

THE MIDNIGHT CRY.

VOLUME I.

NEW-YORK, NOVEMBER 17, 1842.

NUMBER 1.

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

BY JOSHUA V. HIMES.

OFFICE NO. 36 PARK ROW.

PRICE TWO CENTS.

MEMOIR OF WILLIAM MILLER.

WILLIAM MILLER was born at Pittsfield, Mass., Feb. 15, 1782. When he was four years of age, his father removed to the town of Hampton, Washington County, New-York, the present residence of Mr. Miller. The country was then new, and his means of education, till nine years of age, were very small. His mother, however, taught him to read, so that when he was sent to the common school, he could read in the Bible, Psalter, and an old Hymn Book, which at that time constituted the whole of his father's library. After his ninth year, he was sent to school three months in the year, till he was fourteen. During this time he was noted by his companions as a prodigy for learning, as they called it, particularly in the branches of spelling, reading, and writing. At the age of fourteen, he became anxious to obtain books to read. The first history he obtained was *Robinson Crusoe*; and the first novel he ever saw was *Robert Boyle*. He read them with avidity, and being so much interested in them, he read them many times over. He then became still more anxious to obtain books, especially histories and journals of travellers. A number of gentlemen in the vicinity of his father's residence, on being made acquainted with his love of reading, kindly offered him the privilege of their private libraries, which he accepted with much gratitude. From this time till he was twenty-one years of age, he was a most devoted student of ancient and modern history. The names of his benefactors ought to be given in this place, as they deserve to be honored for their liberality and love of learning. One of them was the *Hon. Matthew Lyon*, Representative to Congress from Vermont, from 1794 to 1798. The others were *Judge James Witherell*, afterwards judge of Michigan Territory; and *Alexander Cruikshanks, Esq.* of Whitehall, formerly of Scotland. By the kindness of these gentlemen, he was enabled to store his mind with a vast collection of historical facts, which have since been of so much service to him in the illustration of the prophecies. Possessing a strong mind and a retentive memory, he appropriated the contents of those gentlemen's libraries to his own use; and even now, after a lapse of more than thirty years, it is astonishing to observe the correctness of his frequent references to these historical facts and dates in his extemporaneous lectures.

At the age of twenty-two he was married, and settled in Poultney, Vt. Here he was still favored with the privilege of pursuing his favorite study; having free access to a large public library. Here also he became acquainted with the deistical writings of Voltaire, Hume, Paine, Ethan Allen, and others. He studied them closely, and at length professedly became a Deist. The principal men in the village were Deists; but, as a class, they were good citizens, and as a general thing were moral, and of serious deportment. With these he was asso-

ciated about twelve years, in the defence of deistical sentiments.

In the last war with Great Britain, he received a captain's commission in the United States' service, and served in the army until the 25th of June, 1815, after peace was declared. He then moved to his present residence, Low Hampton, where the year following, 1816, he was converted from Deism to the christian faith, and united with the regular Baptist church in that place, of which he is now a member in good standing.

We gather the following facts relating to his past history and experience from his letters to us on this subject. The following connected account is made out from them, mostly in his own words.

"In my youth, between the years of seven and ten, I was often concerned about the welfare of my soul, particularly in relation to its future destiny. I spent much time in trying to invent some plan, whereby I might please God, when brought into his immediate presence. Two ways suggested themselves to me, which I tried. One was, to be very good, to do nothing wrong, tell no lies, and obey my parents. But I found my resolutions were weak, and soon broken. The other was to sacrifice, by giving up the most cherished objects I possessed. But this also failed me; so that I was never settled and happy in mind, until I came to Jesus Christ. While I was a Deist, I believed in a God, but I could not, as I thought, believe the *Bible* was the *word of God*. The many contradictions and inconsistencies, which I thought could be shown, made me suppose it to be a work of designing men, whose object was to enslave the mind of man—operate on their hopes and fears, with a view to aggrandize themselves. The history of religion as it had been presented to the world, and particularly by the historians of the eighteenth century, was but a history of blood, tyranny, and oppression, in which the common people were the greatest sufferers. I viewed it as a system of *craft*, rather than of *truth*. Besides, the advocates of Christianity admitted that the Bible was so dark and intricate that no man could understand it. This always was to me an inconsistent idea of God, and even made the Bible appear more like the oracles of the heathen gods, than like the wisdom of the just and righteous God. To give us the Scriptures to teach us the way of eternal life, and at the same time clothe them in a mantle of mysticism, so that no man could understand them! Reveal his will, which we cannot understand, and then punish us for disobedience! How can such a being be called either wise or good? These, and the like, were my arguments against the Bible. In the mean time, I continued my studies, storing my mind with historical knowledge. The more I read, the more dreadfully corrupt did the character of man appear. I could discern no bright spot in the history of the past. Those conquerors of the world, and heroes of history, were apparently but demons in human form.

All the sorrow, suffering, and misery in the world, seemed to be increased in proportion to the power they obtained over their fellows. I began to feel very distrustful of all men. In this state of mind I entered the service of my country, I fondly cherished the idea, that I should find one bright spot at least in the human character, as a star of hope, a *love of country*—PATRIOTISM. But two years in the service was enough to convince me that I was in error in this thing also. When I left the service I had become completely disgusted with man's public character. I retired from the busy scenes of public life, in which I had been engaged about ten years, and thought to seek for that happiness, which had always eluded my pursuit in my former occupations, in the domestic circle. For a little space, a care and burden was taken off from my mind; but after a while I felt the need of some more active employment. My life became too monotonous. I had lost all those pleasing prospects, which in youth I expected to enjoy in riper years. It appeared to me that there was nothing good on earth. Those things in which I expected to find some solid good had deceived me. I began to think man was no more than a brute, and the idea of hereafter was a dream—annihilation was a cold and chilling thought, and accountability was sure destruction to all. The heavens were as brass over my head, and the earth as iron under my feet. ETERNITY! *What was it? And death, why was it?* The more I reasoned, the further I was from demonstration. The more I thought, the more scattered were my conclusions. I tried to stop thinking, but my thoughts would not be controlled. I was truly wretched, but did not understand the cause. I murmured and complained, but knew not of whom. I felt that there was a wrong, but knew not how, or where to find the right. I mourned, but without hope. I continued in this state of mind for some months; at length, when brought almost to despair, God by his Holy Spirit opened my eyes. I saw Jesus as a friend, and my only help, and the word of God as the *perfect rule* of duty. Jesus Christ became to me the chiefest among ten thousand, and the Scriptures, which before were dark and contradictory, now became the lamp to my feet and light to my path. My mind became settled and satisfied. I found the Lord God to be a Rock in the midst of the ocean of life. The Bible now became my chief study, and I can truly say I searched it with great delight. I found the half was never told me. I wondered why I had not seen its beauty and glory before, and marvelled that I could ever have rejected it. I found everything revealed that my heart could desire, and a remedy for every disease of the soul, I lost all taste for other reading, and applied my heart to get wisdom from God.

"I laid by all commentaries, former views and prepossessions, and determined to read and try to understand for myself. I then began the reading of the bible in a methodical manner,

and by comparing scripture with scripture, and taking notice of the manner of prophesying, and how it was fulfilled, (so much as had received its accomplishment,) I found that prophecy had been literally fulfilled, after understanding the figures and metaphors by which God had more clearly illustrated the subjects conveyed in said prophecies. I found, on a close and careful examination of the Scriptures, that God had explained all the figures and metaphors in the Bible, or had given us rules for their explanation. And in so doing, I found to my joy, and as I trust with everlasting gratitude to God, that the Bible contained a system of revealed truths, so clearly and simply given that the "wayfaring man, though a fool, need not err therein." And I discovered that God had in his word revealed "times and seasons," and in every case where time had been revealed, every event was accomplished as predicted, (except the case of Nineveh, in Jonah,) in the time and manner—therefore I believed all would be accomplished.

"I found, in going through with the Bible, the end of all things was clearly and emphatically predicted, both as to time and manner. I believed; and immediately the duty to publish this doctrine, that the world might believe and get ready to meet the Judge and Bridegroom at his coming, was impressed upon my mind. I need not here go into a detailed account of my long and sore trials. Suffice it to say, that after a number of years, I was compelled by the Spirit of God, the power of truth, and the love of souls, to take up my cross and proclaim these things to a dying and perishing world.

"The first time I ever spoke in public on this subject was in the year 1824. The Lord poured his grace on the congregation, and many believed to the salvation of their souls. From that day to this, doors have been opened to me, to proclaim this doctrine of the second coming of Christ, among almost all denominations, so that I have not been able to comply with but a small portion of the calls.

"I have lectured in the states of New York, Vermont, Massachusetts, New Hampshire, Michigan, Ohio and Pennsylvania, and Canada. In every place, I think, two good effects have been produced. The church has been awakened, and the Bible has been read with more interest. In many, and I might say almost in every place, a revival of religion has followed, which has lasted for months. Infidelity in many cases has been made to yield her iron grasp on the mind of many an individual. Deism has yielded to the truth of God's word, and many men of strong minds have acknowledged that the Scriptures must be of divine origin. The sandy foundation of Universalism, has been shaken in every place where it could be reached by an attendance on the whole course of lectures. And hundreds of men of sound minds and strong powers, have had their spider's web broken, and have got a more sure hope in an experimental knowledge of the justice of God, and the forgiveness of sin, through the blood and sacrifice of Jesus Christ.

"As proof of the truth of the above facts, I would refer you to the many false reports which Universalists and infidels have industriously circulated in their periodicals and papers, concerning me and my views: the 'hundred years' mistake,' the 'refusal to sell my farm,' and the brick fence,' &c. &c. Stories too foolish for children to credit are promulgated as facts, sufficient to destroy the truth which is fairly proved by the word of God and history of ages past. Why use such false and weak arguments? Because the goddess Diana is in danger. It is

evidence strong as holy writ, that when men use weak arguments and false productions, their cause is weak, and their foundation is trembling.

"Furthermore. I have been fully convinced that the effects of the promulgation of this doctrine on those who candidly hear, produce no little examination of the evidence of their hopes, founded upon the word of inspiration. The traditions of men too are brought before the public and tried by the unerring rule of God's word—such as a 'temporal millennium,' the 'Jews' return.' In one word, in a moral point of view, every effect is good; and if ever there is a 'midnight cry' made, the effect must be similar to the one now produced, or it cannot have a scriptural fulfilment. 'Then all those virgins arose and trimmed their lamps.' If this doctrine does not make men search the Scriptures, (lamp,) I cannot conceive what would. One more effect I will mention. In every place where I have been, the most pious, devoted, and living members of the churches, do most readily embrace the views thus proclaimed; while the worldly professor, the pharisee, the bigot, the proud, haughty, and selfish, scoff at and ridicule the doctrine of the Second Coming of Christ.

"And if ever God's word, in his second Epistle of Peter, can be fulfilled, surely it is so now—'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 creation.' Every word of this sign is literally fulfilled. In every place where I have been, the infidel, the Universalist, and many who would be called teachers in our several sects of limitarians, before they are convicted, can all meet on the broad ground of scoffing, ridicule, and falsehood, to put down the doctrine which they are not prepared to meet; and even meet the Universalists on the ground that the judgment day was past at Jerusalem, rather than believe this thrilling doctrine of immediate accountability. McKnight thinks these scoffers will be in the church; how true is it so fulfilled. I have often blushed to see the hardihood of our priests who take the ground of 'my Lord de-layeth his coming,' and publicly advocate the doctrine that it is a long while yet to come. 'And shall begin to smite his fellow-servants.' Hear them, calling all manner of names, 'false prophet,' 'visionary fanatic,' 'crazy old man,' &c. 'And to eat and drink with the drunken.' Join any other doctrine, however repugnant to their creeds, rather than consent to this. 'Pilate and Herod can make friends' against this doctrine of the coming of Christ.

"In conclusion, although I have received scoffs from the worldly and profane, ridicule from the proud and haughty, contempt from the bigot and pharisee, and insult from the pulpit and press; yet I have one great consolation—God has never forsaken me, and their weapons have fallen harmless at my feet. Thousands have been brought to read their Bibles with more pleasure; hundreds have found faith in that word they once despised; false theories have been made to pass through a fiery ordeal; and undisputed errors have been searched out and exposed; and the word of God has mightily grown and multiplied." J. V. H.

NEWARK DEPOSITORY OF SECOND ADVENT BOOKS.

The Newark Depository for all publications on the Second Advent of the Lord in 1843, is at No. 1 Commerce street, second story, where a full supply of all the works are kept constantly on hand, and where subscriptions are received for the "Signs of the Times," and the "Midnight Cry."

THE MIDNIGHT CRY.

THURSDAY, NOVEMBER 17, 1842.

AGENTS.

Agents are wanted immediately to serve and sell this paper in the cities of Brooklyn, Jersey city, Newark, New Haven, Hartford, Boston, Albany, Philadelphia, &c. Address, J. V. Himes, New York, *post paid*.

CARRIERS WANTED.

Several good, enterprising carriers are wanted to sell, and serve subscribers of the "MIDNIGHT CRY," to whom a liberal discount will be made. Application should be made immediately—at this office.

THE MIDNIGHT CRY.

ITS OBJECT.

We intend by this little sheet to lay before the public in a cheap and popular form, some of the principal reasons for our faith in the Second Coming of Christ in 1843. It is an Apostolic injunction, that we be always prepared to give a reason of the hope we have within us. Conformable to this command, we hold ourselves in readiness to give, not only our reasons for such a glorious hope, but to lay the claims of this great, this overwhelming truth before the people. We esteem it not only our right and our privilege, but our duty to do so. Were we to hold our peace in the assuring prospect we have of such an event, it would be a cowardly betrayal of our trust. Therefore, in character with our full convictions on this subject, we adopt this plan for the purpose of calling, if possible, the attention of the entire community to a careful investigation of this intensely interesting question.

ITS CONTINUANCE.

We propose to publish it daily, [Sundays excepted,] until twenty-four numbers are issued, after which, if it should be called for by the public, and circumstances seem to warrant, it may be continued; but we make no promise beyond twenty-four numbers.

ITS CONTENTS.

It will be devoted peculiarly to the subject of Christ's Second Coming Speedily. We shall give, upon its pages, expositions of Daniel, Revelations, and other prophecies—particularly of the Seven Times—Time, Times and an half—of the Two thousand and three-hundred days,—the Twelve hundred and sixty,—Twelve hundred and ninety,—and Thirteen hundred and five and thirty days, &c. &c. Also expositions of the Trumpets, seals, vials, woes, Two Witnesses, &c., of Revelation, and of the Twenty-fourth and Twenty-fifth chapters of Matthew, in all of which we hope to give good and sufficient reasons for our faith.

It will also labor to disabuse the public mind of the one thousand and one false reports that have been put in circulation, and heralded by the press through the length and breadth of the land. It will contain lectures, essays, reports of lectures, reviews of our opponents, &c., from the pen and extemporaneous labors of Mr. Miller and others, and we think cannot fail to be a work of deep interest to every lover of truth, in this important crisis.

OUR WORK—is one of unutterable magnitude. It is a mission and an enterprise, unlike, in some respects, any thing that has ever awakened the energies of man. It is not a subserviency to human institutions.—It is not a conflict on a political arena.—It is not the operation of a distinct religious sect. But it is an alarm, and a cry, uttered by those who, from among all Protestant sects, as Watchmen standing upon the walls of the moral world, believe the WORLD'S CRISIS IS COME—and who, under the influence of this faith, are united in proclaiming to the world, "Behold the Bridegroom cometh, go ye out to meet him!" It is an enterprise that swallows up all the petty peculiarities of sectarism, and unites us upon an elevation so far above those mercenary undulations, that they are utterly lost to our view below.

MR. MILLER'S LECTURES IN NEW YORK.

There has been such an intense interest in the subject, and such an eager curiosity to hear brother Miller, that his evening lectures at the corner of Catharine and Madison streets have been crowded to overflowing, and multitudes have been compelled to leave for want of room. It has been very painful to send away so many hungry souls, but we were able to send many of them to the church in Attorney street, where brother Hale is lecturing on the same subject. As might have been expected, however, the disappointed crowd, being unable to see Mr. Miller, and having their heads full of the abusive falsehoods of the penny papers, indulged themselves in foolish talking and shouting. This has frightened the persons having charge of the house, so that they have refused to open it in the evening. The lectures will, therefore, be at ten and two o'clock in the day time, until further notice.

LECTURES IN NEW HAVEN, CT.

A course of lectures on the Second Advent of Christ in 1843, is to be commenced in the Methodist Episcopal Church in New Haven, Ct., on Saturday evening, 19th inst. Brother Miller is expected to attend. We are glad—heartily glad, that an open door is found in New Haven, and that so good an opportunity is presented for giving the midnight cry to that people. It is also matter of rejoicing that some of the churches have the liberality, the love of truth, and the moral courage to open their doors, and to follow the example of the noble Bereans, to hear the word with all readiness of mind, and to search the Scriptures to see whether these things are so. May God crown the effort with abundant success.

SECOND ADVENT WITNESS.—All the subscribers of the "Witness" will be supplied with two numbers of the MIDNIGHT CRY, which will make up the full compliment of the current volume of that paper. We therefore hope that all who have not paid for the Witness will do so immediately. We are somewhat in debt for publishing the Witness, and now will not our subscribers be just, and help us pay a debt that has been incurred in supplying you with a paper? A word to the wise is sufficient.

L. D. FLEMING, Ed. Witness.

NEWARK TENT MEETING.—The Second Advent Meeting held in the great tabernacle at Newark, N. J., commenced on the 3d, and was continued until the 14th inst. Such was the inclemency of the weather that we were unable to worship in the tent for several of the last days of the meeting. But notwithstanding the unpleasantness of the weather, the meeting was one of great efficiency.

Quite a number of lecturers were present on the occasion, among whom were brethren Miller, Litch, Hale, Storrs, and Himes. On Sunday, the 6th inst., there were supposed to be present from 10,000 to 12,000 persons. There was a rapidly increasing interest from the commencement, and people seemed to awake as from a slumber of ages, greatly surprised at the light and beauty of the Bible, of which they had been unconscious all their lives.

Owing to the unsettled state of the weather, our tent was struck about the 10th inst., and the Free Presbyterian church in Clinton Street was opened for us, during the week. On Sunday, the 13th, we procured Mechanics' Hall, but it was found to be altogether too strait for us. In the morning it was crowded to suffocation. At 2 P. M., we repaired to the court-house, from the steps of which brother Miller delivered a most interesting lecture to near five thousand people. The effect was thrilling and powerful. In the evening we again got access to the Free Church, which was thronged, and hundreds were not able to get in.

Notwithstanding we were driven from pillar to post, and labored, apparently, under the most embarrassing circumstances, yet God seemed to turn every thing to a good account, and even to make the wrath of man praise him. While the clergy opposed, the people, "the common people," with whom the truth always resides, were re-

solved to hear, and hear they did, many of them, as for eternity.

During our series of meetings, Rev. Dr. Brownlee, of this city, was enlisted to deliver a lecture against "Millenarism," as it is called, in the Reformed Dutch Church. His effort proved a signal help to us. It was a "splendid failure." We deeply regret that we are under the necessity of saying that his lecture was a disgrace to the pulpit and to Christianity. Infidels left his lecture declaring themselves confirmed in their unbelief. Christians left disgusted. Many, who went, hoping to hear some good reasons against the doctrine of the speedy coming of the Lord, came away declaring themselves confirmed in the truth of the Advent doctrine. His satire, his arrogance, and what some called his blasphemy, had a tendency to sicken and disgust the candid, and prove to them that he had no good arguments to oppose to our views. The fact is, the Doctor was forced to admit the truth of some of our premises, and yet he dared to say, "If the world comes to an end next year, the Almighty has told the greatest lies that ever were uttered." Such things only confirm the truth of our views and calculations.

In spite of all opposition, the truth has taken a mighty effect in Newark, and hundreds are looking for the speedy coming of the Lord. Quite a number were converted during the meeting, and multitudes are under deep and serious awakening. No doubt eternity will reveal much fruit as the result of this meeting.

Arrangements are in progress for forming a Second Advent Association in Newark, and establishing regular meetings, in order to the propagation of this great subject, and to carry the truth throughout all the surrounding country. The great crisis is at hand—the time is short, and there seems to be a deep conviction that what is done must be done quickly. Portentous clouds are rapidly gathering over the moral heavens, and it is imperative that our time, our talents, our substance, our all, should be appropriated to this glorious cause, and our labors be in character with our expectations. God have mercy upon the nations, and prepare his people for the coming day of the Lord.

CLOSE OF THE MEETING AT NEWARK, N. J.

The closing up scene at Newark was one of interest, and we have thought that the short address given by Brother Himes, a synopsis of which we give below, might serve in a measure to disabuse the public mind on several points connected with our operations. After a short and feeling address by brother Miller, brother Himes remarked in substance as follows:

"We have been classed, by the clergy, with Joe Smith, Matthias, and others, as base fanatics; but we have sought to spread the truth, not by fanatical prophecies arising out of our own hearts, but by the light of the Scriptures, history, and by sober argument. We appeal only to the Bible, and give you our rules of interpretation. The veriest villains on earth would be saints compared to us, if we were not sincere. We sacrifice time, health, money, personal comfort, and all earthly prospects, to the cause. We have continual calls to give lectures all over the country; as we can't do this, we publish books to speak for us. This they call a speculation, and they say brother Miller has made a fortune by his writings. Why he hasn't made enough to pay for the paper and ink on which his books were written. Others go round to preach against us and charge 25 cents admission; we charge nothing. We have pitched our great tent eight times, in places 500 miles apart. The devil has gone before us and circulated that we charge \$1 for admission. We never did; we never thought of such a thing. Our enemies have manufactured the lie out of whole cloth.

"We have held 30 camp meetings within the last four months. Everywhere our influence has been felt. The churches have been shaken to their centre. The ministers of God have been waked up. Brother Brownlee's coming over here has done us so much good, that I'd cheerfully pay all his expenses if he'd come again. We want the people aroused. And now you must get up an association here, to be as a depot. The whole state must be waked up. Love your church, your minister, your Bible, but don't let your mouth be gagged. Pray, read, circulate pamphlets, form Bible classes; get your ministers to join them. Be kind and good to all.

"But now about our finances. In this place I have paid out \$147, for the expenses of the camp meeting. Brothers Fleming and Flavel have also paid out \$200, making a total of about \$350. We have received in donations \$250, making \$100 to be paid. Those who think they have been benefitted by us, can hand in their names and subscription to brothers Flavel and Fleming, and if they don't, they are willing to bear the expenses themselves."

Here brother Miller rose and said, that he had been accused of making money. He received enough from his farm to keep him in clothes for a year. He had nothing to do with the finances or with the books. He had received in Newark \$5 from three persons within the last two weeks. When he came to Newark his money was reduced to \$2. He now had enough to carry him to the next place; and he believed that God would always provide for him. He had been accused of building houses; but all the property he owned in the world was a farm at Low Hampton. The concerns of the world were a burthen to him. He wished he had some one to travel with him, and take all worldly concerns off his hands.

He remarked, that much had been said through the pulpit and the press about his building brick houses, walls, &c., but that no kind of building had been erected on his place or by him, in any way, since 1817, with the exception of a small shed, or out-house, of about 12 feet square, which his son erected three or four years ago.

SELECTED ARTICLES.

Such has been the abuse of the public mind in reference to the views of Mr. Miller, that we have given in today's paper several articles taken from his "Life and Views," which we trust will be calculated to correct these abuses in the minds of all who are desirous of knowing the truth and judging correctly. His Memoir, his "Rules of Interpretation," &c., cannot fail to be interesting to all who will read them. We shall continue to give, from time to time, such things as shall set this great matter in its true light before the public. We bespeak a careful reading of these articles.

EXCHANGES.

All editors friendly to a full discussion of this question which so deeply concerns them and their readers, are requested to exchange with us for one month, and longer, if we continue the paper.

TO-MORROW'S PAPER.

A brief synopsis of brother Miller's views, and a sketch of the Bible Class exercise on Tuesday morning, together with many other interesting articles will appear tomorrow.

AGENTS.—E. H. Wilcox, of this city, will act as an agent for the "Signs of the Times" and "Midnight Cry," and other Second Advent publications about the city and vicinity, as usual; but the depository for books and publications is kept by the subscriber, at 36 Park Row, where all orders for Second Advent publications should hereafter be directed.

JOSHUA V. HIMES.

☞ ONE WORD to the friends of the cause we advocate. It will be seen that we have opened a depository and office for the second advent cause in this city. We invite brethren visiting the city to call. Our office will be the headquarters for the friends in this part of the country. We invite strangers, who desire information on the subject to call. We intend, as far as we are able, to send out the cry from this city to all parts of the globe. Let all who can, give us a helping hand.

J. V. H.

☞ SIGNS OF THE TIMES ☞

BY J. V. HIMES.

The Signs of the Times is printed and published weekly at 14 Devonshire street, Boston, Mass., at \$1 for 24 numbers, to be published in six months. That is the principal office for all Second Advent publications. For the accommodation of the public in this vicinity, a publication office is opened for the "Signs of the Times," &c at 36 Park Row, N. Y. We mention this fact that none may labor under a mistake about the location of said paper.

RULES OF INTERPRETATION.

In studying the Bible, I have found the following rules to be of great service to myself, and now give them to the public by special request. Every rule should be well studied, in connection with the Scripture references, if the Bible student would be at all benefited by them.

1. Every word must have its proper bearing on the subject presented in the Bible. Matt. v. 18.

2. All scripture is necessary, and may be understood by a diligent application and study. 2 Tim. iii. 15, 16, 17.

3. Nothing revealed in the scripture can or will be hid from those who ask in faith, not wavering. Deut. xix. 29. Matt. x. 26, 27. 1 Cor. ii. x. Phil. iii. 15. Isa. xlv. 11. Matt. xxi. 22. John xiv. 13, 14. xv. 7. James i. 5, 6. 1 John v. 13, 14, 15.

4. To understand doctrine, bring all the scriptures together on the subject you wish to know; then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error. Isa. xxviii. 7—29. xxxv. 8. Prov. xix. 27. Luke xxiv. 27, 44, 45. Rom. xvi. 26. James v. 19. 2 Pet. i. 19, 20.

5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his *guessing, desire, creed, or wisdom*, is my rule, not the Bible. Ps. xix. 7, 8, 9, 10, 11. cxix. 97, 98, 99, 100, 101, 102, 103, 104, 105. Matt. xxiii. 8, 9, 10. 1 Cor. ii. 12, 13, 14, 15, 16. Eze. xxiv. 18, 19. Luke xi. 52. Mal. ii. 7, 8.

6. God has revealed things to come, by visions, in figures and parables, and in this way the same things are oftentimes revealed again and again, by different visions, or in different figures and parables. If you wish to understand them, you must combine them all in one. Ps. lxxxix. 19. Hos. xii. 10. Hab. ii. 2. Acts ii. 17. 1 Cor. x. 6. Heb. ix. 9, 24. Ps. lxxviii. 2. Matt. xiii. 13, 34. Gen. xli. 1—32. Dan. ii. vii. and viii. Acts x. 9—16.

7. Visions are always mentioned as such. 2 Cor. xii. 1.

8. Figures always have a figurative meaning, and are used much in prophecy to represent future things, times, and events; such as *mountains*, meaning *governments*; *beasts*, meaning *kingdoms*. Dan. ii. 35, 44. vii. 8, 17.

Waters, meaning *people*. Rev. xvii. 1, 15.

Lamp, meaning *Word of God*. Ps. exix. 105.

Day, meaning *year*. Ezek. iv. 6.

9. Parables are used as comparisons to illustrate subjects, and must be explained in the same way as figures by the subject and Bible. Mark iv. 13. See explanations of the ten virgins, Miller's Lectures, No. xvi.

10. Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time.

I. Indefinite. Eccles. vii. 14.

II. Definite, a day for a year. Ezek. iv. 6.

III. Day for a thousand years. 2 Pet. iii. 8.

If you put on the right construction, it will harmonize with the Bible and make good sense, otherwise it will not.

11. How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally, if not figuratively. Rev. xii. 1, 2. xvii. 3—7.

12. To learn the true meaning of figures, trace your figurative word through your Bible, and where you find it explained, put it on your

figure, and if it makes good sense you need look no further, if not, look again.

13. To know whether we have the true historical event for the fulfilment of a prophecy. If you find every word of the prophecy, after the figures are understood, is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfilment, then you must look for another event, or wait its future development. For God takes care that history and prophecy doth agree, so that the true believing children of God may never be ashamed. Ps. xxii. 5. Isa. xlv. 17, 18, 19. 1 Pet. ii. 6. Rev. xvii. 17. Acts iii. 18.

14. The most important rule of all is, that you must have *faith*. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, home, comforts, and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe so long as one of these motives lies lurking in our hearts. We must believe that God will never forfeit his word. And we can have confidence that he that takes notice of the sparrow, and numbers the hairs of our head, will guard the translation of his own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in his word, from erring far from the truth, though they may not understand Hebrew or Greek.

These are some of the most important rules which I find the word of God warrants me to adopt and follow, in order for system and regularity. And if I am not greatly deceived, in so doing, I have found the Bible, as a whole, one of the most simple, plain, and intelligible books ever written, containing proof in itself of its divine origin, and full of all knowledge that our hearts could wish to know or enjoy. I have found it a treasure which the world cannot purchase. It gives a calm peace in believing, and a firm hope in the future. It sustains the mind in adversity, and teaches us to be humble in prosperity. It prepares us to love and do good to others, and to realize the value of the soul. It makes us bold and valiant for the truth, and nerves the arm to oppose error. It gives us a powerful weapon to break down infidelity, and makes known the only antidote for sin. It instructs us how death will be conquered, and how the bonds of the tomb must be broken. It tells us of future events, and shows the preparation necessary to meet them. It gives us an opportunity to hold conversation with the King of kings, and reveals the best code of laws ever enacted.

This is but a faint view of its value; yet how many perishing souls treat it with neglect, or what is equally as bad, treat it as a hidden mystery, which cannot be known. Oh, my dear reader, make it your chief study. Try it well, and you will find it to be all I have said. Yes, like the Queen of Sheba, you will say the half was not told you.

The divinity taught in our schools is always founded on some sectarian creed. It may do to take a blank mind and impress it with this kind, but it will always end in bigotry. A free mind will never be satisfied with the views of others. Were I a teacher of youth in divinity, I would first learn their capacity and mind. If these were good, I would make them study the Bible for themselves, and send them out free to do the world good. But if they had no mind, I would stamp them with another's mind, write bigotry on their forehead, and send them out as slaves!

BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

ADULTERY. Idolatry. Jer. iii. 4. Eze. xxiii. 37.
AIR. Spirit of piety—false theories. Eph. ii. 2.
ALTAR. Christ. Ps. xliii. 4. Heb. xiii. 10.
AMON. A people, or son of my people.
ANCIENT OF DAYS. God. Dan. vii. 9.
ANGEL. Christ, or messenger of God. Ex. xxiii. 20. Rev. i. 1. xx. 1.
ARK. Christ. Ps. cxxxii. 8. Num. x. 33.
ASCENSION INTO HEAVEN. Dignity and honor. John vi. 62. Isa. xiv. 13, 14. Rev. xi. 12.
ASLEEP. Death. Acts vii. 60. 2 Pet. iii. 4. 1 Cor. xv. 18.
AWAKE. Resurrection. Job xiv. 12. Ps. xvii. 15. John xi. 11. Dan. xii. 2.
BABYLON. Confusion, mixture, worldly.
BALAAM. Their destruction without the prophet.
BALANCE. Justice. Daniel v. 27. Worldly mind. Rev. vi. 5.
BANNER. Gospel ensign, love. Cant. ii. 4.
BEASTS. Kingdoms, or powers. Dan. vii. 3, 17. Rev. iv. 6—8. v. 8, 9.

THE MIDNIGHT CRY.

MATT. XXV. 6.

Ye virgin souls, arise!
With all the dead awake;
Unto salvation wise,
Oil in your vessels take:
Upstarting at the midnight cry,
Behold your heavenly bridegroom nigh.

He comes, he comes, to call
The nations to his bar,
And take to glory all
Who meet for glory are:
Make ready for your free reward;
Go forth with joy to meet your Lord—

Go, meet him in the sky,
Your everlasting Friend;
Your head to glorify,
With all his saints ascend:
Ye pure in heart, obtain the grace
To see, without a veil, his face.

Ye that have here received
The unction from above,
And in his spirit lived,
And thirsted for his love—
Jesus shall claim you for his bride;
Rejoice with all the sanctified.

Rejoice in glorious hope
Of that great day unknown,
When you shall be caught up
To stand before his throne;
Called to partake the marriage feast,
And lean on our Immanuel's breast.

The everlasting doors
Shall soon the saints receive,
Above those angel powers
In glorious joy to live;
Far from a world of grief and sin,
With God eternally shut in.

Then let us wait to hear
The trumpet's welcome sound;
To see our Lord appear—
May we be watching found,
Enrobed in righteousness divine,
In which the bride shall ever shine.

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J. V. HIMES.

THE MIDNIGHT CRY

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