

# THE MIDNIGHT CRY!

VOLUME I.

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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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## EVIDENCE, FROM SCRIPTURE AND HISTORY, OF THE SECOND COMING OF CHRIST ABOUT THE YEAR 1843. EXHIBITED IN A COURSE OF LECTURES.

BY WILLIAM MILLER.

### INTRODUCTION.

In presenting these Lectures to the public, the writer is only complying with the solicitations of some of his friends, who have requested that his views on the prophecies of Daniel and John might be made public. The reader is therefore requested to give the subject a careful and candid perusal, and compare every part with the standard of Divine Truth; for if the explanation the writer has given to the Scriptures under consideration should prove correct, the reader will readily perceive that it concerns us all, and becomes doubly important to us, because we live on the eve of one of the most important events ever revealed to man by the wisdom of God—the judgment of the great day.

In order that the reader may have an understanding of my manner of studying the prophecies, by which I have come to the following result, I have thought proper to give some of the rules of interpretation which I have adopted to understand prophecy.

Prophetic Scripture is very much of it communicated to us by figures and highly and richly adorned metaphors; by which I mean that figures, such as *beasts, birds, air, or wind, water, fire, candlesticks, lamps, mountains, islands, &c.*, are used to represent things prophesied of—such as kingdoms, warriors, principles, people, judgments, churches, word of God, large and smaller governments. It is metaphorical also, showing some peculiar quality of the thing prophesied of, by the most prominent feature or quality of the figure used, as *beasts*—if a *lion*, power and rule; if a *leopard*, celerity; if a *bear*, voracious; an *ox*, submissive; a *man*, proud and independent. *Fire* denotes justice and judgment in its figure; in the metaphor, denotes the purifying or consuming up the dross or wickedness; as *fire* has a cleansing quality, so will the justice or judgments of God. "For when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Therefore almost all the figures used in prophecy have their literal and metaphorical meaning; as *beasts* denote, literally, a kingdom, so metaphorically good or bad, as the case may be, to be understood by the subject in connection.

To understand the literal meaning of figures used in prophecy, I have pursued the following method:—I find the word "*beast*" used in a figurative sense; I take my concordance, trace the word, and in Daniel vii. 17, it is explained to mean "kings or kingdoms." Again, I come across the words "*bird or fowl*," and in Isa. xli. 11, it is used, meaning a conqueror or warrior,—Cyrus. Also, in Ezekiel xxxix. 4—9, denotes armies or conquerors. Again, the words "*air or wind*," as used in Rev. ix. 2, and 16, 17, to understand which I turn to Eph. ii. 2, and 4—14, and there learn that it is used as a figure to denote the theories of worldly men or vain philosophy. Again, "*water or rivers*" are used as figures in Rev. xvii. 15, and explained to mean "people or nations." "*Rivers*" of course mean the nation or people living on the river mentioned, as in Rev. xvi. 12. "*Fire*" is often used in a figurative sense; explained in Num. xxi. 27, 28, Deut. xxxii. 23, Psal. lxxviii. 21, Heb. xii. 29, to mean justice and judgment.

As prophecy is a language somewhat different from other parts of Scripture, owing to its having been revealed in vision, and that highly figurative, yet God in his wisdom has so interwoven the several prophecies, that the events foretold are not all told by one prophet, and although they lived and prophesied in different ages of the world, yet they tell us the same things; so you take away one, and a link will be wanting. There is a general connection through the whole; like a well-regulated community they all move in unison, speaking the same things, observing the same rules, so that a Bible reader may almost with propriety suppose, let him read in what prophecy he may, that he is reading the same prophet, the same author. This will appear evident to any one who will compare scripture with scripture. For example, see Dan. xii. 1, Matt. xxiv. 21, Isa. xlvi. 8, Zeph. ii. 15, Rev. xviii. 7. There never was a book written that has a better connection and harmony than the Bible, and yet it has the appearance of a great store-house full of all the precious commodities heart could desire, thrown in promiscuously; therefore, the biblical student must select and bring together every part of the subject he wishes to investigate, from every part of the Bible; then let every word have its own Scripture meaning, every sentence its proper bearing, and have no contradiction, and your theory will and must of necessity be correct. Truth is one undeviating path, that grows brighter and brighter the more it is trodden; it needs no plausible arguments nor pompous dress to make it more bright, for the more naked and simple the fact, the stronger the truth appears.

Let it be noticed that God has revealed to his prophets the same events in divers figures and at different times, as he has to Daniel in the second, seventh, and eighth chapters concerning the four kingdoms; or to Peter, (see Acts x. 16;) also Isaiah and John. Then, to get the whole truth, all those visions or prophecies must be concentrated and brought together, that have reference to the subject which we wish to investigate; and when combined, let every word and sentence have its proper bearing and force in the grand whole, and the theory or system, as I have before shown, must be correct. I have likewise noticed that in those events, visions, and prophecies which have had their fulfilment, every word and every particular have had an exact and literal accomplishment, and that no two events have ever happened, that I can learn, which will exactly apply to or fulfil the same prophecy. Take, for instance, the prophecies concerning the birth, life, and crucifixion of our Savior, and in his history we find a literal fulfilment; yet in the birth, life or death of any other individual it would be in vain to find a parallel. Again, take the prophecies which have been admitted, by Protestants at least, to apply to Cyrus, Alexander, Julius Caesar, destruction of Jerusalem, and the church of Rome, and I have never been able to trace even a resemblance to the prophecies in question in any historical events except the true ones. If this is true, may we not suppose that the unfulfilled prophecies in their accomplishments will be equally as evident and literal?

There are two important points to which all prophecy seems to centre, like a cluster of grapes upon its stem—the first and second coming of Christ; the first coming to proclaim the gospel, set up his kingdom, suffer for sinners, and bring in an everlasting righteousness. His second coming, to which the ardent faith and pious hope of the tried and tempted child of God centres, is for complete redemption from sin, for the justification and glorification promised to all those who look for his appearing, the destruction of the wicked and mystical Babylon, the abomination of the whole earth.

His first coming was as a man, his human nature being only visible, his Godhead known only in his miracles. His second coming will be as God, his di-

vine Godhead and power being most visible. He comes first, like the "first man of the earth, earthy;" his second coming is "the Lord from heaven." His first coming was literally according to the prophecies. And so we may safely infer will be his second appearance, according to the Scriptures. At his advent his forerunner was spoken of—"one crying in the wilderness;" the manner of his birth—"a child born of a virgin;" the place where—"Bethlehem of Judea;" the time of his death—"when seventy weeks should be fulfilled;" for what he should suffer—"to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness, to seal up the vision and prophecy, and to anoint the Most Holy." The star that appeared, the stripes he received, the miracles he performed, the tauntings of his foes—all were literally fulfilled. Then, why not suppose that all the prophecies concerning his second coming will be as literally accomplished as the former? Can any man show a single reason why they will not? If this be true, we can obtain much light by reading the Scriptures. We are there informed of the manner of his second coming—"suddenly, in the clouds, in like manner as he ascended;" the majesty of his coming—"on a great white throne, with power and great glory, and all his saints with him;" the object of his coming—"as the Ancient of days, to send his angels into the four winds of heaven, gather his elect, raise the righteous dead; change the righteous living, chain Satan, destroy anti-Christ, the wicked, and all those who destroy the earth, judge, justify and glorify his people, cleanse his church, present her to his Father, live and reign with her on the new heavens and new earth," the form of the old having passed away.

The time when these things shall take place is also specified by some of the prophets; unto 2300 days, (meaning years,) then shall the sanctuary be cleansed; after the anti-Christian beast has reigned her "time, times, and a half;" after the two witnesses have prophesied "a thousand two hundred and threescore days, clothed in sackcloth;" after the church captivity in the wilderness, "forty-two months;" after the "gospel shall be preached in all the world for a witness, then shall the end come." The signs of the times are also given, when we may know he is near, even at the door. When there are many "lo here's and lo there's;" when the way of truth is evil spoken of; when many seducers are abroad in the land; when scoffers disbelieve in his coming, and say, "Where is the promise of his coming?" when the wise and foolish virgins are called to trim their lamps, and the voice of the friend of the bridegroom is, "Behold, he cometh;" when the city of the nations is divided into three parts; when the power of the holy people is scattered, and the kings of the east come up to battle; when there is a time of trouble, such as never was before, and the church in her Laodicean state; when the seventh seal opens, the seventh vial is poured out, the last word pronounced by the angel flying through the midst of heaven, and the seventh and last trumpet sounds;—then will the mystery of God be finished, and the door of mercy be closed forever; then shall we be brought to the last point, his second coming.

Again, prophecy is sometimes typical; that is, partly fulfilled in the type, but completely only in the antitype. Such was the prophecy concerning Isaac, partly fulfilled in him, wholly so in Christ; likewise concerning Israel, partly fulfilled in them as a nation, but never fully accomplished until the final redemption of spiritual Israel. Likewise the prophecies concerning the Jewish captivity in Babylon, and their return, are only partly accomplished in the history of past events. The description of those things in the prophets is so august and magnificent, that if only applicable to the literal captivity of the Jews and their return, the exposition would be weak and barren; there-

fore I humbly believe that the exact fulfilment can only be looked for in the captivity of the church in the wilderness, under the anti-Christian beast, destruction of mystical Babylon, and glorification of the saints in the New Jerusalem state.

There are also in the 24th chapter of Matthew many things prophesied of, which were not fulfilled at the destruction of Jerusalem; such as the coming of the Son, of man in the clouds, the gathering his elect from the four winds of heaven, his taking one and leaving another. This shows a typical meaning in this prophecy, and that it will not all be fulfilled until the end of the world. Also, the transfiguration of Christ on the mount, prophesied of by himself eight days before, is noticed by Peter, 2d Epistle, i. 16—18, as being a type or figure of his second coming.

Who, that has read the prophecies with any degree of attention, will not acknowledge the great agreement between the Old Testament prophecies and the New? Almost every prophecy given by Christ and his apostles may be found, in the Old Testament prophets, represented by figures, which were familiar to the writers and readers of those times. The foregoing rules are some of the principal ones which I have observed in attempting to explain the prophecies of Daniel and John, and to give the time when the mystery of God will be finished, as I humbly believe it is revealed to the prophets.

If I have erred in my exposition of the prophecies, the time, being so near at hand, will soon expose my folly; but if I have the truth on the subjects treated on in these pages, how important the era in which we live! What vast and important events must soon be realized! and how necessary that every individual be prepared, that that day may not come upon them unawares, while they are surfeited with the cares and riches of this life, and the day overtake them as a thief! "But ye, brethren, are not in darkness, that that day should overtake you as a thief," 1 Thess. v. 4. In studying these prophecies, I have endeavored to divest myself of all prepossessed opinions not warranted by the word of God, and to weigh well all the objections that might be raised from the Scriptures; and after fourteen years' study of the prophecies and other parts of the Bible, I have come to the following conclusions, and do now commit myself into the hands of God as my Judge, in giving publicity to the sentiments herein contained, conscientiously desiring that this little book may be the means to incite others to study the Scriptures, and to see whether these things be so, and that some minds may be led to believe in the word of God, and find an interest in the offering and sacrifice of the Lamb of God, that their sins might be forgiven them through the blood of the atonement. "when the refreshing shall come from the presence of the Lord, and from the glory of his power," "when he comes to be admired in all them that believe in that day."

And now, my dear readers, I beg of you to lay aside prejudice; examine this subject candidly and carefully for yourselves. Your belief or unbelief will not affect the truth. If it is so, whatever you may think or do will not alter the revealed purposes of God. "Not one jot or tittle of his word will fail;" but you may, by your obedience in the faith, secure you an interest in the first resurrection, and a glorious admittance into the New Jerusalem, and an inheritance among the justified in glory, and you may sit down with Abraham, Isaac, and Jacob in the kingdom of God. May this be your lot—is the prayer of your servant,

WM. MILLER.

HAMPTON, Washington County, N. Y.

## LECTURE I.

### THE SECOND APPEARING OF CHRIST.

TITUS II. 13.

Looking for that blessed hope, and glorious appearing of the great God, and our Savior Jesus Christ.

WHEN we take a view of the trials, pains, afflictions, persecutions, poverty, and distress, which the people of God suffer in this world, we are almost led to exclaim with the apostle, "If in this life only we have hope, we are of all men most miserable." But no; we will not complain; for to suffer the short period of threescore years and ten, at most, will only give a greater zest to the glory which shall follow at the appearing of our Lord and Savior, the great God and Jesus Christ. I know the world are taunting us with

the inquiry, "Where is the promise of his coming?" for, since the fathers fell asleep, all things remain as they were, even from the creation of the world;" for they will pretend to be ignorant (as the apostle Peter expresses himself of the deluge) that the world that then was, being overflowed with water, perished; and still more do they pretend to be ignorant that the same earth is in like manner to be destroyed by fire, "reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter iii. 7. Also, my brethren, there are some even among us, who "are spots in your feasts of charity, feeding themselves without fear; clouds without water, carried about of winds; trees whose fruit withereth; twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which they have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaking great swelling words, having men's persons in admiration, because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy (or glorious appearing) of our Lord Jesus Christ unto eternal life." Jude 12—21. Or, as Peter says, 2 Pet. iii. 12, "Looking for and hastening unto the coming of the day of God." And again, Paul says, in Heb. ix. 28, "And unto them that look for him shall he appear the second time without sin unto salvation." And Paul further saith, to his Philippian brethren, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body."

Having thus proved that the apostles directed our hope to the coming of Christ for the fulfilment of all our trials and persecutions, and the completion of our faith, I shall now take up our subject in the following order:—I. I shall endeavor to prove that it is yet future; viz., the coming of Christ, spoken of in the text. II. The certainty of his coming. III. The object of his coming.

I. We are, according to our design, to show that the appearing of the Lord Jesus Christ, spoken of in the text, is yet future.

Some teach us that he came at the destruction of Jerusalem, and quote to the 24th chapter of Matthew as proof. Let us examine their evidence. As Jesus went out of the temple, his disciples came to him for to show him the buildings of the temple, where Christ delivered his memorable prophecy, which was exactly fulfilled in little more than thirty-six years afterwards. "There shall not be left here one stone upon another that shall not be thrown down."

And it appears that, afterwards, as Jesus sat upon the Mount of Olives, the disciples came to him privately, having, as may reasonably be supposed, been ruminating in their minds, or conversing among themselves, on the prophecy, and had, perhaps, supposed that no power on earth could destroy those strong buildings, and concluded that, when this was accomplished, it would be the judgment day. They therefore inquire of him, "saying, Tell us, when shall these things be?" that is, what he had prophesied of; "and what shall be the sign of thy coming, and of the end of the world?" They might not have intended to ask more than one question; yet they did ask three, and Christ answered them accordingly. He had before told them of the destruction of Jerusalem, 4th, 5th, and 6th verses; he cautions them against being deceived with false Christs, and not to be troubled at wars and rumors of wars,—and yet Jerusalem was destroyed in the first war of any note after this prophecy,—and then says plainly, "The end is not yet." Now, if this end was the destruction of Jerusalem, then where are those wars, spoken of by Christ? This cannot mean anything less than the end of the world. From the 7th to the 14th verse, inclusive, he gives a prophetic history of the trials, afflictions, and persecutions of his people, and also of the success of the gospel immediately previous to the end, and says, "Then shall the end come."

Now, it must be evident that this cannot mean the end of Jerusalem, because, if so, he that endured unto the end was to be saved from all the troubles which Christ had been speaking of; and it was not true that the disciples of Christ did not suffer afterwards the same things which Christ said they would. From the 15th to the 28th verse, Christ instructs his disciples into their duty during the siege of Jerusalem, and also down to the coming of the Son of man. This, you will see, must mean Christ in person; because neither the Holy Spirit nor Father is anywhere called Son of man. He likewise speaks of the signs which should follow the destruction of Jerusalem. From the 29th to the 35th verse, inclusive, Christ explains the signs in the heavens and on the earth immediately after the tribulation of the people of God, which had been spoken of as the common lot of all his followers, and which he had promised to shorten for the elect's sake, and of his coming in the clouds with power and great glory; the gathering of his elect from the four winds of heaven; gives his disciples the parable of the fig tree, as an illustration of the end; and then says to his disciples, "Verily, I say unto you, This generation shall not pass till all these things be fulfilled; heaven and earth shall pass away, but my words shall not pass away."

Here is the great stumbling-block to many. Christ is talking about his elect, his children, and his generation; and not, as some will have it, about the generations that then lived on the earth; for they did undoubtedly pass off, a large share of them; for it was about thirty-six years before the destruction of Jerusalem. But his kingdom has never been taken from the earth. Although they have been hunted from one part of the earth to another; although they have been driven into caves and dens of mountains; have been slain, burnt, sawn asunder; have wandered as pilgrims and strangers on the earth;—yet the "blood of the martyrs has been the seed of the church;" and Christ has had, and will have, a people on the earth, until his second coming. 1 Peter ii. 9: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people," &c. The Psalmist says, "A seed shall serve him; it shall be accounted to the Lord for a generation." Psalm xxii. 30. I humbly believe that Christ has quoted the sentiment contained in the 102d Psalm, 25th to last verse: "Of old hast thou laid the foundation of the earth; and the heavens are the work of thine hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee."

Here we see the Psalmist has expressed the same sentiment that I understand Christ to have given in these two verses, which I conclude is the proper explanation. And then the parables which follow in the remainder of the 24th and 25th chapters, are easily understood as having reference to the end of the world; and in that way will exactly compare. See the 31st verse of the 25th chapter: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations," &c. This verse was not fulfilled at the destruction of Jerusalem, for the "Son of man" was not seen in the clouds with power and great glory; and yet the words are, "every eye shall see him;" and as sudden and as visible "as the lightning, that shineth from the east even unto the west, so shall the coming of the Son of man be." Can this have passed, and the history of the world have been silent? No. Could all nations be gathered before him, and there be divided, the righteous from the wicked, and the one part sent to everlasting punishment, while the other is received to life eternal, and none know it? No. Were the elect gathered from the four winds of heaven at the destruction of Jerusalem? No; they were commanded to flee to the mountains; and history says they did leave that devoted city when the Romans encompassed it with their armies. Then, could the prophecies contained in these chapters have been fulfilled, and the world remain ignorant of some of the most important events? I answer, No. Then the "Son of man" did not come to the destruction of Jerusalem. If he did, where is the evidence? None, none, not a particle. But if he did come to the destruction of Jerusalem, then it must have been his second coming; for Paul says, Heb. ix. 28, "And unto them that look for him shall he appear the second time without sin unto salvation." Can this be true if he came to Jerusalem? The passage certainly implies that his people would

## EVENING LECTURES,

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

This far, these lectures have steadily increased in interest. Brother Chandler, a Baptist clergyman from Massachusetts, will lecture this evening.

On Tuesday evening, he related his experience, giving an interesting account of the way in which he has been irresistibly led to believe Christ's coming at hand. The Spirit of the Lord was present with great power in the prayer meeting which followed.

Brother Miller left the city yesterday morning for Low Hampton. His closing lecture, Thesday afternoon, was well attended by a deeply affected audience.

## MR. MILLER'S LECTURES.

So great has been the anxiety to read these lectures, that we have stereotyped them in a compact form, so that they can be printed in the Midnight Cry. It will be seen that the two pages we give to-day, close abruptly, but the subject will be regularly continued till we have given the most important lectures of the series.

### We have got a new Bible.

This is the language of many believers in the near coming of Christ's kingdom. This belief spreads a glory over the sacred page, or rather develops the beautiful brightness which had been obscured or unseen before. A few days ago an intelligent member of a church in Brooklyn stepped into a Second Advent Bible class, which is held there, in the house of a devoted brother. After hearing the vision of Daniel read and discussed, while he sat, apparently confounded, he rose and earnestly asked, "Are these common Bibles that you are studying?" He appeared utterly surprised when he learned that all our Bibles contain those same prophecies of the successive earthly kingdoms which shall at length be dashed in pieces to make room for Christ's glorious kingdom.

### The Twelve Papers now Published

Contain a series of very important articles, among which we would mention,

The Memoir of Wm. Miller. Mr. Miller's Address.

Rules of Interpreting Scripture.

Mr. Miller's Influence on the People.

Synopsis of his Views.

The two Resurrections.

Diagram of Daniel's Visions. Clue to the Time.

Christ is Coming. The Endless Kingdom.

Christ's Age. Objections Reversed.

Dialogue on the End of the World.

Mr. Miller's Lectures on the Two Witnesses.

Bible Chronology.

Reasons for believing the Second Coming of Christ in 1843, from Chronology and Prophecy.

The three "Wo" Trumpets, or Fall of the Ottoman Empire, a convincing proof that the sixth trumpet has sounded and the last "wo" is at hand.

Restoration of the kingdom of Israel. Glory of God in the Earth.

Result of Candid Enquiry, &c.

As the demand for this paper is steadily increasing, we will sell sets of these 12 numbers for 18 3/4 cents. New subscribers can have 24 papers for 40 cents.

### How Converts are made.

A member of a Baptist church, returning with his wife from one of Mr. Miller's lectures, was met by his pastor. He was rather ashamed to let him know where he had been, for he was not then a believer in Christ's coming at hand. When questioned on the subject, however, he frankly acknowledged the fact. The minister smiled rather contemptuously, and turned to a friend who was walking with him, and said, "These persons have been

to hear Mr. Miller." The clerical friends then both began to ridicule and sneer.

"Do you think," said the layman, "that the writers of Scripture understood what they wrote?"

"No," said the pastor, "they wrote as they were directed by the Spirit."

Being surprised at this answer, and thinking he had been misunderstood, the layman repeated his question, and the pastor repeated the answer, adding, "and we can't understand the prophecies."

"The sneers of this clergyman were what led me to study the Bible for myself," said the brother, "and I am now a firm believer in Mr. Miller's views."

### "Peace and Safety."

The doctrine of no future punishment, or, of the resurrection of all mankind to eternal happiness, is a modern one. It did not prevail, when David said: "Deliver my soul from the wicked, which have their PORTION IN THIS LIFE," (Ps. 17.) It could not exist, while men believed what that GLORIOUS PERSON said, who appeared to Daniel, on the banks of Hiddekel: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame; and everlasting contempt." When that same glorious person appeared in the flesh, "Then said one unto him, Are there few that be saved?" The doctrine of Universalism did not prevail then; if it had, Christ's words must have kept it wholly from the minds of his disciples, when he said: "Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat."

This delusive doctrine has been gradually creeping in for some hundreds of years, but has not been openly proclaimed till within the recollection of those now living. The doctrine of Hosea Ballou was original with him.—We believe this ultra universalism of modern times is the very doctrine of peace and safety to which the apostle refers, in immediate connection with the coming of Christ and the resurrection of the dead:—"When they shall say, Peace and Safety, THEN sudden destruction cometh and they shall not escape."

This sign has been fulfilled. Now give "earnest heed" to the apostle's admonition: "Therefore let us not sleep as do others, but watch and be sober."

### THE JUDGMENT—THE MILLENNIUM.

"You may be right in your dates, but you are mistaken in the event. You confound the Millennium with the Judgment."

This objection, which is in many mouths and hearts, deserves a serious answer. We have all imbibed, from tradition, the pleasing notion that a time will come when we shall have no frowning world to face, no tribulation to pass through,—when there will be no wo on the rich, for all the rich will be Christians,—when the road to life will be the broad road, and the road to death will be the narrow one, or be wholly closed.

That this is a great mistake, we think the candid student of the Bible must admit, after a full examination.

Let us consider a few of the predictions which are supposed to foretell that time. "They shall not hurt nor destroy in all my holy mountain." This cannot be while the tares and the wheat both grow together, for the tares will hurt.

"The inhabitant shall not say, I am sick." Can this time ever come in a world where it is appointed unto men once to die? If so, there will be many on Christ's right hand, to whom he cannot say, "I was sick, and ye visited me."

"The voice of weeping shall no more be heard in her, nor the voice of crying." While in this world, "Jesus wept," and the disciple is not above his Master, till he gets into that new Jerusalem, where "God shall wipe away all tears from their eyes."

"And they shall teach no more every man his neighbor; and every man his brother, saying know the Lord, for all shall know Me, from the least of them even to the greatest of them, saith the Lord." This can never be fulfilled till children are born righteous, and grow up true

Christians, for in the same time there will be no unconverted persons who do not know the Lord, from the LEAST to the greatest!

If these predictions are ever fulfilled in this world, then Christians will cease to be "a peculiar people;" those who live godly in Christ Jesus will no longer suffer persecution. The world will not hate those whom Christ has chosen; but, besides the great multitude, which no man could number, who will stand before the throne, with white robes, having "come out of great tribulation," there will be a still greater number who have had no tribulation.

We think the time when "Holiness to the Lord" shall be written upon every thing, and when sorrow and sighing shall flee away, will be "in the new heavens and the new earth, which Isaiah so clearly foretels in the 65th and 66th chapters.

Now let us turn to the second chapter of Daniel, and see what is the character of the event which is soon to come. The great image represents the four great monarchies which should "bear rule over all the earth." While these kingdoms bear rule, Christ's kingdom cannot have dominion at the same time. But what prepares the way for the setting up of Christ's kingdom? Not the gradual wearing away of the earthly kingdoms, but their DESTRUCTION. "Thou sawest [the image continue] till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became LIKE THE CHAFF OF THE SUMMER THRESHING-FLOORS, and the wind carried them away, that NO PLACE WAS FOUND FOR THEM." Instantly after this complete destruction, "the stone that smote the image became a great mountain, and FILLED THE WHOLE EARTH."

Now read the inspired explanation of this language. "And in the days of these kings, shall the God of heaven set up a kingdom which SHALL NEVER BE DESTROYED, and the kingdom shall not be left to other people, but it shall BREAK IN PIECES and consume ALL THESE KINGDOMS, and it shall STAND FOREVER."

Do we not here see that earthly kingdoms are to bear rule till Christ's kingdom, at its setting up, breaks them in pieces, and consumes them?

Daniel proceeds: "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it BROKE IN PIECES the iron, the brass, the CLAY, the silver, and the gold, the great God hath made known to the king what shall come to pass hereafter." Now, the clay was not a part of the image till after Christ's first coming, for the Roman Empire was then a solid whole. It was not divided, like the rocks of the FERT, part of iron, part of clay, partly strong and partly broken, but Cesar Augustus could make a decree that all the world should be taxed.

We must close for to-day, by requesting all our readers to answer to themselves this question,—Does not this vision represent the future destruction of all earthly kingdoms, and the setting up of Christ's everlasting kingdom on their ruins?

### EDITORIAL CORRESPONDENCE.

Princeton, N. J., Nov. 30, 1842.

DEAR BRO. SOUTHARD: I came to this place this morning, and have spent the day in visiting some of the officers and students of the colleges. Though a stranger, and on a strange errand, I was received with great kindness. Many questions were propounded relative to the doctrine we teach, and their merits, effects, &c. briefly canvassed. But the subject has not been agitated here as yet, and therefore little or nothing is known about it.

I have furnished them with libraries and a chart, for both institutions, and have found a disposition to read and examine.

The letter received from this place a few days since, turned out as I told you, a "hoax." I trust good will come out of it.

I leave for Philadelphia to-morrow. In my next I will report the state of the cause in that city.

A SERMON—BY CHARLES FITCH.—*Concluded.*

NUMBERS xiv. 21.—“But as truly as I live, all the earth shall be filled with the glory of the Lord.”

5. Having directed his disciples to flee when Jerusalem should be compassed with armies, and informed them that this fact would be a sign to them that the desolation thereof was nigh: our Saviour again directs their attention to the things of which he had already spoken as betokening his coming and the end of the world; and directs them how to distinguish between false Christs and his own second advent. They would be seen in deserts and secret chambers, but *He* like lightning from heaven.

6. Another sign of his coming, not previously mentioned, is now presented. “The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.”

John tells us, in Revelation xii. 1, that he saw a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. This woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand two hundred and threescore days. This refers to the time when the church of Christ, (the light of the world, through the light received from Christ,) was persecuted and driven into dens or caves of the earth, and the light of her sun, moon, and stars quenched; so that the deep, moonless, starless midnight of the dark ages brooded for centuries over the world. This was the dark night of papal authority, when the church, for a thousand two hundred and threescore days, (each day denoting a year,) or time, times, and a half, was given into the hands of that power. This period commenced when the bishop of Rome became Pope, in 538, and ended when the Pope was carried captive, in 1798; since which time an angel has been flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, “Fear God, and give glory to him, for the hour of HIS JUDGMENT is come; and worship Him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.”

This darkening of the light of sun, moon and stars, must have a figurative fulfilment, because there is to be no sign of our Saviour's coming, that will open the eyes of an unbelieving world, until he shall come upon them as a thief in the night. The literal darkening of sun and moon, and the falling of stars from heaven to earth, would be what none could disregard. Since, therefore, it must be a sign which unbelievers will disregard, it must be figurative. In the way now described, it has had its fulfilment. It is the last sign which our Saviour gave; and in the Revelation, the last sign previous to the fall of Babylon is that very preaching of the gospel for a witness, in relation to which our Saviour said, in this very chapter, the gospel shall thus be preached, and then shall the end be; that is, the end of the world, at Christ's coming; of which the disciples had inquired—*or the fall of Babylon*. The angel flying to preach that gospel is to cry with a loud voice, Fear God and give glory to him, *for the hour of his judgment has come*—not the hour of the world's conversion, but of its destruction. Another follows, saying, “*Babylon is fallen.*”

Everything, therefore, mentioned by our Sa-

viour to precede his coming in the clouds of heaven with power and great glory, has transpired. And he has told us, when ye see these things, be as sure that my coming is at the doors, as that summer is nigh when ye see the trees putting forth leaves. It is, therefore, a matter of certainty, as absolute and unchanging as the truth of Him who cannot lie, that the coming of Christ in the clouds of heaven is near, even at the doors. Everything set forth in Daniel, and in Revelation, and in the words of our Saviour, and of his apostles, to precede his coming, has transpired. Not an event is mentioned in these prophecies which is not now fulfilled. All that can now be done, by way of effort to prove that the Lord's coming is still to be delayed, is the attempt to make it appear that all the earth is to be filled with the glory of the Lord, before Christ comes to destroy it. But this is impossible—*impossible—IMPOSSIBLE*. The children of the wicked one, I repeat, are to remain to the harvest, at the end of this world; and when Christ's dominion commences, it is to be *without end*: and when the saints take the kingdom with him, they are to “*possess it forever, even forever and ever.*” Again I say, therefore, that a temporal millennium is impossible.

“But of that day and hour knoweth no man,” &c. True; but that it is near, *even* at the doors, we do know. Prophetic events which were to precede, have all come to pass. Signs are all fulfilled, and all prophetic periods terminate in 1843. (See works of Miller, Litch, and others.)

#### CONCLUSION.

It is a matter of absolute certainty that those who preach a temporal millennium, are only spreading the cry, “My Lord delayeth his coming.” I know there are many dear brethren, who, in uttering this cry, “*verily think that they are doing God service.*” I once uttered the same cry, thinking it according to the will of God. But I hope to obtain forgiveness, because I did it ignorantly and in unbelief. There was a time, after the truth had been placed before my mind, and I was unable to overthrow it, that I still preached a temporal millennium; but I had not at that time so given myself to prayer, and so received the light of the Holy Spirit, as to have the glorious truth written on my heart, from the abundant testimony of the Scriptures, that the glorious coming of my Saviour is indeed at the door. But God has given me a spirit of prayer on this subject, and in answer thereto has made me “*in his light to see light;*” and everlasting thanks be to his name. I can now lift up my head and rejoice, knowing that the full, glorious, and eternal redemption of all God's people, from all their enemies, is near, even at the doors.

Far be it from me to say that all who now hold a temporal millennium before Christ appears, are purposely saying, My Lord delayeth his coming. They have been deceived, as I was, by this delusive, false-prophet cry, and verily think that they do God service. But I do believe that this monstrous error was got up by the great deceiver, for the very purpose of deceiving the world, and lulling them into that fatal security, in which, Christ coming suddenly, will find them sleeping; and that the result of preaching a temporal millennium will be the everlasting destruction of vast multitudes of souls.

I beseech every minister of Jesus Christ, whose eye may rest on this page, to set his face, as did Daniel, to seek the Lord God by prayer and supplication, with fasting and sackcloth, and ashes, until the Holy Ghost shall be sent to give him skill and understanding in the word

of God; so that he no longer flatter the world with the cry of “*peace and safety,*” while sudden destruction is just upon them, “*as travail upon a woman with child, and they shall not escape.*”

The effort is now made to show, that our Saviour's words, in the twenty-fourth of Matthew, were fulfilled at the destruction of Jerusalem, and that he did then come in the clouds of heaven with power and great glory; or at least what was intended by that declaration was then and there fulfilled. Thus again, the same effort is made to get rid of the doctrine of Christ's coming at hand, that Universalists have been accustomed to make, to get rid of the doctrine of endless punishment. It is truly painful to see the professed servants of Christ taking up the very weapon which the devil has forged, and using them, as though to smite their Lord and Master in the face, and drive him back, as he is coming in glory to claim his own, and reign with them in righteousness and peace forever. Blessed Lord, open their eyes!

But it is insisted that Christ said, “*Verily I say unto you that this generation shall not pass till all these things be fulfilled.*” True; but what did he mean by “*this generation?*” He had just been instructing them not to believe that Christ has come here or there, because his coming should be as lightning from heaven; an event that all must behold. “*Behold, he cometh in clouds, and every eye shall see him.*” Did the men of that generation see Christ coming as lightning in the clouds? No man believes it. Every man knows that Christ was not thus seen in that generation. Every eye is to see him at his coming: the righteous dead that sleep in Jesus are then to be raised, and the righteous living changed, in the twinkling of an eye, to immortality, and caught up to meet him. Who does not know, that these events did not transpire at the destruction of Jerusalem? Then Christ could not have meant the race, then alive, by the phrase, “*this generation.*” What then? “*A seed shall serve him: it shall be counted to the Lord for a generation.*” The generation of Christ's seed, then shall not pass away from this world, until the things which Christ spake of are fulfilled. Then they shall pass away into the heavens at his coming, being caught up to meet the Lord in the air. And when the day that burneth as an oven shall have consumed the wicked as stubble, and the earth and the works that are in it are burned up; and the new earth, of which Peter had heard the promise, and which John in vision saw, is completed; then will the righteous descend with the glorious new Jerusalem, and “*inherit*” that “*good land,*” and “*dwell therein forever.*” Thanks be to God, forever and ever! Then shall his oath be fully redeemed, and his glory fill all the earth. O, let saint and sinner, pastor and people, be ready for the coming of this great and notable day of the Lord! O, may we be saved from the doom of him who shall be found saying, “*My Lord delayeth his coming!*” Lord, “*gather not my soul with (such) sinners;*” but let me be found watching, and giving each their portion in due season.

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