

# 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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## THE THREE WO TRUMPETS.

WO! WO!! WO!!!

Fall of the Ottoman Empire, or Ottoman Supremacy departed, August 11, 1840.\*

BY JOSIAH LITCH.

And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound.

The second wo is past; and behold, the third wo cometh quickly.

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and thou shouldst destroy them which destroy the earth.

REVELATION, NINTH CHAPTER.

THE book of Revelation has long been looked upon as a book of inexplicable mysteries, altogether beyond the reach of the comprehension of mortals. And this opinion has received too much encouragement from professed teachers and expounders of the word of God, many of them of eminent talents and various learning. It is greatly to be feared much evil has been done by their unguarded remarks respecting the obscurity of unfulfilled prophecy in general, and the book of Revelation in particular. Can it be otherwise than that the Holy Spirit is grieved, and the God of Revelation slighted and insulted, by such insinuations and remarks as are frequently made in reference to the sure word of prophecy? How differently has the author of the book expressed himself in reference to it! He calls it, "THE BOOK OF THE REVELATION OF JESUS CHRIST, which God gave unto him, to SHOW UNTO HIS SERVANTS things which must shortly come to pass: and he sent and signified it by his angel unto his servant John, who bare record," &c.

If it is a revelation, then it is not an *inexplicable mystery*, but the mind of God made known to man. "Blessed," then, "is he that readeth, and they which hear the words of the prophecy of this book." If God, then, has pronounced a blessing on the reader of this book, who shall disannul it? We may say, "Let them curse, but bless thou."

It is admitted that the book is highly figurative, and cannot be readily understood without labor and pains-taking. But at the same time this admission is made, it is maintained that there is a key for interpreting all the figures of the Holy Scriptures, if we will but take the pains to search for it, comparing spiritual things with spiritual.

\* This discourse is taken from the Second Advent Reports, No. 2.

But to our subject. The text is a part of a prediction of a long series of events, presented under the sounding by seven angels of seven trumpets. What events were shadowed forth by the sounding of the first four angels, we shall not now stop to inquire, but shall come at once to the fifth trumpet, and the events which accompanied its sounding.

When the fourth angel ceased to sound, it was said, "Wo, wo, wo to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound."

Rev. ix. 1: "And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit."

A star, in the figurative language of Revelation, is a minister of religion. See Rev. i. 20: "The seven stars are the angels (or ministers) of the seven churches." A fallen star, then, would signify a fallen or heretical minister of religion. This was undoubtedly the *Arabian impostor, Mahomet*. There is so general an agreement among Christians, especially protestant commentators, that the subject of this prediction is Mahomedism, I shall not enter into the argument at large to prove it; but in passing, shall merely give a brief exposition of the emblems used, and their application in the text.

Verse 2: "And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."

If Mahomet was the fallen star who opened the bottomless pit, then the smoke was the cloud of errors which arose through his instrumentality, darkening the sun, (*gospel light*), and the air, (*the influence of Christianity on the minds of men*). In this enterprise, he and his followers were so successful that the light of Christianity almost disappeared wherever he gained an influence; and the smoke of the pit produced nearly total darkness throughout the eastern church.

Verse 3: "And there came out of the smoke locusts upon the earth; and unto them was given power as the scorpions of the earth have power."

*Locusts upon the earth*. That these locusts were emblems of an army, is clear from verses 7 and 8: "And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were crowns like gold, and their faces were as the faces of men. And they had hair like the hair of women, and their teeth were as the teeth of lions," &c.

This description corresponds strikingly with the description history gives us of the Mahomedan horsemen. 1. *The shape of the locusts*, like horses prepared for battle. 2. *Their head-dress*. "Faces of men, hair as the hair of women, and crowns like gold on their heads." Such is the description of a Mahomedan horseman prepared for battle. A horse, a rider with a man's face, long flowing beard, woman's hair, flowing or plaited, and the head encircled with a yellow turban, like gold.

"Was given power, as the scorpions of the earth have power."

"The scorpion is generally two inches in length, and resembles so much the lobster in form, that the latter is called by the Arabs the sea-scorpion. The poison of this animal is in its tail, at the end of which is a small, curved, sharp-pointed sting, similar to the prickle of a buck-thorn tree; the curve being downward, it turns its tail upward when it strikes a blow. Some are yellow, others brown, and some black. The yellow possesses the strongest poison, but the venom of each affects the wounded part with frigidty, which takes place soon after the sting has been inflicted."\*

Discarides gives an account of the effect produced by the sting of a scorpion. "Where the scorpion has stung, the place becomes inflamed and hardened. It reddens by tension, and is painful by intervals, being now chilly, and now burning. The pain soon rises high and rages, sometimes more, sometimes less. A sweating succeeds, attended by a shivering and trembling; the extremities of the body become cold; the groin swells; the hair stands on end; the visage becomes pale; and the skin feels throughout it the sensation of perpetual prickling, as if by needles."

Martinicus says of the attack, "Scorpions have nippers, or pincers, with which they keep hold of what they seize, after they have wounded it with their sting."

The Mahomedan armies were principally horsemen; and these armies were the principal instruments by means of which the Mahomedan religion was propagated. Like the scorpion, Mahomet stung the subjects of his proselytism, and infused the poison of his doctrines, and continued to hold them by the force of arms, until it had affected the whole man, and the subject settled down in the belief of his delusive errors. For ten years Mahomet labored in Mecca to propagate his religion by moral means; but it made but slow progress. He then was obliged, by flight to Medina, to save his own life. In Medina he was cordially received, and soon assumed both the regal and sacerdotal characters, enlisted an army, and commenced the extension of his religion by the power of the sword. Wherever his arms triumphed, there his religion was imposed on men, whether they believed it or not. It was not a gentle infusion of truth by moral suasion, but a violent, forcible imposition of falsehood, or poisonous error, and a retention by force of the victim, until the poison took effect.

"The successors of the prophet propagated his faith and imitated his example; and such was the rapidity of their progress, that in the space of a century, *Persia, Syria, Egypt, Africa, and Spain*, had submitted to the victorious arms of the Arabian and Saracen conquerors."†

Verse 4: "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads."

*Grass, green thing, and tree*, are here put in opposition to those men who have not the seal of

\* R. Watson.

† Ruter.

God, &c. If so, they must mean those who have the seal of God—his worshippers.

"Among the torments inflicted by the Mahomedan powers upon the conquered, were the following:—Infidels, who rejected the Christian religion, and also all idolaters, they forced to receive the Mahomedan religion, upon pain of death. But Jews and Christians, who had their Bibles and their religion, they left to the enjoyment of them, upon their paying large sums, which they exacted. But where the payment of such sums was refused, they must either embrace the new religion or die.\* Thus it was commanded them not to hurt *grass, green thing, tree*—Christians; but those who had not the seal of God—infidels and heathen.

Verse 5: "And to them it was given that they should not kill them, but that they should be tormented five months."

As the language thus far has been figurative, so it must be here also. To kill, signifies a political death, or subjection. The nation of Christians who were the subjects of this plague were to be tormented five months, but not politically slain. Five months is one hundred and fifty days; each day a full solar year; the whole time one hundred and fifty years.

Verse 6: "And in those days men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them."

This, of course, is the same death as that in verse 5, viz., *political*. Such was the misery of the Greeks, occasioned by the wars in which they were almost continually embroiled with the Mahomedan powers, that very many would have preferred an entire subjection of the empire to them, to the protracted miseries the war occasioned. But this was not permitted; political death fled from them.

#### THE TORMENT OF THE GREEKS ONE HUNDRED AND FIFTY YEARS.

Verse 10: "Their power was to hurt men five months."

1. The question arises, What men were they to hurt five months? Undoubtedly, the same they were afterwards to slay; (see verse 15.) "The third part of men," or third of the Roman empire—the Greek division of it.

2. When were they to begin their work of torment? The 11th verse answers the question:—"They had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is *Abaddon*, but in the Greek hath his name *Apollyon*."

1. "They had a king over them." From the death of Mahomet until near the close of the 13th century, the Mahomedans were divided into various factions, under several leaders, with no general civil government extending over them all. Near the close of the 13th century, Othman founded a government, which has since been known as the Ottoman government, or empire, extending over all the principal Mahomedan tribes, consolidating them into one grand monarchy.

2. The character of the king. "Which is the angel of the bottomless pit." An angel signifies a messenger, or minister, either good or bad; not always a spiritual being. "The angel of the bottomless pit," or chief minister of the religion which came from thence when it was opened. That religion is Mahomedism, and the Sultan is its chief minister. "The Sultan, or Grand Signior, as he is indifferently called, is also Supreme Caliph, or high priest, uniting in his person the highest spiritual dignity with the supreme secular authority."†

\* Smith's Key to Revelation.

† See Perkins's "World as it is," p. 361.

When the address of "The World's Anti-Slavery Convention" was presented to Mehemet Ali, he expressed his willingness to act in the matter, but said he could do nothing; they "must go to the heads of religion at Constantinople," that is, the Sultan.

3. *His name.* In Hebrew, "*Abaddon*," the *destroyer*; in Greek, "*Apollyon*," one that *exterminates or destroys*. Having two different names in the two languages, it is evident that the character rather than the name of the power is intended to be represented. If so, in both languages he is a destroyer. Such has always been the character of the Ottoman government.

Says Perkins, "He," the Sultan, "has unlimited power over the lives and property of his subjects, especially of the high officers of state, whom he can remove, plunder or put to death at pleasure. They are required submissively to kiss the bow-string which he sends them, wherewith they are to be strangled."

All the above marks apply to the Ottoman government in a striking manner.

But when did Othman make his first assault on the Greek empire? According to Gibbon, ("*Decl. and Fall*," &c.) "Othman first entered the territory of Nicomedia on the 27th day of July, 1299."

The calculations of some writers have gone upon the supposition that the period should begin with the foundation of the Ottoman empire; but this is evidently an error: for they not only were to have a king over them, but were to torment men *five months*. But the period of torment could not begin before the first attack of the tormentors, which was as above, July 27th, 1299.

The calculation which follows, founded on this starting-point, was made and published in "*CHRIST'S SECOND COMING*," &c., by the author, in 1838.

"And their power was to torment men *five months*." Thus far their commission extended, to torment, by constant depredations, but not politically to kill them. "*Five months*;" that is, one hundred and fifty years. Commencing July 27th, 1299, the one hundred and fifty years reach to 1449. During that whole period the Turks were engaged in an almost perpetual war with the Greek empire, but yet without conquering it. They seized upon and held several of the Greek provinces, but still Greek independence was maintained in Constantinople. But in 1449, the termination of the one hundred and fifty years, a change came. Before presenting the history of that change, however, we will look at verses 12—15.

#### THE OTTOMAN SUPREMACY IN CONSTANTINOPLE THREE HUNDRED AND NINETY-ONE YEARS AND FIFTEEN DAYS.

Verse 12: "One woe is past; and behold, there come two woes more hereafter."

Verse 13: "And the sixth angel sounded, and I heard a voice, from the four horns of the golden altar which is before God."

Verse 14: "Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates."

Verse 15: "And the four angels were loosed, which were prepared for an hour, a day, a month, and a year, for to slay the third part of men."

The first woe was to continue from the rise of Mahomedism until the end of the five months. Then the first woe was to end, and the second begin. And when the sixth angel sounded, it was commanded to take off the restraints which had been imposed on the nation, by which they were restricted to the work of *tormenting* men, and their commission extended to *slay* the third part of men. This command came from the four horns of the golden altar which is before God.

"The four angels," are the four principal sultanies of which the Ottoman empire is composed, located in the country of the Euphrates. They had been restrained; God commanded, and they were loosed.

In the year 1449, John Paleologus, the Greek emperor, died, but left no children to inherit his throne, and Constantine Deacozes succeeded to it. But he would not venture to ascend the throne without the consent of Amurath, the Turkish Sultan. He therefore sent ambassadors to ask his consent, and obtained it, before he presumed to call himself sovereign.

"This shameful proceeding seemed to presage the approaching downfall of the empire. Ducas, the historian, counts John Paleologus for the last Greek emperor, without doubt, because he did not consider as such a prince who had not dared to reign without the permission of his enemy."\*

Let this historical fact be carefully examined in connection with the prediction above. This was not a violent assault made on the Greeks, by which their empire was overthrown and their independence taken away, but simply a voluntary surrender of that independence into the hands of the Turks, by saying, "I cannot reign unless you permit."

The four angels were loosed for an hour, a day, a month, and a year, to slay the third part of men. This period amounts to three hundred and ninety-one years and fifteen days; during which Ottoman supremacy was to exist in Constantinople.

Commencing when the one hundred and fifty years ended, in 1449, the period would end August 11th, 1840. Judging from the manner of the commencement of the Ottoman supremacy, that it was by a voluntary acknowledgment on the part of the Greek emperor that he only reigned by permission of the Turkish Sultan, we should naturally conclude that the fall or departure of Ottoman independence would be brought about in the same way; that at the end of the specified period, *the Sultan would voluntarily surrender his independence into the hands of the Christian powers, from whom he received it.*

When the foregoing calculation was made, it was purely a matter of calculation on the prophetic periods of Scripture. Now, however, the time has passed by, and it is proper to inquire what the result has been—whether it has corresponded with the previous calculation.

1. *Has the OTTOMAN independence in Constantinople departed; and is it in CHRISTIAN HANDS?*

Let the following testimony answer the question.

*First Testimony.* The *London Morning Herald*, after the capture of St. Jean d'Acre, speaking of the state of things in the Ottoman empire, says:—"We (the allies) have conquered St. Jean d'Acre. We have dissipated into thin air the *prestige* that lately invested us with a halo the name of Mehemet Ali. We have in all probability destroyed forever the power of that hitherto successful ruler. *But have we done ought to restore strength to the Ottoman empire? WE FEAR NOT. WE FEAR THAT THE SULTAN HAS BEEN REDUCED TO THE RANK OF A PUPPET; AND THAT THE SOURCES OF THE TURKISH EMPIRE'S STRENGTH ARE ENTIRELY DESTROYED.*"

"If the supremacy of the Sultan is hereafter to be maintained in Egypt, it must be maintained, we fear, by the *unceasing intervention* of England and Russia."

What the *London Morning Herald* last November feared, has since been realized. The Sultan has been entirely, in all the great questions which have come up, under the dictation of the Christian kingdoms of Europe; and on

\* Hawkins' Ottoman Empire, p. 113.

them he has been dependent for support against Mehemet.

(To be continued.)

## THE MIDNIGHT CRY.

THURSDAY, NOVEMBER 24, 1842.

### TIMELY QUESTION.

The DAY OF THE LORD is great, and very terrible; WHO CAN ABIDE IT! Joel 2: 11.

### EVENING LECTURE—NAPOLEON BONAPARTE.

This evening, brother Litch will lecture on the 11th and 12th chapters of Daniel, and speak particularly of the French Revolution, and the events connected with it. The subject will be continued to-morrow evening.

#### "By their fruits ye shall know them."

"I have nothing to say against Mr. Miller's doctrines, and I don't know that they are true," said a reflecting mechanic on his way from church last Sabbath, "but one thing I can say—I have not heard of any one converted under Dr. Brownlee's sermon, and I do know one young woman who was converted under the preaching at the great tent. I was well acquainted with her; she once lived in our family. She had been through many revivals unconverted, but when she heard the earnest exhortation to be ready, at the close of the evening's lecture, it took such hold of her mind that she could not shake it off. She kept thinking on the words, 'be ready.' For awhile she was in great distress, but at length she found peace in Christ, and after that, the meeting was a new place to her. She has been happy ever since."

As I walked along praising God in my heart, I could not help contrasting this fact with the language of a pious mother, whose son had attended Dr. Brownlee's lecture. She had begun, tremblingly, to hope that conviction was fastened on his heart too deeply to be spoken off; but when he heard Dr. Brownlee boldly declare that Mr. Miller's notions of a near-coming judgment were all a delusion, he became as careless as ever. If the Rev. D. D. could have heard the expressions of this mother's grief at this result of his lulling doctrines of ease and safety, would he not have been startled!

### BIBLE CHART. NO. 2.

In the last days they shall be "lovers of pleasure more than lovers of God."

In the moral city of Boston, Madame Celeste, a foreign dancer, lately received a benefit at the Tremont. In addition to the enormous sums paid to enter the boxes and the pit, \$305 were paid for the choice in the boxes. In the long line of cities from New York to New Orleans, the demand for these immodest exhibitions is greater than in Boston. Instead of picking up the innumerable facts on this subject, we copy the following from yesterday's Sun as an index.

**THE FASHIONS.**—While every body is complaining of the hard times, and many of our firmest and long-established citizens are looking fearfully about for the means of rescuing themselves from bankruptcy, and while nearly every husband and father in the great middle class of society is driven almost to distraction to maintain his credit and meet his obligations, it is an universal remark that our fashionable streets and promenades have seldom or never presented so numerous or brilliant an array of expensively dressed women as during the late charming weather. In every thing which goes to make up that artificial and flaunting thing, a fashionable lady, nothing but the most costly articles will serve the slightest purpose. Three pile velvet, embroidered heavily with fine gold, in the style of the court of Louis XIV. or Edward IV.; feathers of the rarest fashion and most expensive dyes, and frailest texture; silks rich and magnificent as Tyrian purple; jewelled bracelets; ermined robes; precious fur; laces and embroidery worth inch for inch of coined gold—these are the only materials in which our republican ladies will deign to appear in public—and these they will have, as plenty as ever, though trade is paralysed, agriculture suffocating beneath the weight of its unavailing treasures, mechanics and manufactures beggar and starve their disciples, and commerce gasps as in the pangs of

dissolution. The wheels of trade have stopped, and those who were borne so swiftly onward in its rusting car, are precipitated into inconceivable confusion and dismay. They cannot help each other—they cannot help themselves. They are ruined men, and are worth not near so much as the humble digger of ditches. We wonder there are no more suicides in the dwellings of the poverty-overtaken proud!

And yet, to see the wives and daughters of these desperate men, as they sail through Broadway, and bow smilingly to pert-looking young men behind groaning counters, one would never dream that there was any distress there.

Madame Celeste received for eighteen nights' performance in Boston, \$27,000. We do not wonder that money is quoted "very tight," in Boston.

### NO. 3.

"In the last days perilous times shall come, for men shall be . . . FIERCE."—2 Tim. 3: 1, 3.

Before the flood, "the earth was filled with violence." "As it was in the days of Noah, so shall it be also in the days of the Son of Man."

An intelligent lady in New York, who reads from one to three papers daily, has noticed the fact that every daily paper she has opened since last June has contained from one to five murders.

As an illustration of the familiarity of the public mind with murder, we mention a remark unblushingly made by a respectable looking young man, in New York, the day Colt killed himself: "If I had a brother sentenced to be hung, and he did not kill himself, I would shoot him!" In other words, if my brother did not add MURDER to his crimes, I would be a fratricide, by MURDERING that brother.

A few months ago, seven steamboat loads of people went from New York a few miles up the river to be entertained by a prize fight. The immense crowd looked on, more than two hours and a half, till the younger and weaker of the fighters was BRUISED to DEATH.

Said a mother in Israel, forty years ago, "The earth is so full of blood, it can be purified only by fire." We believe the time is close at hand.

"PROPHETIC EXPOSITIONS, or a connected View of the Testimony of the Prophets concerning the Kingdom of God, and the time of its establishment," by Josiah Litch, in two volumes.

The second volume of this work has just been received. These two volumes are deserving of the careful study of every lover of the Bible, and seeker after truth. They present a connected chain of argument, fortified by irresistible testimony, all confirming our view of the fulfilment of prophecy, and the near approach of the final consummation. Price of Vol. I, 31 cents—Vol. II, 37½ cents.

Reader, if you do not possess these volumes, will you please call at 36 Park Row, and look at them!

### NAPOLEON BONAPARTE.

No reader of history can wonder that Napoleon's career is so accurately described in prophecy. The following is from Blackwood's Magazine:

"FRANCE AND NAPOLEON.—No speech of man can realize the actual sensation with which the power of France was really regarded in its days of power. No conception of after times can approach the mixture of fear, astonishment, and anxiety; the solemn wonder, and even the mysterious and fearful admiration, with which Europe looked on the throne of Napoleon. Yet, what must be the effect on the general human mind, of living in the perpetual presence of a sovereignty which had concentrated all the powers of the vast French empire on conquest—which had turned every monarch into a vassal; whose armies were poured out by the hundred thousand—whose march was from capital to capital, and whose triumphs had the extent, rapidity, and completeness of something beyond man. Even the language of the time felt the impression of those extraordinary events; and the phrases of 'Invincible,' 'Son of Destiny,' 'Irresistible,' 'King-maker,' though given in other days in the sycophancy of courtiers or the terror of slaves, were given to the head of this fearful empire and army, almost by a natural use of words. The impression is wearing away now even among ourselves, but it was not the less vivid while it existed. In the conquering days of Napoleon there was but one name in the world, and that was his own."

### The Ottoman Power.

More than twelve years ago, brother Miller published his views on the 9th chapter of Revelation, expressing his belief that the close of the sixth trumpet would be marked by the departure of Turkish supremacy, in 1839, or 1840. Nearly five years ago, in 1838, brother Litch, understanding the duration of the sixth trumpet to be represented by a day for a year, published the lecture we commence to-day. The event has most accurately conformed to his view of the prophecy. Would God overrule the revolutions among the nations, so as to give the seal of truth to our views, if they were NOT TRUE!

### THE CITY PRESS.

A paper of this city, which claims a large share of respectability and influence, lately edited its readers by publishing three or four articles on "Millerism," from which we extract the following specimens. The writer is understood to be the son of a Baptist clergyman, who has broken away from the restraints of early education. Read the admissions the truth extorts from him:

"Mr. Miller, and his thousands of disciples, are earnest in the belief that the year 1843 closes the prophecies, and the present state of the world.

That these events will come at some time, the whole christian world devoutly believes—but that they will occur within one year of the present time, is so startling, that we shrink back from it with horror. Yet it is not to be disguised, and it cannot be controverted, that all the prophecies of time relating to these great and awful events, point to this period for their consummation. If the grand prophecies of Daniel and Ezekiel, upon which the whole superstructure of our Religion is founded, mean any thing, they mean that THE END WILL BE IN 1843. The whole argument is as simple as the rule of three. If the prophecy of Daniel has reference to the great events in the history of the world, which all theologians and commentators agree that it has—if the times there mentioned agree with the chronological dates to which they are universally referred, then Mr. Miller's doctrine is INEVITABLY TRUE.

What are we to say then? Why this: If the prophecies of the Old Testament mean any thing, it is difficult to AVOID THE VERY CONCLUSION TO WHICH THE MILLERITES HAVE ARRIVED.

It is strange—awful—sublime—and time alone can determine.

On another day, the same editor says:

The ludicrousness of the humbug of this Miller and his men, has something melancholy in it. We sigh over poor, ignorant human nature—and then we laugh at it; neither does any good. So we set to work in earnest, trying to enlighten it; but with such poor success that we falter, murmur, and almost curse.

The worst feature of the case is, that those whom we most wish to enlighten are the very ones we never reach. Our readers are already superior to such impositions.

Deplorably common is the fanaticism that prompts a belief in this creed of a near-coming judgment. One who has travelled during the summer over the fairest portions of New England, assures us, that a very large portion of the godly, of all the evangelical denominations, do really believe that the great day of the Lord is coming quickly—and thousands, that not for one year will the present state continue.

How deep must be the fanaticism—how shocking the delusion of a belief like this!

And yet, upon the basis of the CHRISTIAN FAITH, it must be confessed that his argument is exceedingly specious. Admit his premises, and show if you can that his conclusion is not inevitable. Allow the truth of the three great prophecies of the Old Testament, which, like three chains, encompass with their huge links of destiny all human events; admit that the events now pointed out as proof of their truth and the fulfilment of their predictions are true, and we cannot see how the conclusion of Miller and his disciples is to be avoided.

If they do not point to the end of the world, all the rest is fallacy. They mean that, or NO ONE CAN TELL WHAT THEY DO MEAN. A sincere faith in the prophecies, as commonly interpreted by the divines of the present day, leads NATURAL AND IRRESISTIBLY to the conclusion that the end of all things is at hand, and that 1843 winds up the world's existence in its present state, working either its utter destruction, or a great and awful change.

We are in a singular state in regard to religion, and many of those things which have bound society together in its present state. The children of to-day are farther advanced in knowledge than the men of yesterday. The men of to-day look with calm contempt upon the fables that amused their fathers.

Geology has demolished forever the theory of creation

held for five thousand years, and still devoutly believed by the ignorant.

One sweep of the telescope brushed away from every scientific mind the very foundation of every religious system yet established, mangling all the mysteries of Oriental, Classical, and Jewish mythology in one mass of ruins.

As we are entirely destitute of faith, so we lack patience also. Verily, we do.

Having thus proclaimed his own infidelity, and shown that our doctrines are FIRM AS THE TRUTH OF THE BIBLE, he calls on the clergy as follows. We shall see how they like their company.

**THE MILLERITES—WHAT SHOULD BE DONE?**—We have warned our readers of the baleful influence of the horrible fanaticism preached by Miller and a few kindred spirits, who have recently pitched their camp in the vicinity of our city. [Newark.]

We have not exaggerated the evil. Even now his bold and specious explanations of the prophecies are in the hands of thousands of our ignorant and credulous citizens, bewildering, frightening and driving people to raving insanity.

There was never a more blasting curse than such a delusion. It comes like the pestilence, that walketh in darkness. It falls upon the mind as the plague does upon the body. Few escape the influence of a general panic. Men's judgments become unsettled, and they rush, the wise and the ignorant, into one common frenzy.

Where are the watchmen who should warn us of the approach of this monstrous error? Where are those who should be foremost to combat it—to point out its absurdity—to bring back people to their calm and sober senses?

Ought not the clergy of this city of all denominations to meet at once, and take counsel together, that the wise may instruct the simple, and all be taught of God? Surely they cannot be indifferent to the promulgation of this awful belief. Surely they must be held accountable for the evil effects of this delusion.

Is Miller wrong? It must be easy to show it. Is he right? Then let the whole world know it. Let the pulpit speak out, confirming the awful truth of the doctrine—or putting, at once and for ever, a stop to his fanatical error; let the press speak out to its millions of readers, setting their minds at rest—or giving forth the warning of this world's dissolution.

This delusion, as we suppose it to be, is not destined to stop.

Let our clergy, then, awake to THEIR DUTY, and speak while yet men are sane enough to hear them.

#### A TOUCHSTONE.

The following extract from the "Present Crisis," by Rev. John Hooper, Eng., will go to confirm Mr. Miller's view of this subject. There are many who seem indisposed to hear the coming of Christ, who, we fear, do not know what manner of spirit they are of. Let such attentively read the following illustration and examine themselves in reference to the advent of the great Redeemer.

It was a prominent characteristic of the primitive Christians "that they loved (Christ's) appearing," and looked forward to it as the period that would consummate their happiness.—Surely, if our affections were placed on the Saviour—if he was to us the chief among ten thousand, and altogether lovely—if we had none in heaven but him, or on earth that we desired in comparison of him—we should desire his return—we should long to "see him as he is"—should pray, "thy kingdom come"—"Come, Lord Jesus, come quickly." Why is his chariot so long in coming? Why tarry the wheels of his chariot? The observations of Mr. Drummond on this subject, in a speech which that gentleman delivered at the Eleventh Anniversary of the Continental Society, are so much to the point, that I cannot refrain from quoting them. "Let us suppose," says he, "for instance, a woman whose husband is a long way absent from her, perhaps in the East Indies. She is possibly very diligent in the management of his affairs, and conducts herself with perfect outward propriety, but always breaks out into a passion whenever any one speaks to her of her husband's return; 'Oh, no,' she says, 'he cannot be coming yet; I expect to be much better off

before he comes; I expect his estate under my management to be much more extensive; if he were to come now, he would disarrange all my plans; besides, what is the use of thinking about his coming—I may die first, and that will be exactly the same as his coming to me.' Let her asseverations of love and affection be what they may, you cannot believe otherwise than that her heart is alienated from her lord, and probably fixed upon another.

Now let us suppose another woman in the same situation—see her constantly reading his letters, and especially those parts of them which describe the time and the circumstances attendant upon his return; hear her talking of it to her children, and teaching them to look forward to it as the consummation of her and their fondest wishes. Mark the silent scorn with which she treats a judicious friend who would try to persuade her that there was no use in looking out for his return, for that he had never mentioned the month, far less the day or the hour, when it was to take place. Though she may make no noisy protestations of love; though she may speak but little about him, except to her children, and to those whose hearts are tuned in unison with her own, we cannot for a moment entertain a doubt of the real state of her affections. Let us apply this figure to ourselves: and of this I am certain, and I wish I could make the warning ring through every corner of our professing land, that a dislike to hear of the coming of the Lord is a more decided proof of the affections the religious world at large, and of every single member of it, being alienated from Christ, and, therefore, in an unholy, unsanctified, and unconverted state, than all the noisy protestations at annual meetings, all the Bibles and tracts circulated, and missionaries sent out, are proofs of the REVERSE."

#### O turn ye, O turn ye, for why will ye die.

O turn ye, O turn ye, for why will ye die,  
When God in great mercy is coming so nigh!  
Now Jesus invites you, the Spirit says, Come,  
And angels are waiting to welcome you home.

How vain the delusion, that while you delay,  
Your hearts may grow better by staying away;  
Come wretched, come starving, come just as you be,  
While streams of salvation are flowing so free.

And now Christ is ready your souls to receive,  
O how can you question, if you will believe;  
If sin is your burden, why will you not come!  
'Tis you he bids welcome; he bids you come home.

In riches, in pleasures, what can you obtain,  
To soothe your affliction, or banish your pain?  
To bear up your spirit when summoned to die,  
Or wait you to mansions of glory on high?

Why will you be starving and feeding on air?  
There's mercy in Jesus, enough and to spare;  
If still you are doubting, make trial and see,  
And prove that his mercy is boundless and free.

Come, give us your hand, and the Saviour your heart,  
And trusting in Heaven, we never shall part;  
O how can we leave you? why will you not come;  
We'll journey together, and soon be at home.

#### BIBLE DICTIONARY.

##### EXPLANATION OF PROPHETIC FIGURES.

**DEATH.** Separation from body, from holiness, from God; inactive, separate from former state. This is the proper sense.

**DESERT, OR WILDERNESS.** Paganism, or away from the force of the laws of the Romish Church. Isa. xl. 3. Eze. xlvii. 8. Rev. vii. 6.

**DEVIL.** Roman government; pagan and papal, when used as a symbol. Rev. ii. 10. xii. 9. xx. 2.

**DEW AND RAIN,** signify the pouring out of the Spirit and heavenly blessing. Ps. cxxxiii. 3. Prov. xix. 12. Hosea xiv. 5.

**DOCS.** Wicked men and teachers. Isa. lvi. 10. Rev. xxii. 15. Phil. iii. 2. Ps. lix. 6—14.

**DRAGON.** Rome pagan. Rev. xvii. 8. Afterwards papal. Persecuting governments.

**DRUNKENNESS.** Intoxicated with worldly riches, pleasures and honors. Isa. xxix. 9. Matt. xxiv. 49. Luke xxi. 34.

**EAGLE,** denotes a people hid, or out of sight. Rev. xii. 14. iv. 7. Matt. xxiv. 28.

**EARTH.** The Roman kingdom. Rev. xiii. 12, and xix. 2.

**EARTHQUAKE.** Revolutions. Hag. ii. 21, 22. Rev. vi. 12. xvi. 18.

**EAT.** To consume or destroy. Rev. xvii. 16. James v. 3. Rev. xix. 18.

**ELDERS, TWENTY-FOUR,** denote the whole priesthood, taken from twenty-four courses. 1 Chron. xxiv.

**FIRE,** is used to denote destruction, and justice of God. Ps. lxxviii. 2. Heb. xii. 29. Word of God. Jer. v. 14.

**FLESH.** Riches and honors of the world. 2 Peter ii. 10—18. 1 John ii. 15, 16. Rev. xix. 18.

**FLOOD.** Great numbers. Isa. lix. 19. Dan. ix. 26. Rev. xii. 15, 16.

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