

THE MIDNIGHT CRY.

VOLUME I.

NEW-YORK, FRIDAY, NOVEMBER 18, 1842.

NUMBER 2.

"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. 86 PARK ROW.

PRICE TWO CENTS.

WM. MILLER'S ADDRESS

TO THE BELIEVERS IN THE SECOND ADVENT
NEAR, SCATTERED ABROAD.

MY DEAR BRETHREN AND FRIENDS:—

Grace, mercy and peace be multiplied unto you, from God the Father, and our Lord Jesus Christ.

In time past, I have travelled quite extensively in the United States and in Canada, publishing the glorious news of the near approach of the Second Coming of the dear Saviour, to tens of thousands, both of saints and sinners. With many of these, I have formed the happiest acquaintance. It would afford me the greatest pleasure to meet those friends again, and renew an acquaintance so happy and endearing. But for this I cannot hope in this world. You will therefore permit me to address you, through the only medium now left me, on the *glorious subject*, which has occupied your and my attention for several years past. It may be the last time I shall be favored with, of addressing my friends scattered abroad, to whom I am bound by so many tender ties. As a friend of mine has conceived the idea of publishing another volume of my productions, which may fall into the hands of very many of my old friends who will see my face no more in this world, I avail myself of the privilege of appending to the same this address, containing my solemn, and perhaps, last advice to you all, and thereby clearing the skirts of my garments of the blood of all.

It is about eleven years since I first began to publish the doctrine of the Advent near; though I had been fully convinced of its truth long before, by a close and patient study of the Bible. But such were the difficulties attending its promulgation, that I was restrained from the duty for a long time. And when you consider the circumstances in which I was placed, you will not wonder that I shrunk, for a time, from the responsibility. I was alone; "no man stood with me" for a number of years. I had to contend against the prepossessions and prejudices of the entire Christian community; the systems, talents, as also the superior education of the clergy; the religious press, and the political also, throughout the country; the institutions of learning, both literary and theological; the unbelief of the church; and, in short, the whole world were against me. Had you seen the old farmer then, without education, with but limited means, almost unknown, unaccustomed to public speaking; without sympathy, authority, or recommendation from men; going into the world with the *Bible alone* in his hand to bear a solemn message to a sleeping church and stupid world;—a message so alarming as the announcement of the speedy coming of the last judgment, and the conflagration of the world;—a doctrine so contrary to the human heart, so opposed to all the received opinions of the community; had you seen me under these circumstances, I am disposed to believe that you would have pronounced me very vis-

ionary and fanatical. I speak not these things boastingly; God forbid; but rather to show my weakness and incompetency, and to magnify the wisdom and power of God, who is able to take worms to thresh mountains and the weak things of the world to confound the wise and mighty; and that you may value these things the more, as being of God, and remain steadfast, watching unto prayer.

This view of the instrumentality which God has seen fit to employ in connection with the effects produced, will show that this cause and doctrine are of God. What other object could I have had in view, in preaching this doctrine, under the trying circumstances specified above, but to glorify God and save my fellow-men? Yet how many unworthy objects and motives have been attributed to me, by many of the professed disciples of Christ, and by a scoffing and unbelieving world! Take for examples the following from among the thousand lying reports circulated through the land:—

"That it was for worldly gain!" How can this be true? Look at the circumstances. According to my calculation of "prophetic times," there were but twelve years to the "consummation of all things." If I ever got rich, it must be within this period of time. Now what were the facts? Four years of the time were spent in New York, Vermont, and Canada; and all that the old man received would not amount to one dollar! Not that the brethren were not willing to give. No; for they often urged me to take; but it was wholly refused. Since which time, I had received some contributions, in order to bear my heavy traveling expenses; but my receipts have never exceeded my expenditures. But say they, "he has made it by his books." But, my brethren, this cannot be a motive; my books were not thought of nor written until a number of years after I had gone out and published the doctrine. And then, again, the books were not published by me; but by those to whom I gave the privilege of publishing the first and second editions without charge. Does this look like speculation? "Well, then," says the opposer, "he does it to get a name, like the man who set the city on fire that he might obtain notoriety." This needs no argument to confute it. The man who could conceive so ridiculous and silly a motive, or impute to others such motives, would be considered, if justly dealt with, either a madman or a fool; particularly where there is not a particle of evidence to support such imputations. Then he does it to "raise up a sect or party." This needs no more argument than the former. To raise a party or sect, to exist certainly not more than twelve years, and now not more than one year,—you cannot suppose it to be an object. Again, thousands, and even tens of thousands more of you can witness that I have begged of you to make no divisions in your churches or sects; that we had more than enough already. I have advised all men of every sect not to separate from their brethren, if they could live among them and

enjoy christian privileges. I have often given my advice to those who have complained of persecution among their brethren, to live down persecution by well-ordered lives and godly conversation. Surely, my brethren, you will say this doth not look like sectarianism. And then, to cap the climax of arguments, a Rev. D. D. of the Baptist order cries out, "*It is all moonshine.*" "Amen," says the Universalist minister. This is argument well endorsed.—My opponents have been in the habit, too, of spreading false reports, in order to destroy the influence of what they could not confute, and by ridicule try to destroy what in sober reason they could not condemn. They have published my death in the public papers, when some of them knew it to be false. They have published, and reported, over and over again, that I had altered my prophetic time a *hundred years*. They have published the foolish story, that I would not gamble away my little home, in order to convince wicked and corrupt men that I believed the doctrine that I preached. They have told and published that I built a stone wall instead of rail fence on my farm. Some have gone into distant places, and reported that I was building a large house with money I got for preaching, when the truth is I built a house in 1817, of small dimensions. They have reported that I was insane, and had been in a mad-house seven years; if they had said a mad world fifty-seven years, I must have plead guilty to the charge. They have reported, that, for preaching this doctrine in many places, I have been cast into prison. They have reported, that city authorities had ordered me to leave their jurisdictions and not to preach publicly within their borders. Here let me state, as an act of justice to my country, and honorable to our rulers, that in no case has any officer, in any city or town that ever I have been in, or under any government, interfered between me and my duty, or misused me in any manner; but wherever I have had any occasion for their assistance, I have ever found them prompt and energetic in their measures, and kind and gentlemanly in their manners. I wish I could say as much of some of our bigoted clergymen.—These, and many more foolish and false reports, have been circulated through our country; yes, and by those who ought to be examples of the flock and shepherds in Israel. And now let us take a view of the effects produced by the promulgation of this doctrine, and see how much evidence we have that it is of God.

1. Wherever this subject has been presented to the people with any fairness, it has been invariably said, and you yourselves are witnesses, that it produced a general reading and searching of the Bible; our enemies themselves being witnesses also. This cannot be called a *bad effect*.

2. Wherever this fruit has been seen, ("the searching of the Bible,") it has produced a complete revolution with a large majority of such in their faith and hope. And whereas some did not believe that Christ was ever coming again to

the earth, or, if he did, it was a great while yet to come, and of course there could be no such thing as watching for his return with such; now they are anxiously looking for his glorious appearing. This must have the happiest influence on the mind and life of every individual who thus believes. Again, many were of opinion, that the church in some future period would enjoy a long time of unexampled prosperity; while those who had slept would sleep on for 1000 years, and some supposed 365,000 years; and of course they would not be united with their brethren, nor be satisfied, until a vast number of years had rolled away, for the resurrection could not take place until after that period. Now they believe in the near approach of the resurrection, and the final union of all the saints, both which are in heaven and which are on earth; and that the great Sabbath will be enjoyed as a day of rest, with all the children at home. There is a great difference between their former and present faith, as well as hope. And you can all judge which is most scriptural, and congenial with the christian heart.

3. There were many, very many, sleeping and slumbering over this important subject, of the coming of Christ, the judgment day, and the glorious reign. Now, in every part of the christian world, the cry is being made, "Behold, the Bridegroom cometh, go ye out to meet him;" and the response is heard, "Come tell us of these things." And you, my brethren, are my witnesses, many of you, that hundreds, yea thousands, have been as it were, chained to their seats for hours, silent as the tomb, to hear this subject discussed.

4. In every place where this subject has been judiciously preached, and the necessity of repentance properly enforced, the sceptic, the deist, the Universalist, the impenitent and the careless of all classes, have been made by the power of the Spirit to see and feel their danger, and to seek for the forgiveness of their sins by repentance towards God and faith in our Lord Jesus Christ. Many of you, my brethren, can witness to the saving influence of preaching the "kingdom of God at hand," as a motive for repentance, and to a godly life and conversation.

5. We have the consolation of seeing many of our best ministers renouncing the doctrine of the temporal millennium, believing in the Second Advent as near at hand: and the kingdom of God in its glorified state about to be established on the ruins of the kingdoms of this world—the resurrection of the just, and judgment of the saints—the reign of Christ on the earth 1000 years—then the resurrection of the wicked, and the finale, or close of the judgment. I know and have heard of more than three hundred in the United States, and in all probability double that number may be found! Fifteen years ago, there were none, publicly known, in these United States. "This is the Lord's doing, and marvellous in our eyes." And what is equally as marvellous, is, that there are some among all christian nations who are proclaiming this doctrine, and these, too, all coming out about the same time! Again, we find some of them among all sects or denominations, except among Universalists, and as they are the sect to which Paul alludes, 1 Thes. v. 3, the reason is very obvious why none of them believe. What has caused all this great movement to one point? Have our periodicals accomplished this? No, my brethren; five years ago not an individual could be found who had moral courage enough to edit a paper advocating these doctrines. Have societies been formed to carry the news? No. Have missionaries been sent out by any Board or sect? No. Have semina-

ries taught their students and sent them out to tell the church of the approach of her blessed Lord? No. What has revived and brought this soul-reviving news to the suffering children of God? Have wicked men? Our opponents dare not accuse us thus. What then has moved the wheel that rolls this blessed sound, "Behold the Bridegroom cometh." Is it Satan? Look at the effects, and tell me what objects he could have in opposing his own kingdom? How inconsistent he must be to oppose his own children thus! See how angry they are, how it disturbs their ranks! Will Beelzebub cast out devils? Again, where this doctrine is promulgated, see our churches waking up and trimming their lamps; see sinners converted, saints lifting up their heads and rejoicing! Has Satan become a missionary of this east? Then I shall look for Christ to dismiss some of his "dumb dogs," and employ better men. No, my brethren, reason and common sense tell us better. What then has called out some of every class, of every sect, in every place, and in all lands, with different gifts and discordant views on other points, to harmonize in this? The answer must be obvious; a child could tell us what: it is the Spirit and power of God. It is he who has promised "to do nothing but he will reveal his servants the prophets." He can move upon the minds of his servants to read his word. He can open it to their understandings. He can call them to publish it far and near.—He can protect them from the anger of men and the fowler's snare. He will do his will on earth as in heaven, and no one can say, Why dost thou thus?

(To be continued.)

THE MIDNIGHT CRY.

FRIDAY, NOVEMBER 18, 1842.

TIMELY WARNING.

And TAKE HEED to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so THAT DAY COME UPON YOU UNAWARES.—*Jesus Christ.*

PRICE OF THIS PAPER.

We feel it a religious duty to pay our printers and paper-makers daily, if possible, that Christ may not come and find us keeping back the hire of the laborer.—We are therefore compelled to sell the paper for a price which will pay the expenses of publication; and if we receive more, it will be faithfully expended in sending abroad the Midnight Cry. Those who buy a large paper for a cent or two cents, should remember that they are buying the cards and shop bills of many hundred advertisers, who have previously paid the printer's extravagant prices for the privilege of placing them before so many thousand eyes. We have no such resource.

TO-MORROW'S PAPER

Will contain the Dialogue entitled Voice of Warning, and the "Clue to the Time," which are very important articles for present circulation. Let them be widely scattered.

TO CARRIERS.

Multitudes would buy and read the Midnight Cry, if it were carried to their dwellings. Those who are ready to undertake this blessed work will be supplied as follows:

Less than 10 copies daily,1½ cents each.
Less than 100 " and more than 10,1¼ "
Less than 200 " and more than 100,1½ "
More than 200 "	1 "

LECTURES IN NEW YORK.

Brother George Storrs commenced a course of lectures to a small audience in this city three weeks ago to-night. They soon moved to a larger house, which, in a few days, was found too small for the eager listeners. One intelligent lady would not attend, for several days, but at length consented to go once. She was then so impressed with the truth and importance of this great subject, that she was very sorry she had not heard all the lectures, and became a regular attendant.

A devoted Sabbath School teacher said she had received more instruction upon the Scriptures in a week, than for many years before.

Brother Storrs is now lecturing at Chicopee Falls, Mass., and brothers Miller and Hale are lecturing in New York. See Notices.

PRAYER-MEETING IN NEWARK.

Many brethren and sisters in Newark are holding meetings, almost every evening, that they may pray together, and speak often one to another, and comfort one another in the blessed hope that Christ is speedily coming to those who look for him, without sin, unto salvation. Multitudes there are desirous to hear further on this subject, and some of the brethren propose to fit up one of the large buildings which the ravages of bankruptcy have left unoccupied. Let them do so, and we trust a lecturer will be found. The time is short. What you do, should be done quickly.

CAMP-MEETING.

Late as the season is, the devoted brethren at Leominster, Mass., propose to hold a camp-meeting, to commence next Tuesday. The Committee say:

The object of this meeting will be, by faithful Christian effort, to arouse attention to the necessity of a preparation for the speedy coming of Christ.

This meeting will recognize no denominational differences—therefore Christians and Friends of all denominations, who love the appearing of our Lord, are earnestly invited to attend and labor with us. Considerable interest is now manifest among us. "Come over and help us." Bring your unconverted friends, and believe that God will bless them. Some of the most competent and devoted Lecturers will be there.

Every needful arrangement for board, lodging, (suited to the season,) and horse-keeping, will be made at or near the ground. Friends will, however, be expected to bring their own bedding. Stoves will be furnished for our place of worship, so that all will be comfortable. Friends, let us labor for God and souls.

NOTICES.

Brother Wm. Miller lectures at the corner of Catharine and Madison streets, at 10 and 3 o'clock, daily.

Brother Apollon Hale, Jr., lectures at the M. P. Church in Attorney street, at 7 o'clock this evening.

JOHN C. COLT

Dies to-day—and many million hearts will thrill at the recital. Zealous and able lawyers have labored long and hard to delay or avert his doom, but in vain. Reader, we are all under condemnation to the first and second death, unless we have laid hold on the free offers of salvation, which Christ invites us to accept. He died to obtain your pardon, and it is offered to you freely. Oh! spurn it not!

THE TWO RESURRECTIONS.

At the Bible Class on Tuesday morning the following questions were considered:

1. Has Christ already come?
2. Will his coming be personal or spiritual?

These questions led us directly to the 20th chapter of Revelations, which the believers in a temporal millennium, have, within the last two centuries, pressed into their service:

1. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.
2. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.
3. And cast him into the bottomless pit, and shut him

up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

4. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon the foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

The first question to be settled here, is this: Who is the mighty angel that descends and binds Satan, and sets a seal upon him?

Answer. It must be the Angel of the Covenant,—Jesus Christ,—for he has the key of the bottomless pit in his hand, and Christ says to John, (Rev. 1: 18,) "I am he that liveth and was dead, and, behold I am alive forevermore; and have the keys of hell and of death. He who holds the keys, then, is our once crucified Redeemer.

Question. Might not Christ have committed the keys to some one else, whom John saw descending?

Answer. Christ says of himself; (Rev. 3: 7,) "These things saith he that is holy, he that is true, he that openeth and no man shutteth, he that shutteth and no man openeth." He is doubtless the one that shuts up Satan and sets a seal upon him, so that he cannot escape, till the second resurrection, when all the wicked are raised together. This leads us to consider the two resurrections, and we will inquire whether the rest of the Bible teaches us that the righteous and the wicked will be raised at different times. See 1 Thessalonians, 4: 14, "For if we believe that Jesus died and rose again, so them also that sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of our Lord, shall not prevent [go before] them that are asleep. For the Lord himself shall descend with a shout with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first."

Here, then, is the same first resurrection mentioned in Revelations, for it is impossible there can be two essentially different resurrections, and each of them be properly called the first.

The Apostle proceeds, (verse 17,) "Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, so shall we ever be with the Lord." It is not said we shall ever be in the air, but ever be with the Lord; and John, in the 21st of Revelations, which was originally connected with the 20th, tells us where we shall be—in the new Jerusalem, "the Tabernacle of God with men, and he will dwell with men."

Let us now turn to the 15th chap. of 1 Cor., where the resurrection is largely dwelt upon, and see if the same truth is there taught us. The apostle says we are to be raised; "every man in his own order; Christ the first fruits, afterwards, they that are Christ's at his coming.

This must be a literal resurrection, for it introduces the subjects of it into a kingdom which flesh and blood cannot inherit, (verse 50,) and it shall be "in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed," (verse 51.)

Q.—What will this change be?

A.—Refer to Phil. 3: 20, 21—"For our conversation, [i. e. our citizenship, as the most eminent divines render it,] is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Our opponents cannot reconcile this language with their notion that the first resurrection is only a revival. They cannot even call it the first revival, for there have been many revivals from the days of Christ till now, and the millennium has

not yet come. But these passages are all consistent with our belief in two resurrections. The apostle tells us the dead in Christ shall rise, and it shall be their blessedness to be ever with the Lord. John says, they shall reign with Christ, and adds, "Blessed and holy is he that hath part in the first resurrection." It appears, then, that the first resurrection is a rising to salvation. Now, the apostle, to the Hebrews, says: (9: 28,) "Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time, without sin, unto salvation." These passages, like an unbroken chain, bind together the first resurrection, and Christ's second coming, showing them to be at the same time, and for the same purpose—the glorification of his followers.

We will turn to a few other Scriptures, which would be obscure and difficult on any other interpretation. In the third chapter of Philippians, Paul declares that "we [Gentile believers] are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh,"—[i. e. in descent.] He then goes on to say, that though he was of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, as touching the law a Pharisee, yet he considered these things all worthless; yea, he says, "I count all things but loss for the excellency of the knowledge of Christ Jesus, for whom I have suffered the loss of all things, if by any means I might attain unto the resurrection of the dead." Examine the whole passage, from the first verse to the eleventh, and then tell us what Paul means by *attaining* to the resurrection of the dead, if all mankind are going to have a resurrection as a matter of course. Those who are skilled in Greek give us a ready answer to this question, and by so doing furnish us with an overwhelming argument for the two resurrections. The expression in the original implies that Paul was seeking for a peculiar resurrection **OUT FROM AMONG** the dead. He considered it of infinite importance that he should have part in the first resurrection, and not be among those who would be left behind to suffer the second death.

Again in the 11th of Hebrews, a host of worthies are mentioned who stopped the mouths of lions, quenched the violence of fire, &c., "and others were tortured, not accepting deliverance, that they might obtain a better resurrection." This language certainly implies that there is one resurrection inconceivably better than the other.

Turn also to Luke 14: 13, 14, where our Savior says: "When thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee, but thou shalt be recompensed at the resurrection of the just." Here it is evident that the just are to have a resurrection peculiar to themselves; otherwise Christ might have said, at the general resurrection, but it is remarkable that no such expression ever occurs in the Bible. Paul says he believes there shall be a resurrection, both of the just, and of the unjust. Acts 24: 15.

Look, also, at the conversation between Christ and the Sadducees, (Luke 20: 34, 35,) "They who shall be accounted worthy to attain that world, and the resurrection from the dead, neither marry, nor are given in marriage," &c. Here the original conveys the idea of a rising in which some are accounted worthy to be raised out from among others who are left behind.

Several interesting questions growing out of this subject were then discussed, but they were found to contain no valid objections against the conclusion to which the Scripture so clearly guides us, viz: When Christ comes the second time, which will be personally, in the clouds of heaven, all living believers in him will be caught up to meet him, together with all who have slept in Jesus; when the world, and all rejecters of Christ, will be burned up, and the rest of the dead will live not again, till a thousand years are finished, when they will rise to be adjudged worthy of the second death!

Reader, does this thought terrify you? Then fly to Jesus, who is now inviting you to flee from the wrath which is to come. Judge yourself now, that ye be not adjudged to the second death.

BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

- BEHELD** or **BEHOLDING.** Joy, or grief, according to the circumstances. Ps. cxix. 158. Rev. xi. 12.
- BED.** A place of confinement. Rev. ii. 22. Isa. xxviii. 20.
- BIND.** To judge and condemn. Matt. xiii. 30. xxii. 13.
- BIRD** or **POWL.** Warriors and conquerors. Isa. xlv. 11. Jer. xii. 9. Rev. xviii. 2.
- BIRTH.** Deliverance from heavy judgments. Isa. xxxvii. 3—20. lxvi. 9.
- BLACK.** Error, cruelty, death. Jer. iv. 29. Rev. vi. 5—12.
- BLASPHEMY.** Idolatry. Isa. lxv. 7. Eze. xx. 24—27.
- BLESS** or **BLESSED.** Saved from sin and from death. Ps. xxviii. 9. xxxvii. 22. Isa. lxi. 9. Rev. xiv. 13.
- BLIND.** Those who are wilfully ignorant and prejudiced. Isa. lvi. 10—12. xlii. 18—20. Matt. xxiii. 16. xv. 14. 2 Cor. iv. 4. 1 John ii. 11.
- BLIND.** Self-righteousness. Matt. xv. 14. xxiii. 16 to 26.
- BLOOD.** Death, war and slaughter. Matt. xxvii. 24. Isa. xv. 9. xxxiv. 3. Rev. vi. 10. viii. 8. xi. 6. xiv. 20.
- BLOWING OF THE WIND.** The Holy Spirit doing its office in regeneration. Cant. iv. 16. John iii. 8. Rev. vii. 1.

YOUR GREAT DELIVERER'S NIGHT.

The clouds at length are breaking,
The dawn will soon appear,
And "signs" there's no mistaking,
Proclaim Messiah near.
Awake, awake from sleeping,
Attend the "Midnight Cry,"
Ye saints, refrain from weeping,
Your great Deliverer's night.

The morning light is beaming,
The "day star" shines on high,
Christ's heralds are proclaiming
His coming in the sky;
And earth's eventful story
A few short months will tell,
The righteous rise to glory
The wicked sink to hell.

Ye mortals take the warning,
Ten thousand calls invite,
Should you neglect the morning,
Then comes the doleful night.
Now mercy's hand extended,
The vilest wretch would save;
But Oh! if this be ended,
You're lost beyond the grave.

If earth and all her treasure
Are doomed to fire and flame;
Her royal pomp and pleasure,
Are but an empty name;
Her kings—her crowns—her glory—
Her armies—fleets—and pride
May bubble forth her story
While floating down the tide.

The ocean, Oh! the ocean,
To which her grandeur's end,
Now foams in dreadful motion,
Her boast and pomp to end,
See, see the flames ascending,
The seas themselves explode,
The clouds—the skies are rending
With cries of "God"—"Oh! God!"

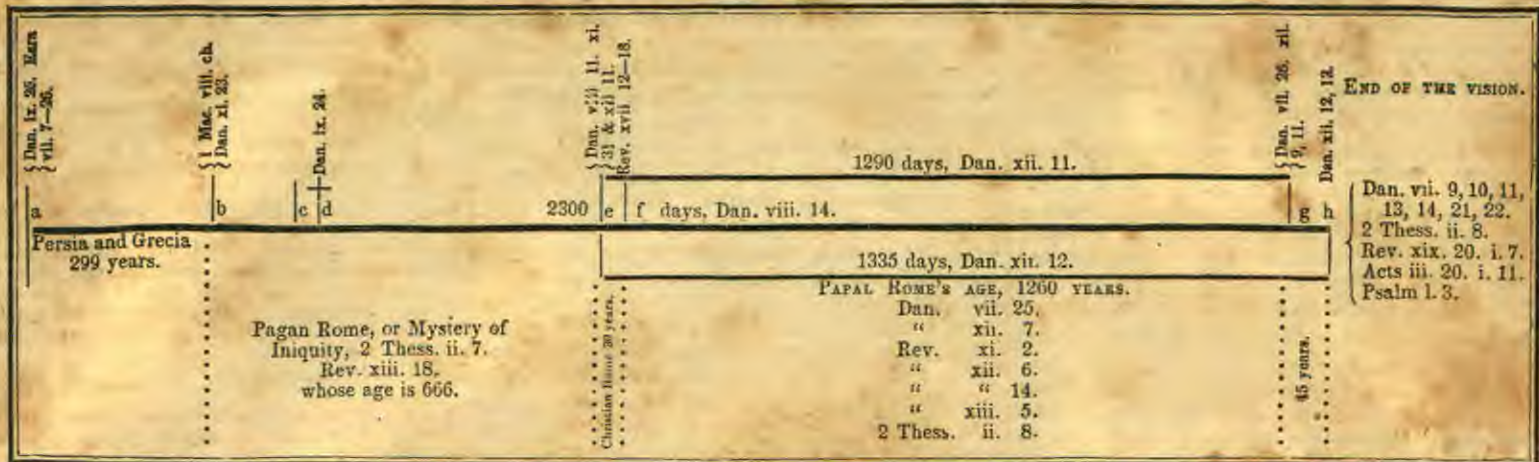
Oh! hear the sad petition,
"Rocks, crush us into dust,"
Oh! pity our condition—
Or be damned we surely must.
We thought that we were wiser—
Than "pastors—saints," and all,
Yet sinner—sceptic—miser—
Must suffer once for all.

Great Author of compassion,
Redeemer—Saviour—Friend—
Oh! send to every nation
The knowledge of its end.
Fly! fly on wings of morning,
Ye who the truth can tell,
And sound the awful warning
To rescue souls from hell.

THE MIDNIGHT CRY

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DIAGRAM OF DANIEL'S VISIONS.



EXPLANATION OF THE ABOVE DIAGRAM.

a h is the length of the vision, 2300 days. Dan. viii. 14.

a b is from the commencement of the vision to the league between the Jews and Romans, a period of 299 years, during which time the Persian and Grecian kingdoms exercised their power over the Jews successively. The Jews enter into this league with the Romans that they may be saved from the power of the Grecians, 158 years B. C. 1 Mac. viii. Dan. xi. 23. Here commences the history of the fourth or Roman kingdom, Dan. vii. 7, 8, as a persecuting power under its different forms; 1st. Pagan Rome, 666 years. 2d. Christian Rome, or the ten kings, who have their power one hour with the beast, Rev. xvii. 12, which we shall prove is 30 years. 3d. Papal Rome, or the union of the civil and ecclesiastical powers of Rome, to the time of the end, or taking away of the civil power, 1260 years. Dan. vii. 25, xii. 7; Rev. xi. 2, xiii. 5. 4th. From the taking away the civil power to the final destruction of Daniel's fourth kingdom, with the brightness of the coming of Christ, 2 Thess. ii. 8, a period of 45 years.

b c is from the league to the birth of Christ, 158 years.

c d is the life of Christ, 33 years.

d is the death of Christ, which seals or establishes the vision at which seventy weeks of years of the vision are accomplished. Dan. ix. 24.

The question may be asked, how are we to know the seventy weeks, equal to 490 days, were fulfilled in years, each day a representative for a year?

Ans. The seventy weeks are divided into three parts. Dan. ix. 25-27. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be seven weeks and sixty-two weeks, and he shall confirm the covenant with many for one week, 27.

1st. The 7 weeks of yrs. = 49 yrs. was literally accomplished under Ezra and Nehemiah, who were governors over Jerusalem 49 years, in which time the walls were rebuilt.

2d. The 62 weeks of yrs. = 434 yrs., brings us down to 26 years after Christ's birth, and to the 15th year of the reign of Tiberius Cæsar, Luke iii. 1, and to the beginning of the gospel of Jesus Christ. Mark i. 1.

3d. 1 week of yrs. = 7 yrs. The ministry of Christ commencing at his baptism. See Luke 3: 21, 22, 23.

70 490 years.

Here then we have 70 weeks of the vision, or 490 days, fulfilled in years, which brings us down from its commencement to the death of Christ, which establishes the vision, and gives the length of a prophetic day.

"As further proof," says a late writer, "let any one examine the chronology, as given by Rollin or Josephus, from the 7th year of Artaxerxes to the 22d year of Tiberius Cæsar, which was the year our Lord was crucified, and he will find it was 490 years."

It is the opinion of some, that Christ was born four

years before the commencement of our Christian era. But admitting this a fact, it does not alter the seal of the vision; it only makes Christ four years older at his death, which some of the learned suppose was the fact.

Let it be distinctly understood, that "the vision" which foretels the death of Christ, foretels his second coming, and his death, not his birth, seals "the vision;" hence we reckon back from **d** to **a** 490 years, and from **d** to **h** forward to his second coming, which includes the whole vision, 2300 years.

Now from Dan. viii. 14, 2300 days or years, as has been proved, take "ix. 24, 490" " " " "

and we ascertain that 1810 years from the death of Christ, his second coming and the first resurrection take place.

d e is from the death of Christ to the taking away of the daily sacrifice or pagan worship, a period of 475 years, which we obtain from the numbers given in Dan. xii. 11, 12, represented by **e g**, 1290 days, and **e h**, 1335. That the 1335 days end at the first resurrection, is evident from Dan. xii. 13, for Daniel was to rest, that is, to die, and stand in his lot at the end of the days, that is, at the resurrection.

It has been ascertained that the line **d h**, that is, from the death of Christ to the resurrection, is 1810 years. The careful reader will observe that the lines **d h** and **e h** end at the resurrection, or at the end of the vision. Now to ascertain when the daily sacrifice was taken away and the abomination that maketh desolate set up, Dan. xii. 11, from **d h** = 1810 years, take **e h** = 1335 " "

We find **d e** to be 475 years. To **d e** add **c d**, Christ's age, 33

and we find that in A. D. 508 the daily sacrifice was taken away. See Dan. viii. 11; xi. 31; Rev. xvii. 16, 17.

In the A. D. 476, the Western empire fell, and before A. D. 490, ten kings had arisen upon its ruins, Dan. vii. 7, and formed ten separate kingdoms; France was the principal. These kingdoms were all governed by Pagan kings; and we are informed by history, that in the city of Rome and other places in the empire, these Pagan conquerors sacrificed men, women, and children to their supposed deities; and that in A. D. 496, Clovis, king of France, was converted and baptized into the Christian faith; and that the remainder of these kings embraced the religion of Christ shortly after, the last of which was christianized A. D. 508; since which Christianity has been the religion of Rome. At this period commences Christian Rome, or the ten kings, who have their power one hour with the beast. See Rev. xvii. 12. At this period the abomination that maketh desolate is set up for 1290 days which, from Christ's quotation, (see Matt. xxiv. 15, and Luke xxi. 20,) we learn to be the Roman armies or civil power of Rome, and when these ten kings give their kingdom or power unto the beast, Rev. xvii. 13-17, then commences the reign of the little horn or papal power, (see Dan. vii. 8-24,) whose age we find to be 1260 days. See Dan. vii. 25; xii. 7; Rev. xi. 2; xiii. 5.

Now from **e g** = 1290 days, the time that the abomination that maketh desolate is set up, take **f g** = 1260 the reign or age of papal Rome, and we have **e f**, the age 30 days, each day a year, of Christian Rome. Add **c e** = 508

and we have **c f** = 538, the A. D. that the papal

power was established. A. D. 534, Justinian, the Greek emperor, constituted the Bishop of Rome head of all the churches, and 538 conquered Rome and established the pope in his see. We are now brought down to **g**, or end of the civil power of Rome, Dan. vii. 26. A. D. 1798, the pope of Rome lost his civil power. On the fifteenth of February, Berthier, a French general, entered Rome with a French army, deposed the pope, abolished the papal government, and erected the republic of Italy. The pope was taken prisoner, was carried by them a prisoner first to Lienna in Tuscany, from thence to Florence, afterwards to Grenoble, then to Valence, in France, where he died, on the nineteenth of August, 1799; since which time the pope of Rome has exercised no power over any of the kings in Europe, or the Protestant church.

We are now brought to **g**, the commencement of the time of the end, (see Dan. xii. 9,) or taking away of the civil power of the pope.

Now from **e h** = 1335 days take **e g** = 1290 " "

and we have **g h** = 45 years, or time of the end from the taking away of the civil power to the resurrection. As a part of the vision from its commencement to the death of Christ was fulfilled in years, each day a year, it proves that all of it is to be fulfilled in years, therefore I shall use years in recapitulating our reckoning of the vision.

Years.	Line	Description
299	a b	From the commencement of the vision to the league, Dan. xi. 23.
158	b c	From the league to the birth of Christ.
33	c d	Christ's age.
475	d e	From Christ's death to taking away daily sacrifice.
30	e f	Christian Rome.
1260	f g	Papal Rome.
45	g h	The time of the end.

a h = 2300 years, the length of the vision.

Let us now prefix the date to the several letters.

a	457 B. C.
b	158 " "
c	Christ's birth.
d	33 A. D. Christ's death.
e	508 Daily sacrifice taken away.
f	538 Papal power set up.
g	1798 Civil power of the pope taken away.
h	1843 End of the vision, or Second Coming of Christ.

NOTE.—And now, dear reader, do you believe that Christ will appear personally again on this earth, to raise his dead saints, change his living to immortality, receive them to the marriage supper of the Lamb, and by his angels gather everything out of his kingdom which offends, and them which do iniquity, that the righteous may shine forth as the sun in the kingdom of their Father, that he may be glorified in his saints, and admired in all them that believe?

Are you willing to believe that in a few months, these awful and glorious events will take place according to promise and prophecy?

If you are, then lift up your heads and rejoice, for your redemption is nigh. See to it that your lamp is burning, that your faith is active, that your loins are girt with truth, that you are established in the truths of God's word. For the vision is yet for an appointed time; but at the end it shall speak and not lie.

Needham, Ms., Sept. 14th, 1812. C. FRENCH.