THE MIDNIGHT CRY!

THE MIDNIGHT CRY.

BY JOSUA V. HINES.

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NEW-YORK, TUESDAY, DECEMBER 13, 1842.

NUMBER 22.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is 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."

Brooklyn, December 6, 1842.

A short time since, little else was talked of but the late destructive flood. When two friends happened to meet, instead of the usual remark upon the mildness or roughness of the weather, the first observation was—"The river was still rising, or beginning to subside." I happened to be in company at a friend's house, when the waters were still out, and questions, and anecdotes, and arguments, and exclamations of wonder and pity were echoing from all corners of the room.

After retiring to rest, I dreamed—and it will not be thought surprising that my dream took its form and color from those sad events of which I had been listening the instant before. I saw before me an ancient man, who hardly looked like an inhabitant of this world. His face was emaciated, his skin had lost all its freshness, his gray hair was the only garment, while his shaggy beard and lockus were so drenched and dripping that he might well be taken for a type of those departed ones whom the sea will deliver up at the sound of the last trumpet. His countenance was not pleasing, and there was a ghastly expression in his sunken eye that looked like the index to some fearful tale of guilt and punishment. As he gazed upon the waters, which had now overflowed the low country, his hand was employed in shaking the sandy foundations of many in this village, and we say glory to God for his unspeakable goodness to us.

The Lord has convened between 40 and 50 of his last remnant of days, impressing grace and mercy of that God who can give appearance at the latest hour. Before another morning, my wife and children had been swept away, one after another, and perished before my eyes.

As a last effort for life—for though I no longer existed in body, I knew that the soul would not allow me to understand those signs, and I ventured a desperate leap, in hopes of clinging to the side of the ark, but failing in the attempt, I sank into the deep, deep, never to rise again. And then I remembered—"too late." Such a dismal groan seemed to break from him, as I woke me with a sudden start.

S. S. Brewer.

The Scoffer at the Ark.

Many of the Clergy in this city are engaged in preaching on the prophecies in opposition to our belief. We pray for God's blessing on their labors. May they stir up the people to search the scriptures daily, to see if these things are so.
THE MIDNIGHT CRY.

TUESDAY, DECEMBER 18, 1842.

Lecture this evening.

Brother Calvin French has arrived, and will lecture this evening, (God willing,) at the Methodist Protestant Church in Attorney street, at seven o'clock.

Brother G. F. Cox.

A letter has been received from this brother, stating that he cannot come to this city at present, on account of his health and engagements. He is lecturing at Bangor, Me., in the City Hall, once a week.

Typographical Errors.

In last Saturday's paper, in Brother Miller's seventh lecture, 465 is put, by mistake, for 475, in the figures added up in the third column. The lectures are copied, almost word for word, as first published, in six or eight months. This will account for some seeming inconsistencies in the dates where it is said we now live 1893 years after Christ's death, when it should read 1809 years.

COX'S LETTERS ON THE SECOND COMING OF CHRIST.

The character of his Millennium Kingdom. This excellent book should be more generally read. It is for the use of a Christian writer, and the church at rest respecting the coming of Christ. Some publish the "Signs of the Times,"—weekly—located in this city. Unless means are furnished for printing a large paper, we shall commence just the size of the daily, but we are very anxious to print two numbers in one, account of postage.

Price 90 cents for 24 numbers.

IVYNN.

O Glorious hope of heavenly love!
It lifts me up to things above;
It gives my roused soul a taste,
And makes me for some moments feast
With Jesus' priests and kings.

Jroring now in earnest hope,
I stand, and from the mountain-top
See all the land below.
Rivers of milk and honey rise,
And all the fruits of paradise
In endless plenty grow.

A land of corn, and wine, and oil,
Favored with God's peculiar smile,
With every blessing blest.
This earth is our Lord's Kingdom,
And keeps his own in perfect peace,
And everlasting rest.

O that I might at once go up!
No more on this side Jordan stop,
But now the journey's end,
To see the land of Canaan's joy,
Where the true Israel was fed,
The corn of heaven's increase.

The moment's end my legal years,
Sorrows, and sin, and doubts, and fears,
A howling wilderness.
No, O my Joshua, bring me in !
Catch out thy foes; the imbedded sin,
The carnal mind remove;
And makes me for some moments feast
With Jesus' priests and kings.

SECOND ADVENT BOOK DEPOSITORY.

The author has opened a room at the Brick Church Chapel, No. 50 Park Row, (up stairs,) where he will keep constantly on hand a full supply of all the Second Advent publications, wholesale and retail; where he is also publishing the "Signs of the Times,"—weekly—located in this city, and "The Midnight Cry,"—daily. Those from this city, or who may wish to procure publications on this subject, will find a good opportunity to do so at this place at all times of the year.

J. V. HINES.

Books, Pamphlets, and Charts.

We have a good supply at 50 Park Row, (up stairs,) Call and buy—read and circulate.

THE MIDNIGHT CRY.

It is published every afternoon, at 28 Park Row, (up stairs,) by J. V. Hines, assisted by J. D. Fleming, and N. Southard. All letters and communications for the Midnight Cry should be directed to J. V. Hines, New York City, Post Office.
time, it seems too small. There is no music, no harmony, no rhythm, no movement when it grasps upon the soul, the conscience, and the eye, and not by sound only, but a dread reality, when there can be no more refutation, no more doubt, no more answer—no hope! You will then think, yes, of the warnings of a thousand others, perhaps of this hour, with many more that are lost; yet, worse than lost, that, have been so long mingled with the earth, that they have been absorbed; for there have been many hours the Spirit strove with you, and you prayed to be expected, and your sins were taken away, but you stopped your ears and would not hear. There was a time when judgment and reason whispered, but you soon drowned their cry by calling in some aid against your own soul. To judgment and reason you have opposed self and sin, and said, 

"in hell" was only in the grave.

In this vain cited, on this frail house of sand, you will build, until the last seal is broken, the last trumpet sounds, and the last one proclaimed, and the last vial be poured upon the earth. Then, impotent man or woman, you will awake in carnage and blood, in the path o’ death and torture. Stop, sinner; think! Do not let self destroy you, but think of death! The sword that ever nghỉeth never sleeps; it will be heard in judgment on the world. It will always cry, "Honor and glory and peace to God!"

But you, impenitent man or woman, where will you be, when the conscience speaks? No, not for a moment. Don’t you want to join that grand chorus, and sing the mighty song, and distant realms shall echo back the mighty song, and distant realms shall echo back the mighty song, and distant realms shall echo back the mighty song, and distant realms shall echo back the mighty song, and distant realms shall echo back the mighty song?

Rev. v. 5. As representing events to Time.

The book of Revelation has been called by thousands a sealed book; and many a dear saint, while in this imperfect state of vision and knowledge, has wonpt and said, 

"Lord, why hast thou sealed up the book of Revelation, and delivered it to men to be sealed up; and sometimes to be unsealed, and opened only in the kingdom of heaven?"

For it is very evident that the book of Revelation is not only interesting in its symbolical and mystic description, but is alone a commentary of heaven, earth, and nature’s language, but it is rich in truth, and the communication of events then hid under the veil of futurity, and would only be unfolded to the natural visions of men, many of whom have dreamed of heaven, and earth, and nature’s laws; that is, he has seemed to copy after nature’s laws. He has, in revealing truths to our minds, followed the same steady course that fountains trace its path; then, suddenly bursting from the hills and mountains, visiting in his course the hamlets of the cities of commerce, until he lands us or leaves us in the ocean of eternity. The mind is dazed, by the shock, by the shock of revelation; then glides gently along through the vale below, winding through hills and mountains, visiting in course the heads of the nations, and giving his word to the kings of the earth, and the princes of every kindred, and tongue, and nation, and the great city Jerusalem, and the Lamb.”

And he as a Lamb pure, come and take the book, and open the book and its seven seals.

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But you must first learn, my dear brother in Christ, to live by faith; as it is said, "By faith we understand that the worlds were framed by the word of God, so believe also you in me, that he should do the same; and he that believeth on me, the works that I do shall he also do; and greater works than these shall he do; because I go to my father." (John 14:12-14). This teaches us that faith is the means by which we understand the world and the works of God. If we believe in Christ, we will do the same works he did, and even greater works.

The measures of wheat and barley for a penny, de- note that the members of the church would be eagerly engaged after worldly goods, and the love of money would be fostered. But the church would not be able to do anything for money. The oil and wine denote the graces of the Spirit, faith and love, and there would be great danger of missing these, under a false system of religion. Therefore, all the members of the church in this age should cultivated the graces which would not be lost in the falling away, and set up the anti-Christ spirit as the Bible foretells.

7th and 8th verses, "And when he had opened the fourth seal, I heard the fourth beast say, Come and see. And I saw, and behold, a pale horse; and he that sat thereon was named Death, and hell followed with him; and power was given unto them over the fourth part of the earth, to kill, with sword, and with hunger, and with death, and with the beasts of the earth." The pale horse represents the spread of the gospel in the Smyrna church, as the Smyrna church. "Given unto him a great sword," shows that the power would have great authority and authority. Furthermore, as the Smyrna church, the power was given to him to continue forty and two months. And he kills them that dwell on the earth; and power was given him over all nations, and kinds, and tongues, and nations. In our text he says, "Power was given to him to kill with the sword, to take away life with the mouth, to devours and destroy with fire;" this was fulfilled by the same power imprisoning the rich men, and the chief captains, and the mighty men, and the men of blood, and such as would not worship the beast or his image. "And with the beast;" this was fulfilled by the same power imprisoning the heretics, as they were called, who would not worship the beast or his image.

The fourth seal opened in the year A.D. 538, when anti-Christ first arose, for the fourth beast was like a pale horse. And to the world he was given the power of life and death. And hell followed, showing us plainly that it is the anti-Christ power, which would have the ascendancy over one fourth part of the earth, during the opening of the fourth seal, as the Smyrna church.

6th—11th verses, "And when he had opened the sixth seal, I heard a great voice of the wild beast, saying, Go forth, you conquering and to conquer." The " beast," in the anti-Christian period, is the Roman government, whose father was the emperor of Rome, and whose son was the emperor of France. These were all swept away, or rolled up, as a book is rolled up, when Constantine, who was the first animal to the imperial throne, and from the wrath of the Lamb."

And the sea, the great sea," shows the revolution when the king lost his authority, and tried the nation, from the Roman empire to the American empire, and from the Roman empire to the American empire, and from the Roman empire to the American empire. These were all swept away, or rolled up, as a book is rolled up, when Constantine, who was the first animal to the imperial throne, and Constantine, who was the first animal to the imperial throne, and Constantine, who was the first animal to the imperial throne, and Constantine, who was the first animal to the imperial throne, and Constantine, who was the first animal to the imperial throne, and Constantine, who was the first animal to the imperial throne, and Constantine, who was the first animal to the imperial throne, and Constantine, who was the first animal to the imperial throne, and Constantine, who was the first animal to the imperial throne, and Constantine, who was the first animal to the imperial throne, and Constantine, who was the first animal to the imperial throne, and Constantine, who was the first animal to the imperial throne, and Constantine, who was the first animal to the imperial throne, and Constantine, who was the first animal to the imperial throne, and Constantine, who was the first animal to the imperial throne, and Constantine, who was the first animal to the imperial throne, and Constantine, who was the first animal to the imperial throne, and Constantine, who was the first animal to the imperial throne, and Constantine, who was the first animal to the imperial throne, and Constantine, who was the first animal to the imperial throne, and Constantine, who was the first animal to the imperial throne, and Constantine, who was the first animal to the imperial throne, and Constantine, who was the first animal to the imperial throne, and Constantine, who was the first animal to the imperial throne, and Constantine, who was the first animal to the imperial throne, and Constantine, who was the first animal to the imperial throne, and Constantine, who was the first animal to the imperial throne, and Constantine, who was the first animal to the imperial throne. It is a well-known fact to all who are conversant with the history of the French revolution, that almost every king in Europe had to flee from his kingdom in a revolution, when the nation threw off the yoke of the king, and set up a republic. The king of Portugal fled to Brazil; the precious king of Spain fled to France; the king of France fled to England; the Pope died in exile; the king of Sardinia left his kingdom, and fled to the island of Elba, and died a prisoner on St. Helena. The great men and chief captains, and all orders and degrees of men, had to flee from the land of the fathers, and seek an asylum among strangers. Truly was this passage of Scripture fulfilled that many writers and divines actually supposéd that it was the last great battle and enter for the great God. "For the great day of his wrath is come, and who shall be able to stand?" The sixth seal is not yet wholly opened; for it is evident that we are carried down to the last days, and that the great events which will immediately follow the sealing time which he gives us in the next chapter.