, and nothing but the truth." A witness must testify only to what he knows.

HIS CHARACTER for truth and veracity must be good—unimpeachable. It may be a living oral witness personally present—or it may be a written document, which under some circumstances, as the last will and testament of a person, &c., is of equal or greater weight than a living oral witness.

II. *Whose witnesses are they, spoken of in the text?* "My two witnesses." Christ is the speaker, and claims the witnesses for his.

III. *What are the witnesses?* Some say the church. But the church is a multitude in her individual capacity—one, in her united character. She does not know the whole truth on each point relative to Christ. Nor do a succession of Christian ministers. Beside, Christ declares, John 5: 34, "I receive not testimony from man."

The Old and New Testament are two. They are claimed by Christ as his witnesses. Matt. 24: 14. "This gospel of the kingdom must be preached in all the world for a witness unto all nations." *The Old Testament*, John, 5: 37-39. "The Father himself hath borne witness of me—ye have neither heard his voice at any time, nor seen his shape"—so the witness is not oral. "Search the Scriptures"—"they are they that testify of me." These two witnesses do testify the truth, the whole truth, and nothing but the truth respecting Christ. They testify all that can be known of him until he comes again.

IV. *The history of these witnesses.* 1. They prophesy. They foretell all that is known, or ever can be known of Christ. They foretold his first advent, his sufferings and death, together with the time of his death. They foretell his second advent, his glory, and the time of that glory. They prophesy the leading events in the world's history. They prophesy through the whole gospel dispensation; but they prophesy 1260 days, or years of that time "clothed in sackcloth."

Sackcloth is the emblem of obscurity. Rev. vi. 12. "The sun became black as sackcloth of hair"—denoting partial obscuration, but not entire darkness. These witnesses were darkened by the usurpations of Popery. In 533, in his crusade against the Arian heresy, Justinian, the Greek emperor, conferred supreme power in the church on the Pope of Rome, and constituted him the first of all bishops—head of all the churches—the true and effective corrector of heretics, &c. In 538, Justinian conquered the Ostrogothic kingdom of Rome, an Arian kingdom, and subjected the whole church to the church of Rome and set up the papal hierarchy. The scriptures were soon suppressed—the Greek and Latin languages ceased to be spoken as living languages, and the people were unable to read them. They prophesied still, but their light did not shine because they were in a language the people did not understand. The Catholic church have prohibited the reading of the Scriptures by the people without the permission of the priests.

3. "These have the power to shut heaven that it rain

not in the days of their prophecy." Rain is the emblem of Grace, or the outpouring of the Spirit. During the dark ages of papal rule, there were but few conversions; until the reformation under Luther and his associates when the Bible began again to be translated into the languages of Europe and was read by the people. Then revivals began. The suppression of the Scriptures restrained or hindered the work of God.

4. "These have power over waters to turn them to blood; and to smite the earth with all plagues as oft as they will." All the plagues which have ever come on the earth or ever will, whether on nations or individuals, are in accordance with the principles laid down in the Bible. They have the power to pronounce these judgments.

5. "If any man will hurt them, fire proceedeth out of their mouth and burneth up their enemies. If any man hurt them he must in this manner be killed." The word of God pronounces its own sentence on all who injure it, and just what they pronounce will be fulfilled. "I testify unto every man that heareth the words of the prophesy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in the book. And if any man shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22: 18, 19.

6. "When they have finished their testimony, (or as Mr. Faber renders it, when they are about to finish their testimony,) the beast which ascendeth out of the bottomless pit shall make war on them, and kill them."

A "beast," in the symbolical language of Revelation, signifies a government. "The beast from the bottomless pit," is a government that has no foundation to build upon, but rises up without religion and illegitimately. Such was the Revolutionary government of France, at the close of the last century. It was founded in Atheism and the rejection of religion in every form—and from a nonentity became the terror of the world. That government made war on the Bible, and swore to exterminate it—declared it to be a lie, Jesus Christ an impostor, death an eternal sleep, and, finally, that there is no God. They closed the churches of France, and executed the clergy. They abolished the Sabbath, and every other institution founded on the Bible. The worship of God in all forms and kinds was discarded and prohibited. It was thus, this government made war on the witnesses and killed them. They gathered Bibles in heaps, and burned them. They tied a copy of the Bible to the tail of an ass, and dragged it through the streets of Lyons, while the populace followed with shouts and acclamations. The abrogation of religion took place September 1793; and in 1797, in the month of March, [after just three and a half years] the law was passed revoking the decrees against religion, and granting toleration to all Christians.

7. Thus, during the three days and a half, their dead bodies were not permitted to be put in graves, although they lay dead in the streets of the great Roman city, which spiritually, or by the Spirit, is called Sodom and Egypt, from its gross licentiousness, and oppression of the people of God—the crying sins of Sodom; "where, also, our Lord was crucified," in the person of his members and disciples. From thirty thousand to fifty thousand Heugunots were slain in France in one night, on St. Bartholomew's eve, 1572.

"They of the nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves."

Although condemned and denounced in France, yet in other nations the Bible still lived in the sight of the people. The boast of the infidels to exterminate the Bible, was brought to nought.

8. "After three days and a half, the spirit of life from God entered into them, and they stood upon their feet and great fear fell upon them which saw them."

The resurrection of the witnesses and their exaltation to heaven, is the revocation of the laws against religious worship and the Bible, 1797, three and a half years from the prohibition in 1793. Great fear fell on the infidel world when they saw the triumph of the Bible, and

its spread over the earth. The great voice from heaven saying to them, "come up hither," is the universal demand of the moral world for the Bible. So that since 1798, it has been translated either in whole or in part, into more than 150 different languages, and spread in nearly all nations.

9. "The same hour there was a great earthquake, and a tenth part of the city fell."

Earthquake, when used symbolically, signifies a revolution of a kingdom. The *hour* signifies period, the same period. The city, the Roman Empire.

Thus Rev. 17: 18. "That great city which reigneth over the kings of the earth," or the Roman Empire. "Tenth part of the city fell," ceased its allegiance to the Roman power, and threw off the yoke of popery, and finally took away the papal dominion in Rome itself.

10 "Were slain of men," or as in margin, "names of men seven thousand." To slay the names of men, is to abolish their titles and dignities. This was done in the French Revolution, when all names, titles and dignities of the clergy and nobility were abolished, and only the simple title of citizen was allowed to any man. The number seven, signifying the perfect nulling of all titles.

11. "The second woe is past—the third woe cometh quickly."

This event is now past; the 6th trumpet, which is the second woe, ceased to sound, as I have shown you, on the 11th of Aug. 1840.

The third woe, or the 7th trumpet cometh quickly. It can be but just before us. The 7th is the last trump, at which, according to Paul, 1 Cor. 15, the dead are to be raised.

The 7th angel sounded, and there were great voices in heaven saying, the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever. There is no millennium until this trumpet sounds. Then instead of the temporal spiritual reign of Christ, it is the time of God's wrath, and of the dead that they should be judged, and that he should give reward unto his servants the prophets, the saints, and them that fear his name, small and great, and destroy them that destroy the earth. It is a woe on the world, and its destruction, not its conversion. A woe is not the universal conversion of the world to Christ. Are you prepared for such a scene? Can you lift up your head and rejoice? Or do you tremble for your fate in that day?

JOHN C. COLT

Relieved the sheriff of his unwelcome task, and accumulated murder on his own soul by killing himself, about four o'clock on the afternoon of Friday last. The cupola of the prison was on fire at the same time. Probably no event affecting one person ever caused such intense excitement in this city. The "Sun," of this morning, says:

"The fever of excitement into which our city was lashed on Friday, by the occurrences connected with the death of John C. Colt, has subsided but little, and continues to rage to a greater or less degree in all circles. A thousand reports and conjectures are bruited about, and gossip, humbug, and twattle, are running riot all over the city. The women, especially, can talk of nothing else, think of nothing else, and dream of nothing else. A perfect Colt mania appears to pervade the whole sex, and unfit them for the sober realities which surround themselves and their own concerns."

Reader, the word of God teaches us to expect a tragedy in which all mankind will be involved, except those who are Christ's, at his coming. Are you of that happy number? If so, lose no time in warning all your friends and neighbors to be ready.

THE MILLENNIUM.—Dr. Brownlee, in a sermon preached in Philadelphia lately, gave it as his opinion that this event would not take place for one hundred and seventy-five years.—*Methodist Protestant*.

Bro. Reese undoubtedly feels justified in giving Dr. Brownlee's opinion, so we suppose we can record as its opposite the opinion of a man quite equal to the celebrated D. D. We do

this because the opinion is no "good tidings." Did we think it so long, our "hearts would be troubled." We hope in a "little while" our Lord will come "and will not tarry."

The opinion of a learned man between 17 and 1800 years ago, which we set in opposition to Dr. Brownlee's opinion, is as follows:—That day shall not come, *except* there come a falling away first, and that man of sin be revealed, the son of perdition; &c. (See 2d Thess 2: 3, 4.) We never have heard any one who is acquainted with the Bible and the history of the Romish Church, pretend to doubt the fulfilment of this prediction of St. Paul.

That power has been *wasting* for many years, and is to be *destroyed by the brightness of the Lord's coming*. (2d Thess. 2; 8.) That day shall not come *except* there come *one hundred and seventy-five years* first, and then all the world will be converted. How does that tally with Paul's opinion? *N. Y. Luminary.*

HOW LONG, O LORD.

How long, O Lord our Savior,
Wilt thou remain away?

Our hearts are growing weary
Of thy so long delay.
O when shall come the moment
When, brighter far than morn,
The sunshine of thy glory,
Shall on thy people dawn?

How long, O gracious Master,
Wilt thou thy household leave?
So long hast thou now tarried,
Few thy return believe.
Immersed in sloth and folly,
Thy servants, Lord, we see;
And few of us stand ready
With joy to welcome thee.

How long, O heavenly Bridegroom,
How long wilt thou delay?
And yet how few are grieving
That thou dost absent stay!
The very Bride her portion
And calling bath forgot,
And seeks for ease and glory
Where thou, her Lord, art not.

O wake thy slumbering virgins;
Send forth the solemn cry,
Let all the saints repeat it,
"The Bridegroom draweth nigh!"
May all our lamps be burning,
Our loins well girded be,
Each longing heart preparing
With joy thy face to see.

BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

BOOK. God's designs, knowledge and counsel. Ps. cxxxix. 16. Is. xxxiv. 16. *Reading*, is to make his designs known. *To Seal*, is to shut up, or make sure.

BOW AND ARROWS. Victory over enemies. Isa. xli. 2. Rev. vi. 2.

BRASS, is used for impudence and sin, warlike. Isa. xlvii. 4. Jer. vi. 28. Mic. iv. 13.

BRANCH. A descendant, or offspring. Isa. xi. 1. Jer. xxiii. 5. Dan. xi. 7.

BREAD. Doctrine of life. Amos viii. 11. Matt. iv. 4.

BREAST-PLATE. Defence or armor. Isa. lix. 17. Rev. ix. 9.

BREASTS. Consolation, word of God. Isa. lvi. 11.

BRIDLE. The restraining power of God. Isa. xxx. 28.

BRINSTONE. Curse of God. Isa. xxx. 33. xi. 4.

BURNING WITH FIRE, is to destroy, or change their state completely. Mal. iv. 1—3. 2 Pet. iii. 10, 11. Rev. xx. 9.

BUY, or BUYING, is used as an act of giving or receiving religious instruction. Isa. lv. 1. Rev. iii. 18. xiii. 17.

CANDLE, is light. Jer. xxv. 10. Matt. v. 15. Luke xi. 36. xv. 8.

CANDLESTICKS. The means of light; as the kingdom of Christ, the two witnesses, and seven churches, are called candlesticks. Dan. v. 5. Zech. iv. 2, 11. Rev. ii. 5. xi. 4.

There is a meeting of Second Advent believers held every evening in Newark, N. J., at the Academy in Bank street, near Washington, where the meetings will be continued until a more eligible place is fitted up.

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BY J. V. HIMES.

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NEWARK SECOND ADVENT BOOK DEPOSITORY,

No. 1, COMMERCE STREET, (up stairs.)

THE MIDNIGHT CRY

Is published every afternoon at 36 Park Row, up stairs, by J. V. Himes, assisted by L. D. Fleming, and N. Southard. All letters and communications for the Midnight Cry should be directed to J. V. Himes, New York City, POST PAID.

CHRIST IS COMING

TO JUDGMENT NEXT YEAR!

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

JESUS CHRIST, who now sits on the right hand of power, is coming in the clouds of heaven: *a* when every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. *b* He is coming in a little while, *c* with power and great glory; *d* with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not his Gospel. *e* He is coming shortly, *f* to be glorified in his saints, and to be admired in all them that believe in that day. *g* He is coming to give Paul a crown of righteousness; and not him only, but unto all them also that love his appearing. *h* He is coming, with a great sound of a trumpet, to gather his elect from the four winds. *i* He will come as GOD: for our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. *j* For the Lord my God shall come, and all the saints with thee: *k* for even them also which sleep in Jesus will God bring with him. *l* Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. *m* At his coming, the archangel's trump shall sound, and in a moment, in the twinkling of an eye, the dead shall be raised incorruptible, and we shall be changed; *n* when both will be caught up together in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. *o* When he comes, he will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger, and fear not me, saith the Lord of Hosts. *p* When he comes, the Mighty One of Israel will say, Ah, I will ease me of mine adversaries, and avenge me of mine enemies. *q*

At his coming, Zion shall be redeemed with judgment, and her converts with righteousness; and the destruction of the transgressors and of the sinners shall be together; and they that forsake the Lord shall be consumed. *r* The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low; *s* yes, the kings, queens, princes, presidents, nobles, all the proud governors, officers, and soldiers, of all the armies; millions of proud rich men, and their lofty wives, and lifted-up sons and daughters; millions of proud dandies; together with the gluttons and wine-bibbers of the whole creation: and upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan; *t* yes, the trees of a million forests, the fruit and ornamental trees of millions of gardens and orchards: and upon all the high mountains, and upon all the hills that are lifted up; *u* yes, the snow-capt Alps, with the loftier Andes, and the still more lofty Himalah's, together with the more humble Alleganias: and upon every high tower, and upon every fenced wall; *v* yes, the pyramids of Egypt, with all the granite columns of antiquity, as well as the newly-finished Bunker-hill monument; together with the great wall of China, and all the stone and brick walls of a million cities, fields, and pastures: and upon all the ships of Tarshish; *w* yes, the proud line-of-battle ships, with all the other men-of-war, and steam-ships, with all their proud admirals, commodores, officers and crews; together with all the merchant vessels: and upon all pleasant pictures; *x* yes, all the beautiful paintings, all the idolized portraits, profiles, and miniatures; all, yes, all will be fuel to feed the flames of that tremendous day.

Howl ye, for the day of the Lord is at hand. It shall come as a destruction from the Almighty; and all hands shall be faint, and every man's heart shall melt, and they shall be afraid; pangs and sorrow shall take hold of them; they shall be amazed one at another; their faces shall be as flames. *y* Yes, oh yes, when he comes, what faintness of hands will seize upon the strongest men, when the cry is heard, He is coming! when the lighting up of the eastern horizon indicates something besides the sun, and like lightning is seen darting towards the west. Also, what meltings of heart; what fear; what pangs and sorrow will take hold on the stoutest hearts, when the shrill sound of the trumpet first strikes their ear, and waxes louder and louder, echoing through the vault of heaven, and reverberating along the surface of the earth: their splendid mansions, and beautiful gardens, and costly furniture, all wrapt in the devouring flame, not excepting their own persons!

But language fails me, in attempting to describe the pangs and sorrow that will seize upon those that love this world, when the conviction first fastens itself upon their minds that Christ is come! Also, with what amazement will they look one upon another in that trying moment! To the paleness of faintness, will succeed the crimson of flames in their faces; and while the little children, and pious ones, of every family, are being changed and caught up, the remaining ones are wringing their hands, and reproaching one another with being the cause of their unpreparedness to meet the righteous Judge! Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it; for the stars of heaven shall

a Matt. xxvi. 64.
b Rev. i. 7.
c Heb. x. 37. John xvi. 16.
d Matt. xxiv. 30.
e 2 Thess. i. 7.
f Rev. i. 1. xxii. 6.
g 2 Thess. i. 10.
h 2 Tim. iv. 8.
i Matt. xxiv. 31.
j Ps. i. 8.
k Zech. xiv. 5.
l 1 Thess. iv. 14.
m Isa. xl. 10.
n 1 Cor. xv. 52.
o 1 Thess. iv. 17.
p Mal. iii. 5.
q Isa. i. 24.
r Isa. i. 28.
s Isa. ii. 12.
t Isa. ii. 13.
u Isa. ii. 14.
v Isa. ii. 14.
w Isa. ii. 16.
x Isa. ii. 16.
y Isa. xlii.
z 2 Pet. iii.
a Rev. vi. 11.
m Rev. vi. 15, 17.
n Rev. xxii.

a Isa. xlii.
b Isa. xiv. 24.
c Isa. xxiv.
d Isa. xxvi. 21.
e Jer. xxv. 35.
f Psalm l. 22.
g Isa. xxxiv.
h Isa. lxxv. 6.
i Isa. lxxvi. 15.
j Jer. xxxv. 24-25.
k 2 Pet. iii.
l Rev. vi. 11.
m Rev. vi. 15, 17.
n Rev. xxii.

not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine: *a* yes, the stars, the sun, and moon, all, all will be eclipsed by the superior effulgence of their Creator, the Lord Jesus Christ, who has now come, in all the glory of the Father, and the holy angels. The Lord of Hosts hath sworn, saying, Surely, as I have thought, so shall it come to pass; as I have purposed, so shall it stand. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. *b* Oh yes, the thought and purpose of God will be realized: his people will be gathered into their chambers; all his enemies made to lick the dust; the earth and elements all melted, and the new earth, which is to be the future and eternal abode of God and all his people, will arise from the ashes and ruins thereof.

When he cometh, he will make the earth empty and waste, and turn it upside down, and scatter abroad the inhabitants thereof; the land shall be utterly emptied and utterly spoiled. For the Lord hath spoken this word: the haughty people of the earth do languish; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant; therefore hath the curse devoured the earth, therefore the inhabitants of the earth are burned. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth: the earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly: the earth shall reel to and fro like a drunkard, and shall be removed like a cottage. *c* For, behold, the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and no more cover her slain. *d* Yes, the Lord has now forsaken his covert, as the lion: neglecters of God will now realize the force of those awful words, Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. *f*

When he comes, the indignation of the Lord will be upon all nations, and his fury upon all their armies; he will utterly destroy them; he will deliver them to the slaughter; their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood; and all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree; for it is the day of the Lord's vengeance. *g* When he comes, he says, I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth; *h* for, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. *i*

When he comes to spoil their pasture, the shepherds, and principal of the flock, shall howl, and cry, and wallow themselves in the ashes: for the days of their slaughter, and of their dispersions are accomplished; and they shall fall like a pleasant vessel; for the shepherds shall have no way to flee, nor the principal of the flock to escape. *j* Oh, what a howling there will be among unfaithful ministers, when the Master comes to reckon with them! They have been looked up to, and called Doctor, Reverend, Rabbi; stuffed themselves and families upon their salaries, (here called pasture,) lived in pleasure, and been wanton, much more anxious about their honor and ease, than the souls of their flock; they have loved the praise of men more than the praise of God; cried peace, where God has not spoken peace. These are the certain ungodly men, crept in unawares, turning the grace of God unto lasciviousness, and denying our Lord Jesus Christ; who have run greedily after the error of Balaam for reward; feeding themselves without fear; without fruit; walking after their own lusts; their mouth speaking great swelling words; having men's persons in admiration because of advantage. These are the mockers whom the apostles said should come in the last days, walking after their own ungodly lusts; beguiling unstable souls; their heart exercised with covetous practices; cursed children. *k* And now, unfaithful watchmen, read your doom: WHOSE JUDGMENT NOW OF A LONG TIME LINGERETH NOT, AND THEIR DAMNATION SLUMBERETH NOT: AND SHALL UTTERLY PERISH IN THEIR OWN CORRUPTION: TO WHOM IS RESERVED THE BLACKNESS OF DARKNESS FOREVER.

He will come in a little season; *l* and then the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man will hide themselves in the dens and in the rocks of the mountains, and will say to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand? *m*

Behold, I come quickly. And behold, I come quickly. He which testifieth these things, saith, Surely I come quickly: Amen, even so, come, LORD JESUS. *n*