

THE MIDNIGHT CRY!

VOLUME I.

NEW-YORK, WEDNESDAY, DECEMBER 14, 1842.

NUMBER 23.

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 Y. HIMES.

DAILY—NO. 36 PARK-ROW.

PRICE TWO CENTS.

THE MIDNIGHT CRY.

Prayer Meetings.

There will be a prayer meeting at this office this evening,—and at 24 Rose street, to-morrow afternoon, at two o'clock.

Brother French

Lectured last evening to an intensely interested audience in Attorney street. The word was attended by the demonstration of the Spirit, and led many to seek earnestly for entire sanctification of heart, that they might be in complete readiness for our coming Lord.

He lectures at Jersey City this evening, and leaves for Wilksbarre, Pa., to-morrow, where he expects to labor till Christ comes.

HYMN.

In expectation sweet,
We'll wait, and sing, and pray,
Till Christ's triumphal car we meet,
And see an endless day.
He comes! the Conqueror comes!
Death falls beneath his sword;
The joyful prisoners burst the tombs,
And rise to meet their Lord.
The trumpet sounds, "Awake!
Ye dead, to judgment come!"
The pillars of creation shake,
While man receives his doom.
Thrice happy morn for those
Who love the ways of peace;
No night of sorrow e'er shall close,
Or shade their perfect bliss.

The Cry in Illinois.

It will be seen by the following extract from a letter, that "the midnight cry" is being sounded through those western wilds, and the people are beginning to wake up on the subject of the speedy coming of the Lord. May the alarm go forth, and the slumbering virgins be aroused, before the Master shall have shut the door; and may the blessing of God attend the efforts of those dear brethren, who, alone, as it were, are lifting up their voices to give the people the word of warning:

DEAR BROTHER FLEMING,—There is a great interest awakened upon the subject of the second coming of our Saviour, even in this western country, although there are not wanting those who are saying, "Where is the promise of his coming?" I am trying, in my way, to declare that the kingdoms of this world are about to become the kingdom of our Lord and his Christ, and to be given to the people of the saints of the Most High.

Please send me such publications as you may think best to aid a young preacher to proclaim that the coming of Christ is at hand.

Brother Simon Fitch, and myself, are the only ones I know of in this part of the state, who believe, or at least dare to preach the coming of Christ as soon as 1843. Yet there are a great many of the people who believe.

Yours &c. J. L. BURNHAM.

We hope, as the time is short, that our brethren in the far west will cry aloud and spare not. Let the alarm go out. Wake up the virgins—startle the sleeping watchmen—alarm the guilty sinner, and let them know that what they do, they must do quickly.

Books, Pamphlets, and Charts.

We have a good supply at 36 Park Row, (up stairs.) Call and buy—read and circulate.

From the N. Y. Luminary and Messenger.

SECOND ADVENT—"WONDERS"—"FEARFUL SIGHTS, GREAT SIGNS," &c.

Mr. Editor,—In this article I am to give some instances or remarkable specimens of the Aurora Borealis, or Northern Lights; as they have recently appeared on various occasions, apparently fulfilling the foretold "Wonders" and "Signs," (in "the last days") of Christ's "coming" and "kingdom at hand."

The following account is copied from the New York Commercial Advertiser of Oct. 22, 1839, showing a wonderful exhibition of these phenomena in London a few weeks before that date. These were also seen in this country on the same night, but far less remarkable:

From late London Papers.

"London, Sept. 5, [1839].—Between the hours of 10 on Thursday night and 3 yesterday morning, in the heavens, was observed one of the most magnificent specimens of these extraordinary phenomena, the falling stars and Northern Lights witnessed for many years past. The first indication of this singular phenomenon was ten minutes before 10, when a light crimson, apparently vapor, rose from the northern portion of the hemisphere, and gradually extended to the centre of the heavens, and by 10 o'clock, or a quarter past, the whole, from east to west, was one vast sheet of light. It had a most alarming appearance, and was exactly like that occasioned by a terrific fire. The light varied considerably; at one time it seemed to fall, and directly after rose with intense brightness.—There were to be seen mingled with it volumes of smoke, which rolled over and over, and every beholder seemed convinced that it was a 'tremendous conflagration.' The consternation of the metropolis was very great; thousands of persons were running in the direction of the supposed awful catastrophe. The engines belonging to the fire-brigade stations in Baker-st., Farringdon-st., Watling-st., Waterloo Road, and likewise those belonging to the West of England stations—in fact, every fire-engine in London, was horsed, and galloped after the supposed 'scene of destruction,' with more than ordinary energy, followed by carriages, horsemen, and vast mobs. Some of the engines proceeded as far as Highgate and Halloway, before the error was discovered. These appearances lasted for upwards of two hours, and toward morning the spectacle became one of more grandeur.

"At two o'clock in the morning, the phenomena presented a most gorgeous scene, and one very difficult to describe. The whole of London was illuminated as light as noon day, and the atmosphere was remarkably clear. The southern hemisphere, at the time mentioned, though unclouded, was very dark; but the stars, which were innumerable, shone beautifully. The opposite side of the heavens presented a singular but magnificent contrast; it was clear to extreme, and the light was very vivid; there was a continual succession of meteors, which

varied in splendor—they appeared formed in the centre of the heavens, and spread till they seemed to burst. The effect was electrical. Myriads of small stars shot out over the horizon, and darted with that swiftness toward the earth, that the eye scarcely could follow the track; they seemed to burst also, and to throw a dark crimson vapor over the entire hemisphere. The colors were most magnificent. At half past two o'clock, the spectacle changed to darkness, which, on dispersing, displayed a luminous rainbow in the zenith of the heavens, and round the ridge of darkness that overhung the southern portion of the country. Soon afterward, columns of silvery light radiated from it—they increased wonderfully, intermingled among crimson vapor, which formed at the same time, and when at full height, the spectacle was beyond all imagination. Stars were darting about in all directions, and continued until four o'clock, when all died away."

The writer of the above account, it will be seen, makes no allusion to the fact, that such "alarming" appearances are foretold in prophecy as "great signs" of the Second Advent at hand. And though it may be that he knew, or thought of no such thing while writing, he has described the phenomena as being an exact fulfilment of the many prophecies of these very things. He speaks of them as something "wonderful"—"singular"—"extraordinary"—"a vast sheet of light"—"most magnificent"—"alarming"—"a terrific fire"—"awful"—"a tremendous conflagration"—"volumes of smoke"—"columns of silvery light"—"intense brightness"—"producing very great consternation," &c., which the Almighty had previously foretold and described them as "wonders in the heavens"—"blood and fire, and pillars of smoke"—"fearful sights and great signs from heaven," "before that great and terrible day of the Lord come." Just so sure then as the Lord cannot lie, and would have us, as little children, to understand him to mean as he says, these now fulfilled wonders and signs admonish us, together with many other signs fulfilled, that Christ's coming is verily "near, and even at the doors."

Again, on the evening of January 25, 1837, there was a remarkable exhibition of this same phenomenon in the various parts of our country, as our readers will doubtless recollect. Where the ground was then covered with snow, the sight was grand and "fearful" in a most unprecedented manner.—In one place, situated near a mountain, the people who witnessed the scene, informed us that it resembled "waves of fire rolling down the mountain." And generally, so far as learnt, the snow covering the ground appeared like fire mingled with blood, while above, (as the apostle says,) "the heavens being on fire," resembled so much the prophetic description of the last day, that many were amazed, the children beholding it were affrighted, and inquired if it were the coming of the judgment, and even the animals trembled with much manifest alarm.

HENRY JONES.

New York, December 10, 1842.

THE MIDNIGHT CRY.

WEDNESDAY, DECEMBER 14, 1842.

LETTERS TO E. F. HATFIELD.

Chosen Pastor of the Seventh Presbyterian Church in New York.

NO. IV.

HONORED SIR,—It is important that we have a clear view of the points on which we differ. Some of the positions you attribute to us are strange to me. We do not contend that the vision in the 8th chapter of Daniel represents all the important events which have ever taken place in the world: but we do maintain that there are in the book of Daniel four or five distinct lines of prophecy, which unite in one, (like the two dreams interpreted by Joseph,) reaching to the second coming of Christ to set up his everlasting kingdom.

You say there is nothing in the vision of the 8th chapter to identify it with the end of the world; but that it merely reaches down to the cleansing of the sanctuary, which you apply to the times of Antiochus Epiphanes. On this point we appeal to the Bible.

The first argument to prove that the vision in the 8th of Daniel reaches to the end of the present state of things, is derived from the connection between it and the two preceding visions, and the following one. This vision was shown to Daniel fifty years after the time of Nebuchadnezzar's dream, and two years from the night-vision, in which the four great successive empires were exhibited to him. It was followed, about nineteen years afterwards, by the appearance of a glorious PERSON, whose "body was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." It is generally agreed, says the learned and pious Matthew Henry, "that this could be no other than Christ himself." "It must be He, for He appears in the same resemblance wherein he appeared to John in Patmos. When Daniel saw this person, he says, "there remained no strength in me, for my comeliness was turned in me into corruption, and I retained no strength." When Daniel had seen this vision, he heard a voice, probably that of the angel Gabriel, saying, "I am come to make thee understand what shall befall thy people in THE LATTER DAYS, for yet the vision is for many days."

You have, yourself, argued on the ground that the communications made after this vision of Jesus Christ, were an elucidation of the vision in the 8th chapter. I am, therefore, saved the necessity of proving that point. Now, the revelations given to Daniel, in the discourses of the angel Gabriel, and the Lord Jesus Christ, when they came to make known what should befall his people in the latter days, do certainly reach to the resurrection of the just. This point is so plain, that all the common people, who examine for themselves, will see it.

The angel gives Daniel a few glimpses of the future history of the powers which were to oppress his people. Here is a specimen:—"They shall be overflowed, from before him, [the oppressive Roman power,] and shall be broken, yea, also, the PRINCE OF THE COVENANT." I do not think the Bible teaches us to call a Jewish priest the Prince of the Covenant. To Christ "gave all the prophets witness," &c. And I dare not explain away what appears so direct a reference to him, especially when I remember how much of the Old Testament is referred to Christ in the New, where no allusion to him would at first sight be imagined. The angel proceeds to unfold future history, giving a striking description of the extravagant pretensions of the papal power, and the career and fall of Napoleon Bonaparte, under whom the pope's dominion was taken away. Gabriel then says: "There shall [be a time of trouble. And at that time thy people shall be delivered, every one that shall be found written in the book. And the multitude* of them that sleep in

the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." Here we have the resurrection of the righteous, and their shining for ever. Christ says: "So shall it be in the end of this world. . . . Then shall the righteous shine forth as the sun in the KINGDOM of their Father." (Matt. xiii.: 43) If you explain away the passage in Daniel, by applying it to anything but the end of the world, you help Universalists to explain away Christ's words. Surely you cannot wish to yield up the whole Bible argument to those preachers of peace and safety, whom you have so ably opposed. I believe we have Christ's warrant for "identifying this with the end of the world."

We will now inquire who are meant by "thy people?" They are "delivered" at the first resurrection. Christ says: "They that are in their graves shall hear his voice; and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation." In the 20th of Revelations, we are told, Blessed and holy is he that hath part in the first resurrection," but in the same chapter it is said: "And another book was opened, which is the book of life," and "whosoever was not found written in the book of life, was cast into the lake of fire." Do not these passages prove that "thy people" here spoken of, are the righteous, "who shall be recompensed at the resurrection of the just?" They are the saints of the Most High, of whom it is said, (Dan. vii.: 8,) they "shall take the kingdom, and possess the kingdom forever, even forever and ever." Thus I think this vision is bound by adamant bands to the end of the world. It is not till then that "the righteous shine forth as the sun in the kingdom of their Father."

The fact that the angel came to make known what should take place in the LATTER DAYS, it seems to me, is contradicted by the application of this vision to the times of Antiochus. Did Christ appear in vision to Daniel, to impress on his mind predictions in relation to the "latter days," when they related to events which ended more than 2000 years ago? Remember those events are coupled with the resurrection by the emphatic expression, "AT THAT TIME."

This wonderful vision ends with these emphatic words: "Blessed is he that waiteth and cometh to the thousand, three hundred, and five and thirty days. But go thou thy way till THE END be, for thou shalt rest, and stand in thy lot, at the end of THE DAYS."

Cruden, that diligent Bible student, says a lot signifies that which "falls out by lot to be one's portion or inheritance." Matthew Henry applies this language to Daniel's "happiness in death, judgment, and eternity." When Daniel received this vision, he was about ninety years old, and just ready to "rest" in his grave. At the end of the days he will rise to his glorious "lot," or inheritance. Nearly all the old reference Bibles refer the reader to 1 Cor. Cor. xv. 23, for the time when Daniel shall stand in his lot. There we are told of the resurrection of those "who are Christ's AT HIS COMING," and in immediate connection, it is added: "THEN cometh THE END." Is not this "the end" mentioned in Daniel? Thus we have the company of almost all the learned and pious men of past ages, in the belief that this vision reaches to the end of the world.

Let us now turn to the other visions of Daniel, and see if they are identified with the end of the world:—Those who study the 2d chapter of Daniel will notice that it represents universal empires. The first is the Babylonian, which was founded by Nimrod the "mighty hunter," and it was the first of a line of powers, which have been mighty hunters of the saints, who have been in subjection to earthly powers from Daniel's days till now. When the fourth universal empire becomes divided, like toes of iron and clay, as the Roman has been for 1300 years, the God of heaven shall set up a kingdom which shall never be destroyed; and the kingdom shall not be

left to other people, but it shall BREAK IN PIECES, and CONSUME all these kingdoms, and IT shall STAND FOREVER."

We have been taught to call this [second] chapter, an account of Nebuchadnezzar's dream, but, on looking more carefully, we find the whole glory of it consists in recording Daniel's vision, which included what the proud monarch had seen and forgotten, together with its interpretation. The four friends prayed fervently for wisdom, and "then was the secret revealed unto Daniel in a NIGHT VISION." Here, then, we have the commencement of those wonderful revelations to Daniel, "the man greatly beloved," which were repeated to him with enlargements, till, 69 years afterwards, he was assured that he should stand in his inheritance at the end of the days incited by the vision which could mean nothing less than his portion in the everlasting kingdom so frequently presented to his view.

In this vision, Daniel has a most vivid representation of the fact, that oppressive powers, which "break in pieces and bruise" will have dominion, till they are ANNIHILATED at a stroke, for the solid metals which represent these dominions, become as the chaff of the summer threshing-floors, and NO PLACE is found for them. That which exists, must have a place. At the same time, the everlasting kingdom, represented by a great mountain, FILLS the WHOLE EARTH. Till then, earthly kingdoms will BRUISE; afterwards, "they will not hurt, in all my holy mountain, saith the Lord." The modern doctrine of a temporal millennium before this world's kingdoms are destroyed, is thus left, with "no place" in which to stand. This vision is certainly identified with the end of this world as it now is.

Turning now to the seventh chapter, we find the same series of empires exhibited to Daniel; with a similar character given to the fourth. "It shall DEVOUR the WHOLE EARTH, and tread it down, and break it in pieces." That this is the Roman empire, the learned men of all ages, (with very few exceptions,) are agreed, and it is so plain, that any child who has taken a few lessons in history, must perceive it. Now let us notice its end, and the destruction of the persecuting power growing out of it, which "wears out the saints of the Most High."

"I beheld, till the thrones were cast down, [this language implies a continuance of the persecuting and devouring powers till the judgment,] and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; and thousand thousands ministered to him, and ten thousand times ten thousand stood before him; THE JUDGMENT was set, and THE BOOKS WERE OPENED. . . . I beheld, even till the beast was slain, and his body DESTROYED and given to the BURNING FLAME." Here we have the same destruction of the same devouring power mentioned in the second chapter. After a brief parenthetical or explanatory remark, Daniel unfolded the following scene which completes the view of the judgment: "I saw in the night vision, and behold one like the Son of man came to the Ancient of days, and they brought him near before him; and there was given unto him dominion and glory, and a kingdom [of course it had not been set up before, for the devouring beast had reigned] that all people, nations, and languages should serve him. His dominion is an EVER-LASTING dominion which shall not pass away, and his kingdom that which shall not be destroyed." But has Christ any "joint heirs" to this everlasting kingdom which is to be set up when earthly kingdoms are destroyed? Yes; praise the Lord, He "hath chosen the poor of this world, rich in faith, and heirs of the KINGDOM." When Christ shall say, "Come, ye blessed of my Father, inherit the KINGDOM," this vision of Daniel will be fulfilled, when the saints of the Most High shall take the KINGDOM, and possess the kingdom forever, even FOREVER AND EVER.

O may we be heirs of this kingdom, and not be found explaining away the language which describes the terrible destruction of the wicked when Christ comes to set it up. We shall continue our view of the oneness of the visions, in their progress and their end, to-morrow.

I remain, &c.

N. SOUTHWARD.

It may be thought we have devoted too much space to the very plain truth set forth on this page, but it seemed unavoidable. Prof. Stuart, whom Brother Hatfield calls "the greatest biblical critic on this continent," says, the glowing description of the judgment we have quoted, relates to the condemnation of the little horn, who, he says, is "beyond all doubt, Antiochus!"

Let me "receive the kingdom of God as a little child, rather than be led by such wisdom."

* "Many of them," &c. is the reading in our translation, but Matthew Henry reads it as I have quoted it, and says: "The Jews, themselves, understand this of the resurrection of the dead at the end of time. The Jews are our teachers in Hebrew, except in

of the Bible, or the missionary cause. Kings have been nursing fathers, and queens nursing mothers, to help forward the cause of God. The wind of Papacy has been kept down by the angel, so that all the opposition they could raise has been weak and inefficient. The Mahometan wind has not blown a blast for twenty years; the idolatrous and pagan nations of the East have, by some invisible power, been kept in check; the infidel and deistical principles of the West have been held in complete subjection by the same invisible hand, until the servants of God should be sealed. Therefore, since the French revolution, none of these four winds of opposition to Christ have been permitted to use any physical force, as formerly, to suppress the spread of the gospel through the earth. "And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea." The angel here spoken of as ascending from the east, is the angel standing on the land and on the sea, with a little book open, and the same that is represented in another place as flying through the midst of heaven, having the everlasting gospel to preach to them who dwell on the earth. Coming from the east, the place of light, and having the seal of the living God, show plainly that it is the angel of the gospel. The four angels are the four messengers of God, who suppress those four opposition principles, until the sealing time shall be over, "saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads." The four angels are here commanded not to let these four winds of opposition hurt the earth, sea, or trees, until the sealing time is past, which is the same time spoken of, Daniel xii. 1, "Then shall Michael stand up, the great Prince which standeth for the children of thy people." "And I heard the number of them which were sealed; and there were sealed a hundred forty and four thousand of all the tribes of the children of Israel." John first gives us an account of the number that were sealed in his day, out of all the tribes of Israel. They were sealed, as he tells us when he wrote, it being finished in the close of the Jewish dispensation. It being a complete number, 144,000, and therefore could be numbered; and as these were sealed at the close of that dispensation, so John now saw in vision a great number, which no man could number, sealed at the close of the Gentile dispensation, of which he has been prophesying; for after he has gone through with numbering twelve thousand in every tribe, he then says, Rev. vii. 9, "After this I beheld," that is, after this sealing, by which 144,000 had been sealed among the Jews, he beheld, "and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands." This evidently refers to the last sealing time among all nations; for he again hears them singing the grand chorus song, as at the close of the history of the seven churches, "And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God forever and ever, Amen."

This shows us that we are again brought down the stream of time, to hear a part, at least, of the song which no man can sing, but those whose bodies are redeemed from the earth. "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." This passage shows who those were that John saw, and how they obtained the honor and glory, which John saw them possessing, through great tribulation, and the blood of the Lamb. "Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them;" the same as in Rev. xx. 6, "And they lived and reigned with him," in the New Jerusalem state; for he goes on to describe this state of happiness, which John does in Rev. xxi. 1-5, compared with the two following; and there can be no doubt on the mind that John is describing the same in one place as in the other. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto

living fountains of waters; and God shall wipe away all tears from their eyes." There can be no doubt left on the mind of any man, that John has, in these passages, given us a view of the New Jerusalem in the immortal state. We have been permitted to hear a part of the new song, and have received, in the passage just read, the blessed promises contained in that beloved city. And now, we only wait for the last seal to open. "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." Zechariah says, ii. 13, "Be silent, O all flesh, before the Lord; for he is raised up out of his holy habitation!" Habakkuk says, ii. 20, "But the Lord is in his holy temple; let all the earth keep silence before him!" From these passages I should infer, that when God arises up to the prey, when his great white throne is set in the heavens, and when the Son of man shall come in the clouds of heaven, with power and great glory, then will all flesh be silent before him. And it is reasonable to suppose that the whole universe of rational beings who may be permitted to witness that grand scene, will be so filled with wonder and awe at the sight of the glory of God, that they will be silent. Then, too, will the redeemed souls, while the great Judge is separating them from the wicked, while they are rising to meet their Lord in the air, be silent. They will, like the children of Israel, stand still, (be silent,) and see the salvation of God. And the wicked world, who have scoffed at the idea of Christ's second coming, who have said, "Where is the promise of his coming?" and laughed and ridiculed the servants of Christ, who have cried to them, in their midnight revels, "Behold, the bridegroom cometh," will be silent. Then will those servants who have "said in their hearts, My Lord delayeth his coming," and "begin to beat and bruise their fellow-servants" who have proclaimed his coming, "and to eat and drink with the drunken," be silent. Then, too, will all the false prophets, who have cried Peace, peace, when there was no peace, be silent, when they see the frowns of an angry Judge whom they have disregarded. Then shall those who have promised the wicked life, though he should not turn from his wickedness, be silent. Then, every one found in that great assembly, when the Son of man shall come in the clouds, and all the holy angels with him, and all the saints who have slept, and all nations then shall be gathered before him, and every eye shall see him; then, I say, will every one found in this vast multitude, not having on the wedding garment, be silent; for the Scripture says, "He was speechless."

And now, my dear friends, what say you? Have you wept much to know whether your names are written in the Lamb's book of life? "Weep not," for "behold, the Lion of the tribe of Judah hath prevailed to open the book." And he says, "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels." Therefore, "rejoice, because your names are written in heaven," says the dear Savior.

But you, my impenitent friends, who have never wept, nor confessed your sins to God, who have been more anxious to have your names written in the book of fame, of worldly honor, of the riches of this world, than in the book of life, remember, you too will weep when all heaven is silent—when the last seal is broken—then you will see the book, and your name blotted out. Then you will weep and say, "Once, my name was there; I had a day of probation; life was proffered; but I hated instruction, I despised reproof, and my part is taken from the book of life. Farewell happiness; farewell hope!" Amen.

LECTURE X.

THE TWO WITNESSES, AS HAVING BEEN SLAIN IN THE FRENCH REVOLUTION.

REV. xi. 3.

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

THE two witnesses in our text have caused as much speculation among the writers on the New Testament, as any other passage in the word of God. Some have supposed that it was a succession of orthodox divines, whom God had raised up to witness to the truth, during the time specified, which all agree is twelve hundred and sixty years. And those writers who

have taken this side of the question, have endeavored to find some favorite divines, among their sect, answering to the description given of the two witnesses. Upon this construction, every sect might claim the honor of giving to the world the two witnesses. And were this explanation true, instead of two witnesses, we should have more than eight hundred; for every sect must have a set, and I dare not give preference to any. This would destroy the idea of two witnesses at once.

Other writers have fixed on the church as the two, clergy and laity; but here are many difficulties to encounter, the same as above. Every sect must have their own church and clergy, or admit at once that they are not the true church. But let us now come to the word of God. And if the word of God does not explain the "two witnesses," I shall despair of ever coming to the truth on this subject, for I am commanded by Christ himself to call no man master. I shall, then,

I. Attempt to show what the Bible calls the two witnesses.

II. What we may understand by their being clothed in sackcloth.

III. Their history, prophecy, and time specified.

I. What is the Bible account of the two witnesses? And, first, What is a witness? I answer, A witness is a person, or legal instrument, testifying to the truth, the whole truth, and nothing but the truth, on matters of fact which are supposed to be known no way but through testimony, either oral or written. Oral testimony is given by a person who is sworn to tell the whole truth, as above, and relate what he actually knows, by the medium of his own senses, and no more nor less. The apostles were such witnesses; for they testified to the things which Christ did in public. And when Judas fell by transgression, Peter informed his brethren that one must be chosen. "Of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning at the baptism of John, unto the same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." But these could not be the "two witnesses;" for here were twelve. But we learn by this history what a witness must be. He must go in and out; he must know by actual observation, or he could not testify anything concerning Christ. That was the manner of oral testimony in that day, and so it is at the present. This, then, precludes the idea at once of any men, or set of men, being Christ's witnesses at the present day, or since the days of the apostles. But, says the objector, does not the word of God call all Christians witnesses for Christ? I do not know of any scripture where Christians are called witnesses, except the prophets and apostles, or inspired writers, that is, concerning Christ. They may witness a good profession, or they may witness for themselves that they believe in Christ or his word; but further they cannot go. They are not witnesses either to the person of Christ, to his works, death, miracles, or resurrection and ascension; and if there was no other testimony but oral, we should be no better off than the darkest Hindoo or most ignorant Hottentot. But, thanks be to God, he has not left us without a witness. There is a better testimony than all Christendom, which is written; and it is this which I hold in my hand; it is the word of God. It tells the truth; "for not one jot or tittle of this word shall fail." It tells the whole truth, "that the man of God may be perfectly furnished to every good work." It tells nothing but the truth; for it is the truth indited by him who cannot lie.

You are well aware, my friends, that written testimony is considered in all courts, under all laws, to be stronger than any oral testimony whatever. For instance, take the last will and testament of any man; if it was written or indited by himself, signed by his own hand, sealed with his own seal, in presence of witnesses chosen by himself, and ratified by his death, no oral testimony can be brought against it; unless the instrument itself shows some contradiction or discrepancy, it cannot be destroyed. So it is with these two testaments revealed, indited, confirmed, witnessed, and ratified, by the death of the testator, the Lord Jesus Christ. And although wicked men and devils have endeavored to show some contradiction or discrepancy in its testimony, it has stood the shock of ages, the wreck of kingdoms, and will stand when these heavens and this earth shall pass away with a great noise, and the elements melt with fervent heat; for by this word we must all be judged; by these witnesses we shall be justified or condemned. Christ says, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

The angel tells John, in the next verse following our text, that the two witnesses "are the two olive trees, and the two candlesticks standing before the God of the earth." The angel, in his allusion to the two olive trees, quotes the prophet Zechariah, iv. 3, "And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." Here the olive trees are used in a figurative sense, and properly denote the "sons of oil," or the two cherubims which stood over the ark, and spread their wings over the mercy-seat. The wings of the cherubims stretched from either side of the house to the centre over the mercy-seat, and their faces turned inwards down upon the mercy-seat, and the glory of the God of Israel was above the cherubims. These cherubims are a lively type of the Old and New Testament. The signification of *cherub* is "fulness of knowledge;" so is the word of God, "that the man of God may be thoroughly furnished, perfect in every good work." They have the whole truth, all we can know about Jesus Christ in this state. They stand on either hand of Christ, one before he came in the flesh, pointing to a Messiah to come, by all its types and shadows; and like the cherub whose wings touched the outer wall of the room and reached to the centre over the mercy-seat, so did the Old Testament reach from the creation of the world down to John's preaching in the wilderness, and like the cherub looking down on the mercy-seat, it testified of the Messiah. The other cherubim's wings reached from the centre over the mercy-seat, and touched the other wall of the room, while his face was turned back upon the mercy-seat. So does the New Testament begin at the preaching of John, and reveals all that is necessary for us to know, down to the end of the world. And all the ordinances of the New Testament house look back to the sufferings, death, and resurrection of Jesus Christ, and are to continue until his second coming and end of the world. These cherubims were made of olive trees, and overlaid with pure gold, 1 Kings vi. 23-28. Again: the angel tells Zechariah what the two olive trees are; Zech. iv. 4-6, "So I answered and spake to the angel that talked with me, saying, What are these, my lord?" (the two olive trees.) "Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel," &c. Here we are plainly told that the two olive trees are the word of the Lord, and the angel tells John, Rev. xi. 4, that "the two witnesses are the two olive trees and the two candlesticks." As candlesticks are the means of light, so is the word of God. *Candlesticks* are used in Scripture in the same sense as *lamps*. And David says, "Thy word is a lamp to my feet and a light to my path." Therefore, I humbly believe that I have fairly and conclusively proved that the two witnesses are the Old and New Testament. And I will,

II. Show what we may understand by the two witnesses being clothed in sackcloth.

Sackcloth denotes a state of darkness, as in Rev. vi. 12, "The sun became black as sackcloth of hair;" that is, the sun became dark, invisible, and did not give its light. Just so, during the dark ages of papal rule, the word of God was darkened by monkish superstition, bigotry, and ignorance in its sacred principles. It did not give its true light, because the laws, doctrines, and ordinances were changed by the laws of the Latin church; its doctrine was perverted by the introduction of the doctrine of devils and the anti-Christian abominations: its ordinances were so altered as to suit the convenience of carnal men; and it was obscured, because the common people were forbidden to read it, or even to have it in their houses, by the Papal authority. It was hid from the world in a great measure; for the Papal beast, the church of Rome, forbade its translation into any language except the Greek and Latin, which languages ceased to be spoken in the Roman government in the middle of the sixth century. *Sackcloth* denotes great calamities and troubles, as in the days of Hezekiah, 2 Kings xix. 1, 2, "When king Hezekiah heard (the threatenings of the king of Assyria) he rent his clothes, and covered himself with sackcloth;" also, the Ninevites put on sackcloth at the preaching of Jonah, when their city was threatened with a final overthrow. So with the two witnesses; while they were clothed in sackcloth, it was a time of great calamity and trouble to the people of God; persecution raged without any mitigation in some or all parts of the Roman government, and the church of God, which was fed and nourished by the "two witnesses," during her residence in the wilderness, was threatened with a final destruction by the Papal armies, the inquisition, and every other means that could be

devised by wicked men or devils. But God has preserved his word, through all the persecutions of the Roman power. I shall now,

III. Show their history, prophecy, and time specified in the text.

1st. Their history, contained in Rev. xi. 5-13, inclusive. Let me read and explain. 5th verse, "If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies, and if any man will hurt them, he must in this manner be killed." If any man shall add or take away from the book or revelation of God, "God shall take away his part out of the book of life, and out of the holy city;" and "God shall add unto him the plagues that are written in this book." This verse has been verified in our day in the history of deistical France. The rulers of France, in the revolution, proclaimed a war of extermination against the "fishermen's Bible," as they were pleased to term it; and within six years they exterminated themselves, the republic, and almost their principles. The kingdom was deluged in blood; anarchy was the law of the land; and the judgments denounced by this word were literally accomplished, so that deists themselves stood appalled at the horror and confusion their own principles had brought upon their heaven-daring crimes.

6th verse, "These have power to shut heaven, that it rain not in the days of their prophecy." Allusion is here had to "the three years and a half," in the days of Elijah, when the heavens were shut up, Luke iv. 25, which is the same time the witnesses prophesy clothed in sackcloth, 1260 days, forty-two months, thirty days, to a month; that being common time, and this prophetic. The Scriptures are the means which God has made use of to convert sinners from error to truth, from sin to righteousness, and to convey the knowledge of grace (which in this verse is compared to rain) to a lost and perishing world. During the reign of anti-Christ, 1260 years, the church in the wilderness, and the two witnesses clothed in sackcloth the same 1260 years, the doctrine of grace in Jesus Christ was but partially taught. Much of the professedly Christian world have been taught that doing penance, purchasing indulgences, obeying the holy Catholic church, or performing some outward act for pardon, would insure them heaven and happiness. But when the Scriptures began to be read and understood, and where the doctrine of grace in Jesus Christ has been published by the translation and circulation of the word of God, how different the scene! Now, we can hardly find a Roman Catholic who will pretend that heaven is purchased by infliction of bodily torment, by doing penance, or by a monastic seclusion from the world; neither do we see them selling indulgences, and promising the holders pardon for the most abominable crimes. And but rarely do we hear the infallibility of the mother, or holy Catholic church, advanced from pulpit or press. Why this mighty change in public sentiment? Because the reign of grace is not withheld; the two witnesses are no longer clothed in sackcloth; "Michael has stood up, that standeth for the children of thy people." And the "angel is flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth." "And have power over the waters to turn them to blood." By *waters*, we understand people; and by *blood*, war. This text has been amply fulfilled in the wars of Europe, fighting for religious tenets and ecclesiastical power, claiming their prerogatives from the two witnesses, and wresting and perverting the word of God to their own destruction. "And from thence come wars, tumults, fightings," because they understand not. "And to smite the earth with all plagues, as often as they will." In Old Testament times, it was the word of God, through Moses and Aaron, that smote Egypt with the ten plagues, and through Joshua the Canaanites. So, in New Testament times, the seven last plagues, and the three woes, are denounced against the anti-Christian beast, who dwells on and has great power over the earth. "As often as they will;" meaning as often as they have prophesied of them, so often will the plagues be sent. Not one jot or tittle of the word of God will fail.

7th verse, "And when they shall have finished their testimony," that is, when the 1260 years are about fulfilled, the "beast that ascendeth out of the bottomless pit;" this beast is the same as the little horn, Papal Rome, and is said to ascend out of the bottomless pit, because it is founded on error. The principles taught by this beast were first Paganism, and ended in Deism, which are not built on the word of God, and, therefore, have no foundation, and may truly be said to be "bottomless." "Shall make war against them." The governments, under the authority of Papal Rome, shall endeavor to exterminate the

"two witnesses," the word of God. "And shall overcome them, and kill them;" have power over them, pass laws or edicts against them, and, by this means, destroy their usefulness, life, and activity. For where the Scriptures are not read, and believed in, they become a dead letter; but when read, and believed, "they are spirit, they are life," John vi. 63.

8th verse, "And their dead bodies shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." This verse teaches us that the word of God would be made a dead letter, by the authority of one of the principal kingdoms out of one of the ten into which the Roman government was divided; and that they would be guilty of the same sins that Sodom and Egypt were guilty of; and, also, of crucifying our Lord, that is, in a spiritual sense. This will apply to France in particular. France, previous to, and in the French revolution, was guilty of Sodomish sins; she also had held in bondage, like Egypt, the people of God; and, in France, Christ had been crucified afresh in his people, on St. Bartholomew's eve, A. D. 1572, when 50,000 Huguenots were murdered in one night. The people of God are called Christ's spiritual body, 1 Peter ii. 5, Col. i. 24.

9th verse, "And they of the people, and kindreds, and tongues, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves." This decree, or edict, should be generally known among all nations; and although they could not prevent the witnesses from lying in the streets of the great city three years and a half, yet the nations about them would prevent the Scriptures from being buried, or put out of sight.

10th verse, "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt upon the earth." We learn by this text that the nation, who would suppress the reading of the word of God, would make great rejoicings upon this occasion, and congratulate each other upon the destruction of the Bible, as they would suppose, for this reason, because the doctrine and precepts of the Bible would be hateful and disagreeable to them.

11th verse, "And after three days and a half, [years,] the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." After the Bible would be dormant three years and a half, God would so order in his providence, that it would again be permitted to be read and enjoyed as usual, and the Bible would again stand upon its own foundation, or merits, and would again have its bearing on the hopes and fears of mankind, and the governments of the world, and its enemies would see it and tremble.

12th verse, "And they heard a great voice from heaven, saying unto them, Come up hither; and they ascended up to heaven in a cloud, and their enemies beheld them." This verse shows us that many voices would unite in calling for a general spread of the Bible through the world, and that the Bible would be exalted among the nations, and great multitudes of them circulated, and the enemies of the word of God could not prevent it. Here we have a plain and distinct prophecy of the Bible societies.

13th verse, "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men [names or titles] seven thousand, and the remnant were affrighted, and gave glory to the God of heaven." At the same hour the witnesses would be slain, there would be a great revolution, and one of the ten kingdoms, which had given their power and support to the Papal beast, would fall; and seven thousand names, or titles of nobility, in church and state, would be destroyed; and this revolution would produce great fear among the nations, and some would acknowledge that the word was fulfilling, and God was producing these wonderful events. Here we again see exactly depicted the French revolution, and its effects; and we cannot but see that the whole of this prophecy has been literally fulfilled.

In the beginning of the sixth century, about A. D. 528, Justinian, emperor of Constantinople, in his controversy with the Arians, and other schismatics in the Greek church, constituted the bishop of Rome head over all others, both in the western and eastern churches, who, by his authority, suppressed the reading of the Bible by laymen, pretending that they could not read and understand without the assistance of the clergy. About this time, too, the Latin language ceased to be spoken in Italy, and the Greek and Latin both became dead languages. The Bible at that time