

THE MIDNIGHT CRY!

VOLUME I.

NEW-YORK, SATURDAY, DECEMBER 17, 1842.

NUMBER 26.

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.

SATURDAY, DECEMBER 17, 1842

Brother George Storrs will lecture to-morrow, (Sunday,) at the church corner of Catharine and Madison streets. Services to commence at the usual hours.

Second Advent Association

Will meet at this office, Monday evening next, at seven o'clock.

MIDNIGHT CRY--WEEKLY.

"The end of all things is at hand." Peter.

As the time is short, we shall start the weekly, for only thirteen weeks, DOUBLE SIZE, at fifty cents. Single copies, four cents.

The first number will be issued, Providence permitting, on Friday next.

We had thought of bidding farewell to our readers, in a few hints to those who may read the Midnight Cry no longer. But we trust you will all continue the weekly, and that our intercourse will be continued till we meet Christ in the clouds, to be forever with the Lord. And the very God of peace sanctify you WHOLLY. And I pray God your whole spirit and soul and body be preserved blameless unto the COMING of our Lord Jesus Christ."

"How LONG THE VISION?"—A press of matter, which it was absolutely necessary to insert in this paper, has left us no room for a continuation of this subject, in the letters to Brother Hatfield.

This is the less to be regretted, because the weekly, being a larger paper, will give us room to consider the question fully, and show how irresistibly the Scriptures conduct us to the belief that very soon there will be NO LONGER DELAY, but that, in 1843, this defiled sanctuary will be purified, and God's everlasting kingdom set up.

TO AGENTS.

As the time draws nigh when we wish to have an equitable adjustment of all outstanding accounts, and as the publisher of the Second Advent publications is without capital to enable him to furnish them to agents on credit, he is exceedingly anxious that all those who are indebted to him for such publications, would make an immediate remittance of the balance now due, or return the publications unsold, that means may be increased for the circulation of light in the south and west.

Hereafter, those wishing for publications, and who expect to pay for them at all, are requested to pay in advance. Those wishing for publications who have not the means of paying for them, are requested so to state it, and we will do the best we can for them, according to our means; but in order so to do, our agents must make immediate returns.

"The harvest is the end of the World."

Mr. Thomas, a Universalist minister, has been lecturing in Brooklyn, at a shilling a night, hoping to build up Universalism by opposing our views of a judgment to come. There are many points on which we could show the falsity or unfairness of his arguments, but we have room to notice only one, where, we admit, his statement is correct, though his conclusion by no means follows. In Matt. 13: 38, 39, it is said: "The field is the

world,"—"The harvest is the end of the world." He says, truly, that the words rendered "world" are not alike in the original Greek. The first, (kosmos,) is rightly rendered. The second, he says, should be rendered "age." Well, what follows! What age is intended? Let Christ answer. It is the age in which the tares and the wheat both grow together. It will not end until "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."

Now, Mr. Thomas, wishing to cry peace and safety, tries to show that no such event is coming; and how does he prove it? His argument is this:

1. These things were to be "at the end of the age."
2. That age ended at the destruction of Jerusalem.
3. Therefore, all which Christ here describes HAS TAKEN PLACE! and there is NO JUDGMENT TO COME. Wonderful comfort!

He divides time into ages, to suit his own fancy, taking care to have one end soon after Christ's day. Does he fix that date as a rational man would, by enquiring when the event actually took place? O no. He guesses that Christ meant the age ending at the destruction of Jerusalem. Therefore, Christ did mean so. Therefore, the judgment is past. Then we can no longer pray "Thy kingdom come," for it has come already. The righteous do shine forth as the sun in the KINGDOM. Here are no tares nor anything which offends, and no one does iniquity! Inasmuch as all this is true, Mr. Miller is mistaken!

Wonderful reasoner! indulge us in one request.—Please tell us the day when all this took place, that we may celebrate the joyful event! Our Bibles and histories do not inform us.

Impenitent reader, can you be lulled to sleep by such absurdities! O flee from the wrath TO COME.

It will be seen by this letter, that Dr. Brownlee has blundered into some astonishing misrepresentations. We have the name of the writer, and have full confidence in his statements. We much regret to see a D. D. contending against—he knows not what,—which we regard as the great truths of God's word.

LETTER TO REV. DR. BROWNLEE.

Sir,—The writer was an attentive hearer of your sermon on the Millennium last Sabbath evening, and would respectfully state some objections to your views of the subject—and to show that you entirely misrepresented Mr. Miller's theory.

On the first part of your discourse, I have but little to say, as I am unacquainted with the history of the persons and sects entertaining the erroneous views which you so successfully attacked and demolished. In the next place you attempted a review of Mr. Miller's dates and expositions of prophecies. I cannot believe that Dr. Brownlee would intentionally misrepresent the views of an opponent—you must have taken the sanderous and lying reports of the penny press for your authority, as Mr. Miller does NOT entertain the views which you made the subject of so much ridicule. You said that Mr. M. applied the "little horn" of Daniel's fourth beast, 7th ch. to "Antiochus Epiphanes," and not to Papacy, which I understood you to say it does represent. Now, if you had ever examined Mr. Miller's writings, you would not have made such an assertion. Mr. M. is not so ignorant of the common construction of language, as to suppose that a third beast can be the fourth. He has always applied the fourth beast to the Roman Government, and the little horn to Papacy. It is a notorious fact, that some of Mr. M.'s learned opponents, to avoid his conclusions, based

upon the above interpretation, (admitted by yourself to be correct,) have themselves been driven to the necessity of resorting to the absurdity of applying the little horn to Antiochus. At the head of those learned Doctors stands Prof. M. Stuart, of Andover. See his "Hints on Prophecies," recently published—also the labored articles in the religious papers of the day, trying to make all the prophecies of Daniel end with the death of Antiochus—who, according to Stuart, died with cholera 164 years B. C. Surely Mr. Miller's learned opponents are driven into close quarters, and I can see no chance for them to retreat, except they come out at the little end of that wonderful "little horn."

I think you will readily admit that you have done Mr. Miller great injustice, and that he is at least entitled to as public and frank an apology from you, as you made to Dr. Smith, the Geologist. See your letter, N. Y. Observer, Dec. 3d. If Mr. Miller is so ignorant and erroneous as you represent him, why do not the learned clergy agree upon some consistent explanation of the prophecies, and settle the public excitement on this all-important subject! Most of the clergymen of every denomination—Romanists and Universalists included—are preaching against Millerism, as they suppose; but the truth is, they are only opposing each other. You say the Millennium will begin about the year 2016. Prof. Bush says it has already passed. Prof. Stuart says the little horn is Antiochus. You say the days in Daniel mean years. Rev. Mr. Hatfield, of Broome street, says they are literal days. Rev. A. C. Thomas, Universalist, agrees with Rev. Mr. Hatfield. The Catholic clergyman in Barclay street, says "No man knoweth the day nor the hour." Now, "who shall decide when Doctors disagree!"

Again—as to the character of the Millennium. You say it will be "the golden age"—a time of great prosperity to the church—that toward the close of that glorious era, the church will become corrupt—that the infidel power, Gog and Magog, will prevail, and nearly extinguish the true church. Now what proof can you bring from the Bible to sustain such barefaced contradictions! Who can corrupt the church whilst the tempter is under chains of darkness, and not permitted to deceive the nations until the thousand years are ended! He is then to be loosed for a little season to deceive the rest of the dead—who at the same time are raised—and he, together with them, comes up and they surround the beloved city—and fire comes down from God out of heaven, and devours them.

This is an age of iniquity. People are beginning to examine the Bible for themselves, and they can find no proof of a temporal Millennium—it is a tradition of men!

Your false exhibitions of Mr. Miller's dates, (which so amused your audience,) next deserves attention.

You say he has no authority for selecting the third of the six dates which you referred to. You will find Mr. Miller's authority in Daniel ix. 23—27. The seventy weeks began with the decree of Artaxerxes 457 B. C., and ended at his death, A. D. 33—added to 457, makes 490 years—"each day for a year."

Mr. Miller believes that the seventy weeks, or 490 years, is a part of the vision of 2300 days or years, which will bring the end 1843, when Daniel is to stand in his lot—Dan. xii. 13.* It is astonishing that there should be such a diversity of opinion among the learned divines upon this plain subject. The last three verses of the 56th chapter of Isaiah clearly describe the character of some of the watchmen who now stand upon the highest parts of the walls of Zion.

Now pause for one moment, and reflect upon this all-important subject. What if Mr. Miller's calculations are correct! What are you doing! I have heard not a few impenitent persons say that they were willing to rest the event on Dr. Brownlee's positive assertions—that the world could not end in 1843. The excitement on this subject is increasing and spreading all over the world—then why not meet and examine the testimony candidly and fairly—remembering that "if it is the work of man, it will come to nought, but if it be of God, ye cannot overthrow it." Acts v. 38, 39.

*Two learned Hebrew Professors, without the knowledge of each other, have told us recently that the Jews understand the 70 weeks to be part of the 2300 days, and that they stand for years.—Ed.

Bridegroom! And are you awake to this important subject? What say you? If this parable to which I have directed your minds, has reference to the last day and the coming of Christ; if the "virgins" has reference to all men in this probationary state, and dividing them into two classes, wise and foolish; if the "lamp" is the word of God, and "oil" means faith in his word, or grace in the heart, as some say,—then my conclusions are just, and the evidence is strong that we live at the end of the gospel kingdom, and upon the threshold of the glorified state of the righteous. Then examine your Bibles, and if you can as fairly prove any other exposition of this parable, as I have this, then believe yours, and time must settle the issue; but if you can find nothing in the Scriptures to controvert plainly my explanation, then believe, and prepare to go out to meet the Bridegroom; for behold he cometh. Awake, ye fathers and mothers in Zion; you have long looked and prayed for this day. Behold the signs! He is near, even at the door. And, ye children of God, lift up your heads and rejoice, for your redemption draweth nigh. For these things have begun to come to pass. And ye, little lambs of the flock, remember Jesus has promised to carry you in his arms, and that he will come and take you to himself, that where he is there ye may be also. But remember, all of you, the wise had oil in their lamps, and they were trimmed and burning. Search deep; examine yourselves closely; be not deceived; and may the Spirit which searcheth all things, and knoweth what is in the mind of man, assist you.

But, my impenitent friends, what shall I say to you? Shall I say, as the master in the parable, "Behold, the bridegroom cometh: go ye out to meet him!" Prepare to meet your Judge. Now he has given you a time for repentance; you have had a probationary season, and possibly now the sceptre of mercy is held out to you. Repent, or it will soon be said to you as Jeremiah said to the virgin, the daughter of Egypt, "In vain shalt thou use many medicines; for thou shalt not be cured;" or as in the parable, "I know you not." Have you no oil in your lamps? Delay not a moment; believe the gospel, and you will live; believe in the word of God; receive the love of the bridegroom, and make no delay; for while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut. O, think what must be the exercise of your minds when these things shall be real; when you will stand without and knock, saying, Lord, Lord, open unto us. Again I ask, Will you repent, believe, and be saved? Are you determined to resist the truth until it is too late? Say, sinner, what think ye? "We will risk the consequence. We do not believe in your day you tell us of. The world is the same it always was; no change, nor ever will be; but if it should come, it will not sit ten thousand years; not in our day, certainly. You do not believe it yourself. If you did, we should call you a fool."

Are these your arguments, sinner? Yes. Well, if I had brought no more, no stronger arguments than these, I would not blame you for not believing, for not one of yours can you or have you supported with a particle of proof. They are mere assertions; your believing or not believing will not alter the designs of God. The antediluvians believed not. The citizens of the plain laughed at the folly of Lot. And where are they now? Suffering the vengeance of eternal fire.

LECTURE XIII.

SIGNS OF THE PRESENT TIMES.

MATT. xvi. 3.

But can ye not discern the signs of the times?

Our text is a question proposed by Christ to the Pharisees and Sadducees, at a time when they came to him, tempting him for a sign from heaven; and is a reproof upon them for their unbelief in the signs already given by the Old Testament writers, which they professed to believe, and which were actually fulfilling before their eyes, yet disregarded. The Pharisees and Sadducees were two of the most learned and popular sects among the Jews; many of them were scribes, lawyers, doctors, and teachers of the law; yet so perfectly blinded, that they could not or would not apply the most simple rules of interpretation to the law or prophets. They would apply the rules of common observation and common sense to the weather, but

neither the one nor the other were versed in understanding the Scriptures. They were well versed in the skill to tell the weather for the morrow, but had no skill in the promises, prophecies, and word of God. "When it is evening, ye say it will be fair weather, for the sky is red; and in the morning, it will be foul weather to-day, for the sky is red and lowering. O ye hypocrites! ye can discern the face of the sky, but can ye not (by the same simple rule) discern the signs of the times?"

All the signs given in the word of God, concerning the first coming and person of the Messiah, were fulfilling before their eyes; yet they were demanding more and greater signs from heaven. Christ had, and was then performing miracles which no man on earth could perform; and they ascribed it to the power of Beelzebub. No evidence had or could be presented, which they were not ready to evade or deny; and yet they claimed all the learning, all the wisdom, and all the piety of that day. This was the character of those whom Christ calls hypocrites, and to whom he addresses the question, "But can ye not discern the signs of the times?" And happy would it have been for us, who live in this day of gospel light, when the gospel shines with greater effulgence than at any other period of time since the world began, if hypocrisy had died with the Pharisees and Sadducees; but it was not so. Any man of common capacity of mind, who can divest himself of prejudice, or who will try to see the character of man as developed at the present day in matters of faith, will discover the same unbelief, the same disregard, the same taunting, tempting spirit, concerning the second coming of the Messiah, as the Pharisees and Sadducees manifested in their conduct and conversation with our blessed Redeemer. And the question may with equal propriety, and I fear with tenfold force, be put to us at this day, if Christ was here, as then. And I have much reason to fear, that many may be found among our great, learned, and teachers of divine things, who would receive from our divine Master the same reproof, were he as then a teacher among us. "Let him that thinketh he standeth take heed lest he fall." I shall, then, in treating on this subject, use my text as a reproof to us.

I. I shall show a number of signs which the Jews had in that day, as evidences of Jesus being the true Messiah.

II. Show the signs that Jesus Christ, the prophets, and apostles have given us of his second coming, now fulfilling in this day in which we live.

Under my first head, the signs of Jesus being the true Messiah, were,

1. The universal peace at his birth. Of this Isaiah, ii. 3, 4, had prophesied 760 years before, "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." This prophecy was accomplished at his birth. For the temple of Janus was shut the very year our Savior was born, which denoted universal peace; and this must have been known to the Jewish rulers. Also the doctrines of Jesus Christ taught that they should forgive and pray for their enemies and learn war no more. "Peace on earth and good will to men," was sung by the heavenly band when they announced the birth of the Savior in the city of David.

2. The star that appeared and guided the wise men to the place of his nativity, prophesied of by Balaam, Num. xxvii. 17. "There shall come a star out of Jacob," &c.

3. A root out of Jesse. Isa. xi. 10, "In that day there shall be a root out of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek," &c. That he was a descendant of David, was well known to the Jews, for they were very scrupulous in their genealogies, and from the fact that he was born in the city of David when his parents went up to be taxed where their names were enrolled.

4. Born of a virgin. Isa. vii. 14, "Therefore the Lord himself shall give you a sign. Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." This was evidently fulfilled.

5. At Bethlehem. Micah v. 2, "But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting." This was

fulfilled, according to their own showing, to the wise men from the east.

6. Herod slaying all the children in Bethlehem, from two years old and under, prophesied of by Jeremiah, xxxi. 15, "A voice was heard in Ramah, lamentation and bitter weeping, Rachael weeping for her children," &c. This must have been known in all Judea.

7. Land forsaken of both of her kings. Isa. vii. 16, "For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings." Herod and his successor both died before Jesus was of the common age to refuse the evil and choose the good.

Called out of Egypt. Hosea xi. 1, "And called my son out of Egypt."

9. His forerunner, John. Isa. xl. 3, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." All Judea and Jerusalem went into the wilderness to John, and of course must have seen this sign.

10. Coming suddenly to his temple. Mal. iii. 1, "And the Lord whom ye seek shall suddenly come to his temple." For the fulfilment of this prophecy, read John vii. 11—14, "Then the Jews sought him at the feast, and said, Where is he? Now about the midst of the feast, Jesus went up into the temple and taught."

11. The gospel preached. Isa. lxi. 1, "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound."

12. The covenant confirmed one week or seven years. Daniel ix. 27, "And he shall confirm the covenant with many for one week." John preached three years and a half, and Christ three and a half.

13. The blind see. Isa. xlii. 7, "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house."

14. The lame walk. Isaiah xxxv. 6, "Then shall the lame man leap as a hart, and the tongue of the dumb sing."

15. The deaf hear. Isaiah xxxv. 5, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."

16. The dead are raised. Isaiah xxvi. 19, "And the earth shall cast out the dead."

17. His humility when on trial. Isaiah liii. 7, "He was oppressed, and he was afflicted; yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."

18. The manner and circumstances of his death. Psalm xxii. 13—18, "They gaped upon me with their mouths as a ravening and a roaring lion. I am poured out as water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou hast brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have enclosed me: they pierced my hands and my feet; I may tell all my bones; they look and stare upon me. They part my garments among them, and cast lots upon my vesture." This Psalm was indited more than 1000 years before Christ's crucifixion, and yet every word had an exact and literal accomplishment in that transaction, and the Jews saw it.

19. His resurrection. Psalm xvi. 10, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

20. The pouring out of the Holy Spirit on the day of Pentecost. Joel ii. 28, "And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions." The apostle told them that this scripture was fulfilled at the day of Pentecost, and this transaction was well known to the Jews.

21. The fulfilment of the seventy weeks spoken of by Daniel, ix. 24—27, which I have shown, in a former lecture, was accomplished to a day. And the Jews well understood it; for Canphas, being high priest that year, said to the Jews, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself, but being high priest that year he prophesied (or taught the prophecy in Daniel) that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." John xi. 49—52.

This evidence was well understood among the rulers of the Jews; yet notwithstanding all this scripture was fulfilled before their faces, and all these signs were actually accomplished in the short space of thirty-five years, and a cloud of witnesses testifying to all these facts, and they themselves had to consent that notable miracles had been done, they believed not. Well may you say, dear hearer, that they deserved wrath, and God was just in destroying their nation and place. But how is it with us? Do we believe in that word which we blame them for rejecting? Are we clear of the sin of unbelief? The Jews were looking for a temporal king and kingdom. And are not we looking for a temporal millennium—one in which the Christians will have the rule of the world? Let us see to it that we do not stumble at the same stumbling-stone; possibly we may have carnal notions as well as they. Therefore, let us inquire,

II. What signs are now fulfilling, which are given us by Christ, the prophets, or apostles, of his second coming and glorious reign? And,

1. Christ tells us, Matt. xxiv. 14, "This gospel of the kingdom shall be preached in all the world as a witness, and then shall the end come." Is not this sign already accomplished? Bible translated into more than 300 different languages; missionaries sent among all the nations known to us on the globe, and reformation succeeding reformation in every town, nook or corner in this land. The gospel has now spread over the four quarters of the globe. It began in Asia. In the apostles' days, that quarter was full of light. From thence it went into Africa; and, for a number of centuries, Africa stretched out her hands unto God. Europe, too, has had a long visitation of gospel blessings; and now America, the last quarter of the globe, is reaping a harvest of souls for the last day. The gospel, like the sun, arose in the east, and will set in the west.

2. The pouring out of the Holy Spirit, and last reign of grace. Daniel tells us, (after Bonaparte should come to his end, and none should help him,) xii. 1, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people." This I have shown, in a former lecture, is the same angel that stood upon the waters of the river, clothed in linen, Daniel xii. 6; also the same angel that John saw, Rev. x. 1—6, standing, his right foot upon the sea, and his left upon the earth, and in his hand a little book open. This angel told John that he must "prophesy again before many people, and nations, and tongues, and kings;" meaning that the gospel must again be published, as it had been in the apostolic days. And then would this angel lift his hand to heaven, and swear by him that liveth forever and ever, that time should be no longer. Again, James says, v. 7, 8, "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts, for the coming of the Lord draweth nigh." And now, can any man, who has any knowledge of the present times, deny that God has poured out his Spirit, in a remarkable manner, for twenty years past? Has not the gospel been spread in as rapid and extensive a manner, as in the apostolic day? Has not opposition and persecution of the kings of the earth, of the woman that sitteth on many waters, the sea, been in a great measure kept in check and powerless, by some invisible power, some mighty arm, until the servants of God should be sealed, the latter rain of grace descend, and God's purposes be completed concerning this latter day? Here, then, we have a clear and visible sign that the coming of the Lord draweth nigh.

3. "Many running to and fro." This is another important and evident sign of the end. Daniel xii. 4, "But thou, O Daniel, shut up the words and seal the book, even to the time of the end. Many shall run to and fro." Whether the prophet means to be understood, "many shall run to and fro" in a religious sense, or in a civil or temporal sense, or whether he means in both, is perfectly immaterial for my purpose. All must acknowledge that this text is remarkably fulfilled in this day, in either point of view. If it means missionaries of the cross, no man can dispute the fulfilment. See the heralds of salvation crossing and re-crossing on every part of the habitable globe. If it means common travellers, or the rapid means of travel, still our text holds good, and the fulfilment is obvious. No man, unless he is wilfully ignorant, can deny that this sign is not actually and literally fulfilled.

4. The great increase of knowledge, given in the same text as above. "Even to the time of the end

many shall run to and fro, and knowledge shall be increased." View this in any point you please, whether theological or scientific, it is literally true; in this day of invention and improvement, knowledge increases. What of the fifty different moral societies, which have become general in the Christian world? Is there no increase of knowledge in our Bible societies, Sabbath schools, tract societies, temperance societies, and a catalogue of others for moral reform? What can we say of all the inventions in the arts? What of all the improvements in science? In all this, is it not very evident that this sign is now fulfilling to the very letter?

5. The great increase of riches, and desire for laying up worldly treasures, as described by James, v. 1—3, "Go to, now, ye rich men, 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. Ye have heaped treasure together for the last days." When, since the writer of this epistle was on our earth, has there been such an increase of gold and silver, and treasures of this life, as at this day? Our rich men are laying up their gold, silver, and treasures in abundance. But, as though this individual exertion for riches would not completely fulfil our text, they have entered into all manner of companies and monopolies, to "heap treasure together." When, in the history of the world, can there be shown so many banking institutions as now? When so much insurance capital as is heaped together at this day? Are not our rich men perfectly infatuated with stocks of all kinds? And monopoly is the order of the day; to grind down the poor, and heap treasure together for the last days. Can any man, who has any knowledge of these things, deny that this sign of the last days is not evidently accomplished? Go to, ye rich men, weep and howl, for your miseries are come upon you.

6. The unwillingness of men to hear sound doctrine, taught us by Paul, 2 Tim. iv. 1—4, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." My brethren, need I say one word on this passage? There is none of you so blind, but you see that this passage does actually describe the most fashionable preaching at the present day. How many thousands do run after that kind of preaching which is only relating fables, and that doctrine which gives all power to man!

7. Scoffers, saying, "Where is the promise of his coming?" as Peter informs us in his 2 Epistle, iii. 3, 4, "Knowing this first, that 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." A right understanding of this text would show us, at once, that many of us, who fancy we are in the highway to heaven, are belonging to this class of scoffers. First, they walk after their own lusts; that is, after their own carnal notions concerning the coming of Christ. They say all things will continue as they were from the creation; they must have a temporal millennium; man must be married and given in marriage; the world will not be burnt; and, My Lord delayeth his coming, some say a thousand years, and some say 365,000 years, and all the moral change that takes place on our earth will be performed by the agency of man. Therefore, many scoff and ridicule the idea that Scripture tells us of the second coming of Christ, the manner, object, and time. And many are willingly ignorant, will not hear or read on this subject.

8. "Perilous times," as described in 2 Tim. iii. 1—7, "This know, also, that, in the last days, perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having the form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth."

What better description of domestic and public soci-

ety could we expect from the most close observer of private characters, domestic circles, and public societies of our times, than is here given? One would conclude, had he found this in any other book but the Bible, that it was from a modern writer, well acquainted with the human heart, and the generations now on the earth.

9. "Departing from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats." Thus Paul tells Timothy, 1 Epistle, iv. 1—3, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith," &c. This, we must acknowledge, has been, and is now fulfilling. The whole, almost, of the Christian world have departed, or changed their faith within fifteen years; seducing spirits are evidently at work; hypocrites are multiplying among us; Roman Catholics, Shakers, Pilgrims, Fanny Wright, Owen, and others forbid to marry. Roman Catholics, and many others among us, are teaching to abstain from meats and drinks, which God hath created to be received with thanksgiving of them which believe and know the truth.

10. False teachers, making merchandise of the gospel. See 2 Peter ii. 1—3, "But there were false prophets, also, among the people; even as there shall be false-teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction; and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of; and through covetousness shall they, with feigned words, make merchandise of you, whose judgment of a long time lingereth not, and their damnation slumbereth not." The apostle then goes on to show, that, as it was in the days of Noah and Lot, so it would be in the days of these false teachers; one generation would not pass off before the judgment would overtake them, who make merchandise of the gospel, and like Balaam, who loved the wages of unrighteousness.

11. Jude gives us a sign, 4th to 19th verse, inclusive, "How 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." Some preachers deny the agency of the Spirit in regeneration.

12. Christ gives a sign in Luke xxi. 25—28, "And there shall be signs in the sun, and in the moon, and in the stars; and, upon the earth, distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking for those things which are coming on the earth; for the powers of the heavens shall be shaken; and then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

13. Christ gives another sign in Matt. xxiv. 23, 24, "Then, if any man shall say unto you, Lo, here is Christ, or there, believe it not; for there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." There can be no doubt of this sign being fulfilled.

14. The fulfilment of the parable of the ten virgins—the midnight cry has gone forth from every quarter of God's moral vineyard, "Behold, the bridegroom cometh." The world has been, and are now, "trimming their lamps;" witness the Bible translated into all languages; the Bible societies sending Bibles to every nation and family on the earth; the Sabbath schools and Bible classes studying its sacred precepts.

15. The scattering of the holy people and division of sects, as prophesied of by Daniel, xii. 7, "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." This prophecy is now fulfilling in a remarkable manner. Not one sect, who profess holiness, but are divided and subdivided into contending schisms, and that, too, within twenty years.

16. The division of the political world, as prophesied of by John, Rev. xvi. 12—16, "And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty"—and 19th verse, "And the great city was divided into three parts, and the cities of the nations fell." That these spirits are political, is evident, from the fact that they come out of the mouth of the dragon, (kings,) and beast, (Catholic,) false prophet, (Mahom-

man,) and unclean, signifying they are not holy things. This prophecy is now accomplishing. What nation, within our knowledge, is not already divided into three political parties? None, which is in any way known to your speaker.

17. The church has fulfilled her 1260 years in the wilderness, spoken of in Rev. xii. 6, 14, "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." These days were evidently accomplished in 1798, since which time the Protestant church has enjoyed privileges even in the city of nations, the Roman empire; and, according to Daniel, forty-five years will complete the whole plan of redemption.

18. The two witnesses prove that the 1260 years are ended; for it is evident that the Old and New Testament are not now hid nor kept from the common people, but have arisen from their dead state, and are now performing the office God designed they should, conveying light to the world. They are not clothed in sackcloth, but, through the missionaries of the cross and Bible societies, are testifying to the world of Christ and his second coming.

19. The civil power of anti-Christ is destroyed, and the 1260 years, in which she was to rule over kings and tread the church under foot, were completed in 1798, when the French army took the Pope a prisoner, and erected Italy into a republic; since which time the Pope has exercised but little or no power over kings, or the Protestant church, and she is evidently sinking by the weight of her own corruptions.

20. It is very evident that the sixth trumpet has sounded, and the 391 years will be completed in 1839, when the seventh trumpet will begin to sound, and the mystery of God will be finished, all that he hath declared to his servants the prophets. If the fall of the Eastern Empire at Constantinople was included in the sixth trumpet, which all the principal commentators, whom I have consulted, agree in, and that trumpet was prepared to sound an hour, a day, a month, and a year, which makes, according to the reckoning of time in John's prophecy, 391 years and 15 days, then the sixth trumpet is almost finished. The whole appearance strengthens this exposition of the text: for the power of the Turks has diminished more rapidly within fifteen years, than any politician, however anxious he could have been for the event, could have anticipated.

21. The opening of the sixth seal, revealed in the 6th and 7th chapters of Revelation, was opened in the French revolution, and carries us through a sealing time unto the opening of the seventh seal, which ushers us before the judgment-seat of God. No one can deny but that, since the revolution in France, a sealing time has passed; many have been born into the spiritual kingdom of Christ, more than has ever been known, in the same period of time, since the apostles' days. This seal, then, is evidently opened, and is a strong evidence that the book of life will soon be opened, and the dead will be judged out of the things written in the books.

22. The sixth vial was poured out about the year 1822, when the Ottoman power began to be dried up. This is an important sign that we are on the brink of the judgment day. Rev. xvi. 13, "And the sixth angel poured out his vial upon the great river Euphrates; and the waters thereof were dried up, that the way of the kings of the east might be prepared." This preparation is for the last great battle, which will take place at the pouring out of the seventh vial, in the year 1839 or 40. At the pouring out of the seventh vial, a voice from the throne will pronounce the words, *It is done.* The kingdoms of the earth and governments of the world will be carried away, and their places not found. Every writer, of any note, will have applied this vial to the Turkish government, and of course must acknowledge that this vial is poured out, for the power of the Turkish government is but

little more than a name, and the strength of the Ottoman power dried up.

23. Another evidence is Daniel's resurrection at the end of the 1335 days. This evidence is very plain and evident, for Daniel says, xii. 11-13, "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." This cannot be the Jewish sacrifice; for if so, then it must have been fulfilled about five hundred years past; and as no event took place then which would warrant us in so understanding it, I can see no rational objection to understand this daily sacrifice to mean Pagan rites and sacrifices, which was the original beast of which the abomination of desolation was only an image, and, as I have shown in a former lecture, was to continue six hundred and sixty-six years; and as Paul tells us, that when he was taken out of the way, the man of sin would be revealed, agreeing in language with Daniel, I think the proof is strong that from the taking away of Pagan worship, A. D. 508, to the end of the Papal civil power, would be 1260 years, which would end in the year 1798, and thus agree with all of John's numbers in Revelation. And then Daniel says, or the angel to Daniel, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Thus add 1335 to 508, will bring us down to the year A. D. 1843. "But go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days." And "Blessed and holy is he that hath part in the first resurrection." Then Daniel will stand in his lot, and Job will stand on the earth in the latter day.

24. Daniel's vision of 2300 days long. I have in some former lectures shown clearly that Daniel's vision concerning the four great monarchies which were or were to come, included the whole history of the world, so far as God saw fit to reveal it, down to the judgment day, and the coming of the Son of man in the clouds. I then showed that the question was asked, How long should be this vision? The answer was given—2300 days. I then proved that days were to be counted years, by the command of God, by the example of Jacob, and by the fulfilment of a part of the vision. I then showed you when this vision began, by the angel Gabriel's own declaration, who was commanded to instruct Daniel into the vision. According to this instruction I showed you that 490 years were accomplished of this vision, to a day, at the crucifixion of Christ, both events happening on the 12th day of the first month, 490 years apart. And then I inquired, if 490 years of 2300 were fulfilled when our Savior was crucified, how much of the vision remained after his death? I answered, 1810 years. I then inquired, what year after his birth that would be; and the answer was, in the year 1843. I then begged the privilege, and do now, for any person to show me any failure of proof on this point, or where, possibly, according to Scripture, there may be a failure in the calculation I have made on this vision. I have not yet, by seventeen years' study, been able to discover where I might fail.

Lastly. Another sign of the last day you will find given by Paul, 1 Thess. v. 2, 3, "For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." Compare 2 Pet. ii. 17-22.

The doctrine of peace and safety, and that there is no punishment in the future state, had but few or no advocates until very recently. I am not certain but the first preacher of this soul-destroying doctrine is now living; and they now boast of their multitudes of followers and advocates. There have been, in past ages, a few who preached the doctrine of the restoration of all men, after a suitable punishment in hell; but to modern Universalists belongs the invention of preaching "peace and safety when sudden destruction com-

eth." If this sign is not fulfilled in the preachers of this order at this time, I ask, How can it be fulfilled! and what must the doctrine of those be who preach "peace and safety!" Surely, no human being can invent a doctrine so full of (promised) "peace and safety" to the wicked as this; and no other denomination on our globe ever have opposed the doctrine of the coming of Christ, the judgment day, and future punishments, but the modern Universalists; and if this is the doctrine that Paul had reference to in our text, as, I am fully satisfied, every candid and religious mind must and will allow, then we may reasonably suppose "sudden destruction cometh upon them, and they shall not escape."

Therefore, my dear reader, I shall now, with a few closing remarks, leave you to your own reflections.

The Jews had twenty-one signs in the Scriptures given them of the first coming and person of Jesus Christ; yet many rejected him as an impostor. You say, if you had lived in that day, you would have believed; and you in your hearts condemn them as a hardened race of unbelievers; and notwithstanding their great pretence to piety, you say they were justly denounced by our Savior as a generation of vipers and a band of hypocrites. But, my hearers, be careful your own hearts do not condemn you for your unbelief in the signs which the prophets, Christ, and the apostles have given you as tokens of his second coming and the judgment day. I have brought from the word of God twenty-five signs of his second coming, end of the world, and judgment day, and all apparently fulfilled within the age of many present, or fulfilling now before your eyes. And do you believe! Many of you profess to be pious; many of you say, Lord, Lord! but do you believe his word! Are you willing to risk your life, your character, your all, on his word! or are you fearful and unbelieving! Now is the time to try men's souls. Now, if you wish to be sure, examine closely, and see whether your faith will stand in the day of trial which is coming; yes, has already come, in a thousand ways, to draw you from the gospel of Christ to another *new* gospel, which is not the gospel of God.

"Can ye not discern the signs of the times!" Let me give you one rule by which you may know a false doctrine. They may have many good things in their creeds, they may be very plausible in their arguments, and after all deceive you. But examine them closely, and you will find they deny, ridicule, or try to do away some prominent doctrine of the Bible, such as the divinity of Christ, his second coming, office of the Holy Spirit, eternal punishment, doctrine of grace, election, conviction for sin, regeneration, repentance, or faith. And when you hear or see them make light or scoff at anything of this kind in the word of God, go not after them nor bid them God-speed. "Can ye not discern the signs of the times!" And to you, impenitent friend, God has at all times given warning of his approaching judgments. If you repent, believe his word, and break off your sins by righteousness, he is faithful and just to forgive you your sins. Why not take warning by the past! Is there no example for you! Look at the antediluvian world. Sodom and Gomorrah, Nineveh, Babylon, Jerusalem, and the once enlightened Asia, now worse than in heathenish darkness. Will God punish nations and not individuals! This cannot be, for nations are composed of individuals; and God is just, for he hath appointed a day in which he will judge the world in righteousness. "Can ye not discern the signs of the times!" Will God's word fail of being accomplished! Can you show a single instance! Why not listen, then, to the warnings and admonitions, to the calls and invitations, to the examples and precepts contained therein! "Can ye not discern the signs of the times!" Will God cut off the unbelieving Pharisee for not discerning the signs of the times, and let you, with twofold more light, go free! No: how can ye escape, if you neglect this great salvation! Watch, then, "the signs of the times." I say, Watch.

For the Midnight Cry.

DISTRIBUTOR'S REPORT.

I called on some persons who partly examined this subject some time ago, but were now undecided, and some of them apparently indifferent about the result of those things. I gave them some papers to read for themselves first, and then lend them to others; by this means many may be engaged in spreading the alarm to the careless. I gave some papers to persons in the streets; others I left at houses, and some I laid on counters of shops where I did not stop to enter into conversation with the persons there. But few refused to take them, among these was a Catholic, who told me it was no use "to leave them at his people's houses, for they had religious books enough of their own;" but advised me to "give them at the houses of those who have no religion at all. And added

that there was plenty such houses in the city. I could not help feeling convinced that this man's last observation was, alas! too true, for there are hundreds in this city who indeed have no religion at all, but are without God and without hope in the world, and aliens from the commonwealth of Israel, who never pray to God or attend to any of his requirements. Reader, do you belong to this class! If you do, try to get your name off the list immediately—fly for refuge to the hope set before you in the gospel—become a Christian in deed and in truth; let no one have it to say any longer, that you have no religion at all.

Some try to prove that this world can never be destroyed, when Peter has declared in plain and glowing language, that it shall be burned up and all the works therein. When I remind them how God destroyed the

old world by a flood—Sodom and Gomorrah, in the same way we expect that this world will be destroyed; and how he caused the destruction of Jerusalem and other cities, they tell me that people were more wicked then than they are now. But I am not certain of that. I hope there are more of God's people in the world now than in other ages, but I believe the wicked do as wickedly as any people ever did.

And now, reader, let me ask you to examine your New Testament on the subject of the coming of Christ; see if the apostles have told us any thing about a millennium, or any thing else taking place first; except the revelation of the Man of Sin, which all Protestants believe means Papacy, which is now being consumed by the spread of the gospel, and will be destroyed by the brightness of Christ's coming.