

THE MIDNIGHT CRY!

VOLUME I.

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

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THURSDAY, DECEMBER 15, 1842.

LETTERS TO E. F. HATFIELD.

NO. V.

HONORED SIR.—Is Antiochus Epiphanes the hero of Daniel's prophecy? This now seems to be the main question. If he was, our conclusions fail. If he was not, I think they are irresistably confirmed.

Let us enter on the inquiry, with the closing words of the vision (which you apply to him) fully in our view. 'Shut thou up the vision, for it shall be for MANY days.' It was so grand and extensive that it overwhelmed him. "He fainted, and was sick certain days," after seeing it. The fact that the vision was "shut up," explains a little seeming obscurity in it,—which ceases to be obscure when we compare it with other parts of the Book, and the rest of Scripture, and with a more enlarged view of the facts. This is exactly as might have been expected from the language of Christ, (Dan. xii. 9.) "Go thy way, Daniel, for the words are closed up and sealed, till the time of the end,"—and the words of Gabriel, (Dan. xii. 4.) "Shut up the words and seal the book, even to the time of the end." What follows, in Gabriel's language, might be better rendered as it is in the French, (auquel plusieurs le parcourrou et auquel la connoissance sera augmentée,)—"when many shall run all over it, (or all through it,) [i. e. the prophecy,] and to them knowledge shall be increased."

This teaches us to study Daniel, instead of Jewish historians, who wrote before the time of the end, while the vision was shut up. Josephus may declare that the vision related to Antiochus, but he could not know it, for he did not live at the time of the end.

We yesterday looked at three great lines of prophecy which reach to Christ's coming. The commencement of the 8th chapter is remarkable. The previous one, which reaches to "THE JUDGMENT," begins thus,—“In the FIRST year of Belshazzar, Daniel had a dream,” &c. Then turning to the 8th chapter, we read: “In the THIRD year of the reign of king Belshazzar, a vision appeared unto me, even unto me, Daniel, AFTER that which appeared unto me at the FIRST.” Did Daniel use this striking language, merely to inform his readers that the third year is later in time than the first? Certainly not. It is after in resemblance as God created man after his likeness.

This view of it is strikingly corroborated by the translation in the old Doway Bible, which shows how the Catholics have understood this vision from the earliest ages. The first verse is there rendered thus: “In the third year of Baltassar, the king, a vision appeared to me I Daniel saw in my vision, after that which I had seen in the beginning,” &c. In the marginal note it is said, “Daniel here insinuateth that this vision was in explanation of some part of the former, (chap. 7,) where four monarchies are mentioned.” But do we find the four monarchies in this vision? We do, all but the Babylonian, and Daniel certainly needed no revelation about that, which was just then tottering to its fall. But you say we do not find the other three monarchies here, and ask for proof. The angel gives it. Hear him: “The ram which thou sawest, having two horns, are the kings of Media and Persia, and the rough goat is the king of Grecia.” That “king” is here put for kingdom, is evident from the sense, but, beside that, we have positive

proof that the angel uses the word to mean the SOVEREIGNTY of an empire, extending through a long succession of consuls, emperors, and kings. In Dan. vii. 17, it is said: “These four beasts are four KINGS which shall arise,”—and in the 23d verse, the same angel says, “the fourth beast shall be the fourth KINGDOM.” As the third power is declared to be Greece, we have only to remember that Rome conquered Greece, and became the mistress of the world, see Luke ii. 1, to know that the empire of Rome, extending through hundreds of years, is spoken of as one of the four kings. Now we understand what the angel means by king, let us hear him further.

Angel.—“A king of fierce countenance, and understanding dark sentences, shall stand up.”

Bible Student.—I remember Moses prophesied very much like that, when he described the nation which should subdue the Israelites, and my reference Bible directs me to his language to illustrate yours. (Deut. 28 : 49, 50.) “The Lord shall bring against thee a nation from far, from the end of the earth, as swift as the eagle dieth—a nation whose tongue thou shalt not understand, a nation of fierce countenance.” We all know that means the Roman power.

Angel.—“And his power shall be mighty, but not by his own power.”

Bible Student.—I remember that the mighty Roman generals, confessedly, derived their power from the people. In the three former dominions, the people were treated as if created only for the glory of the monarch.

Angel.—“And he shall destroy wonderfully and shall prosper and practice.”

Bible Student.—No power ever so wonderfully “devoured the whole earth,”—to use an angel's language—as the Roman power. It was founded by two deserted children, who became leaders of banditti, and, by a long series of astonishing successes, “broke in pieces and bruised” all other nations.

Angel.—“And shall destroy the mighty and the holy people.”

Bible Student.—Moses said that same nation of fierce countenance should “besiege,” and “distress” the Jews, till they should be “destroyed.” The Roman power fulfilled this prediction; and they have destroyed Christians more wonderfully than any other power,—both as Rome pagan and Rome papal.

Angel.—“And through his policy also, he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and by peace, [or prosperity,] shall destroy many.”

Bible Student.—Paul, in his epistle to the Thessalonians, speaks of a power which he calls the Man of Sin, “who opposeth and exalteth himself above all that is called God or that is worshipped.” Popery has “made craft prosper” by Jesuitism, and by its prosperity has destroyed many.

Angel.—“He shall also stand up against the Prince of princes.”

Bible Student.—In the French Bible, published by the American Bible Society, I read your words, “Seigneur des seigneurs,” that is, Lord of lords. No dominion could stand up against Christ, the Lord of lords, except the Roman. But how does this power end?

Angel.—“He shall be broken without hand.”

Bible Student.—Daniel could easily understand that,—for you told him before, that the fourth power was “broken in pieces” by the stone “cut out of the mountain without hands.” We have an additional clue, however,

for Paul describes the end of the Man of Sin which shall be consumed “by the brightness of Christ's coming.”

In all this there is no difficulty. Rome strikingly fulfils the whole. But you apply all this language to Antiochus. Let us consider a few of the many absurdities and difficulties you thus run into, in order to avoid the natural connection of the visions which lead us directly to the second coming of the “Prince of princes.”

First Absurdity.—The four dynasties, dominions, or sovereignties, which succeeded Alexander's dominion,—or Grecia—are represented, each by its appropriate horn, one for Egypt, one for Syria, one for Macedonia, and one for Thrace and Bythia. Now Antiochus Epiphanes was but one of twenty-six individuals, who constituted the Syrian horn. Could he, at the same time, be another remarkable horn?

Second Absurdity.—The angel told Daniel, “At the time of THE END shall be the vision. . . . I will make thee know what shall be in the LAST END of the indignation, for at the time appointed, THE END shall be.” Dr. Scott properly inquires, “in what sense could the persecutions of Antiochus be called the last end of the indignation, seeing the destruction of Jerusalem by the Romans was to follow, and all the calamities of the Jews to this day?” We shall not come to the last end of the indignation till the fourth power is “broken without hand,” and Christ's everlasting kingdom is set up. Does not the angel identify this vision with the end of the world?

Third Absurdity.—The Medo-Persian power is simply called “GREAT,” (verse 4.) This power, the Bible tells us, “reigned from India to Ethiopia, over a hundred and seven and twenty provinces.” This was succeeded by the Grecian power, which is called “VERY GREAT,” (verse 8.) Of course, it was stronger, or more extensive, than even the Persian. Then comes the power in question, which is “EXCEEDING GREAT.” Here we might close the discussion on this point, for you will not pretend that the power of Antiochus, was exceedingly great! above that of Alexander, the Conqueror of the world! Rollin gives us the following item in his history: “He was OBLIGED to furnish the Romans, by the articles of the peace concluded between them, 1000 talents annually, and the twelve years of this tribute end exactly with his life. He reigned but eleven years.” Surely there need be no question which power was EXCEEDING GREAT,—that which was OBLIGED to PAY TRIBUTE, or that which exacted it.

Let us give the degrees of comparison, according to the angel's rules, and thus compare truth with error. How easy and natural is the following gradation:

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	ROME.

How absurd and ludicrous is the following!

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	ANTIOCHUS.

Fourth Absurdity.—The power in question was “little” at first, but it waxed or grew “exceeding great, toward the south and toward the east, and toward the pleasant land.” What can this describe but the conquering marches of a mighty power? Rome was almost directly north-west from Jerusalem, and its conquests in Asia and Africa were of course towards the east and south; but where were Antiochus' conquests? Did he rise up from a small beginning and conquer vast countries to the east and south of him? Let two items from

Rollin answer. One relates to Antiochus the great, (the father of Antiochus Epiphanes,) a few years before his death. *His "enlarged his conquests daily, and was undoubtedly preparing to cross over into Europe,"—towards the north-west, nor south and east. Of the king whose greatness! we are now considering, Rollin says: "He assumed the title of Epiphanes, that is, illustrious, which title was never WORSE applied. The whole series of his life will show that he deserved much more that of Epimanes, (mad or furious,) which some people gave him." Rollin then records a catalogue of his foolish actions, to show "how justly the epithet vile is bestowed upon him;" then gives a detailed account of his life, and records the success he met with in attempting to take the city of Elymais, and plunder the temple of Diana. It seems that Antiochus had grown so weak, (instead of waxing exceeding great) that the people, who had formerly paid tribute, were not afraid to withhold it. When he came against them, they "took up arms to defend their temple, and gave him a shameful REPULSE. Antiochus, enraged at this disgrace, withdrew to Ecbatana," where Josephus finishes his history thus:—"When he was grieving for this disappointment, some person told him of the defeat of his commanders, whom he had left to fight against Judea, and what strength the Jews had already gotten. When this concern about these affairs was added to the former, he was confounded—and, by the anxiety he was in, fell into a distemper, which, as it lasted a great while, and, as his pains increased upon him, so he at length perceived he should die in a little time; so he called his friends to him, and confessed withal, that his calamity was sent upon him for the miseries he had brought upon the Jewish nation, while he plundered their temple and contemned their God; and, when he had said this, he gave up the ghost." We shall refer to Josephus again, but we will now simply inquire where were Antiochus' exceeding great conquests?*

Fifth Absurdity. The crowning absurdity of all is, to suppose that Rome is left out of a vision which extends to "the LAST end of the indignation." Daniel had a view through the dark clouds which conceal the wonderful landscape of futurity from uninspired eyes. His vision is expressly directed to the things which shall befall his people in the LATTER DAYS. His eye pierces even to the resurrection of the dead, and the glorious kingdom beyond it. Now what are some of the objects in this wondrous prospect? The great object is his Saviour on the cross, dying under a Roman governor, and pierced by a Roman spear. Will he not see this object, on which all heaven gazes!

There the "latter days" commence. Daniel's people, after that, are still Abraham's seed, Christ's true Israel, and will he see nothing relating to them? Will he not see that "exceeding great" power, under which the Jews "fell by the edge of the sword, and were led away captive into all nations,"—under which Jerusalem was desolated, and the temple burned,—under which 3,000,000 of Christians were killed, crucified, burnt, tortured, torn, or devoured, while it denied Christ,—and under which FIFTY MILLIONS have fallen "by flame, sword, captivity, and spoil," during "many days" since! O why, beloved brother in the Lord, why do you run into this absurdity! Is it not because Josephus, an unbelieving Jew, wishing to magnify the affairs of his own nation, dared to give an oracular decision respecting a vision which was "shut up" till the time of the end! Oh, it amazes me to see Christian teachers, under the command of that same Jew, rank after rank, straining themselves to the utmost to puff up Antiochus, and make him fill this prophecy. A portion of the world, looking through your magnifying glasses, and forgetting a large part of the prophecy, have cried out, "How completely it fits!" But such men as Sir Isaac Newton have told you how fallacious your reasoning is. That great philosopher, after tracing God's laws in the heavens, turned to the still brighter revelation in his Word. There, as he had done before, he exposed the absurdity of long cherished notions. Hear him:

"A horn of a beast is never taken for a single person:

it always signifies a new kingdom; and the kingdom of Antiochus was an old one. Antiochus reigned over one of the four horns; and the little horn was a fifth, under its proper kings. This horn was at first a little one, and waxed exceeding great; but so did NOT Antiochus. His kingdom, on the contrary, was weak, and tributary to the Romans; and he did NOT enlarge it. The horn was 'a king of fierce countenance, and destroyed wonderfully, and prospered and practised;' but Antiochus was frightened out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews. The horn was mighty by another's power; Antiochus acted by his own. The horn cast down the sanctuary to the ground, and so did NOT Antiochus; he left it standing. The sanctuary and host were trampled under foot 2300 days, (14) and in Daniel's prophecies days are put for years; but the profanation of the temple, in the reign of Antiochus, did NOT last so many natural days. These were to last to 'the end of the indignation' against the Jews; and this indignation is NOT YET at an end. They were to last till the sanctuary which had been cast down should be cleansed; and the sanctuary is NOT YET cleansed."

After writing thus far, I noticed, for the first time, that Dr. Jenks, whom I will venture to call one of the most learned theologians in America, quotes Dr. Scott, as applying this prophecy to the Roman power. Here is a part of his note:

"Antiochus's kingdom was nothing more than a continuation of one of the four kingdoms; and cannot possibly be reckoned as a fifth kingdom springing up among the four. When he stood up, 'the transgressors in the Jewish nation were not come to the full.' The holy city was inhabited 'with all peace; and the laws were kept very well; because of the godliness of Onias the high priest, and his hatred of wickedness. 2 Mac. iii. 1." Bp. Newton. These and other [modern expositors, in contradiction to the ancient,] therefore, suppose this little horn to mean the empire of the Romans, from the time when they had got footing in Greece and Macedonia; which formed one horn of the goat. They then entered on that stage, on which these events were to take place. At first they seemed to have little power in the regions which Alexander had governed; yet that increased exceedingly, by the forces brought from Rome and Italy; and as these formed no part of this goat, "the horn grew strong not by its own power." The Roman emperors also became terrible persecutors of the Christian church, putting to death many of the brightest ornaments of the Gospel, especially several of the apostles of Christ. Yea, they "magnified themselves against this prince of the host," the King of kings; both as Pilate the Roman governor ordered his crucifixion, and as they persecuted his followers for three centuries. And after the emperors became Christians, then the church and bishop of Rome arose to great dominion, by power given from others; and they have proved "rulers of fierce countenance, and understanding dark sentences;" being ever notorious for savage cruelty and dark machinations against their opposers.

Now, let us suppose that a natural landscape had been spread before Daniel, partly covered with clouds. In that landscape, there is a huge volcano, piercing the clouds and sending forth vivid flames, and pouring red hot streams of lava on the thickly peopled cities in the plains below, where Daniel's people dwell. This volcano is so terrific that Moses saw it eight hundred years farther back; yet Daniel, though guided by an angel to see the LAST end of the indignation, does not once discern it. Why? Because his eye is filled with the fire and smoke which Antiochus raises in Jerusalem!!! I am not ridiculing the position you unfortunately occupy. It ridicules itself.

To-morrow we shall consider the question, "How long the vision!" But that inquiry need not be long.—Our premises being God's eternal truth, instead of Jewish fancies, the conclusions follow irresistibly that the END of Daniel's visions must be next year. May the Lord enable us to be ready for the GREAT DAY.

I remain, &c. N. SOUTHWARD.

"I am not Ready."

So said a fashionable lady, who is in good standing in an evangelical church in this city. She trembled as she spoke. "I don't want to hear Mr. Miller," she added. "I don't wish to have his doctrine true. I would much rather hear Mr. Bellamy," [who is preaching against the faith of Christ's near coming,] "I think he speaks beautifully."

Readers, Christ will soon try every man's work of what sort it is. ARE you ready!

THE DAILY, CONTINUED TWO DAYS MORE.—In order to finish Brother Miller's Course of Lectures, we have decided, though short of funds, to continue the daily two days longer. The whole 26 numbers will then be bound up, in the form of a large pamphlet, and sold at the low price of 50 cents per set.

THE MIDNIGHT CRY—WEEKLY.

We hope our brethren will send their orders, with the money, immediately. We believe it is the Lord's will that the Cry should be kept sounding. "Behold, He cometh." We have used up nearly all the money He has given us, and, if this shall reach the eye of any steward of the Lord's money, who believes in his near approach, we hope he will devote some of it to the support of a weekly paper in this great 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, on account of postage.—Price 50 cents for 24 numbers.

A Shameful Fact.

The Baltimore correspondent of the Tribune says: The Rev. Amos Herring, a colonist from Liberia, who is reputed a pious and most worthy colored minister, in the employ of the Methodist Missionary Society, being on a visit to the United States, took passage a few days since in the rail-road line from New York to Philadelphia, on his way to Baltimore, with a view to sail in the vessel about to depart for Africa, on his return to his missionary labors. The day was extremely cold on account of the snow-storm, and he was not permitted to ride in the cars with the gentlemen who were 'not guilty of a skin colored like his own,' but was thrust into the "negro car," where there was no stove. The result was, that he suffered an attack of pleurisy on the passage, which has confined him to his bed ever since, and his life is supposed to be in imminent hazard. Dr. Goheen, the late Mission Physician from Africa, being casually in the city, on his way to Virginia, visited him yesterday with Dr. McGill, and knowing the worth of Mr. Herring by personal acquaintance during his long sojourn at Monrovia, he manifested a becoming interest in his case, and expressed great anxiety as to the probable fatal termination of his disease.

Mr. Herring, though now dangerously ill, expresses great anxiety to return in the vessel about to sail, and says that he would go back to Africa in her, if he was only able to "crawl on board."

How long will it take the Christianity of this nation to convert the world, so that there shall be none to hurt?

As it was in Sodom.

"As it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: even thus shall it be when the Son of Man is revealed." "This was the iniquity of Sodom, PRIDE, fullness of bread, and abundance of idleness was in her and her daughters, neither did she strengthen the hand of the poor and needy," Ez. xvi. 49.

That the whole of this description applies to the present time, we have only to open our eyes and see.

It was said on good authority, that ten thousand clerks were out of employment in this city during the past summer. The number of poor laborers who are idle is immense, in all parts of this country, and in Europe. The "fullness of bread, and the pride, and the neglect of the poor and needy," are strikingly characteristic of this age. The following, from yesterday's Aurora, completes the picture of our resemblance to Sodom:

"THE STREETS AT NIGHT.—Since the horrible outrage at the Broadway Cottage, we hope the ladies will see the necessity of staying within doors after nightfall, unless they are attended by a gentleman. Humiliating as is the necessity of making the declaration, in the midst of the most refined and enlightened city on the continent, yet duty to the public compels us to say that no lady is safe in the streets of New York after dark, unless accompanied by a male friend."

The Truth Blessed.

The revival at Williamsburgh continues with great power. Eighteen souls rejoiced in finding a precious Saviour, Monday evening, in the prayer meeting which followed Bro. Chandler's lecture.

not being written or translated into any other languages in Europe, it became an easy task for the bishop to obscure the doctrine and discipline of the word of God, so far as suited his convenience, and to obtain universal power over the minds and consciences of men, and clothe the Scriptures in sackcloth. If, then, the Scriptures were first clothed in sackcloth in A. D. 538, and were to prophesy 1260 years in this situation, their prophecy would end in 1798. About the close of the eighteenth century, in consequence of the abominable corruptions of the church of Rome being exposed to public view, the men of the world began to treat revelation as a fiction, and religion as priestcraft; and instead of searching for the pillar and ground of the truth, "their imaginations became vain, and their foolish minds were darkened." They declared war against the Bible, the "two witnesses," which war became general all over Europe and America. Some of the most eminent and principal writers in this controversy were in France, the principal kingdom among the ten, into which Rome had been divided at the close of the fifth century; and so successful were these writers, that almost the whole nation of the French became Deists, or Atheists, in a short time. This nation had long been guilty of the abominations of the anti-Christian beast, the sins of Sodom and Egypt, and the persecution of those who protested against her national corruptions: the slaying of the witnesses; their lying in a dead state three years and a half in the street of the great city; the revolution spoken of in this prophecy—all happened in the French revolution, between the years 1793 and 1798. A decree was passed by the council and directory of France, prohibiting the Bible to be read in public, in any of the chapels in France; and Bibles were gathered in heaps, and bonfires were made of them, and great rejoicings were had all over the kingdom at the downfall of priestcraft, as they called it; and particularly at Lyons, where the Scriptures were publicly dragged through the streets, with circumstances of the greatest contempt, and other things transacted in the exultation of their triumph, which are too shocking to narrate. Let it suffice, then, to say, that after three years and a half the Bible was again permitted to be read, and religion had free toleration in France; and what is equally as remarkable, is, that the same year a few individuals in London established what has since been styled the Bible society, which has been instrumental in sending Bibles among all nations, and of translating them into more than 150 languages since that period; and almost all the writers, who acknowledge the Bible to be the two witnesses, do agree that the events, prophesied of in this passage, were literally accomplished in the French revolution. Now, the Bible is more than restored to its former state in society; it is exalted, and every person can have, and read, and examine for themselves into its sacred truths. It is also a fact, that the progress of the Bible society has exceeded the most sanguine expectations of its advocates; and the atheists and deists of our day appear to be perfectly confounded at these events. Instead now of declaring open war against the Bible, they make pretence at least of drawing their rules of morality from this blessed book; and the man who should now undertake to write down the word of God, would be considered either a madman or a fool. One thing more: In the French Revolution, the names or titles of men were abolished; and it is said by some writers, that, in the long list of titled nobility, and the great catalogue of priestly orders, there were seven thousand destroyed at once. Well might the remnant be affrighted, and give glory to the God of heaven!

Let us now for a moment see what follows the history of the two witnesses.

14th verse, "The second wo is past, and behold, the third wo cometh quickly." The second wo began by the civil wars in France and Germany, and ended in the French revolution; and the third wo will come quickly. It is the last great wo denounced against the woman sitting upon the scarlet-colored beast, and against the earth, which she hath filled with her sorceries, and the kingdoms of this world, which must all be destroyed under this wo.

15th verse, "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." The third wo and seventh trumpet are both the same thing, (see Rev. viii. 13;) and the seventh trumpet is the last trump, when the dead shall be raised. See 1 Cor. xv. 52. It is evident, also, that we are carried into the eternal state forever and ever.

16th verse, "And the four and twenty elders, which sat before God on their seats, fell on their faces and

worshipped God." By the four and twenty elders, I understand the true ministers of Christ, alluding to the twenty-four courses of the priesthood appointed by David, 1 Chron. xxiv.

17th verse, "Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned." This is the language of every humble and devoted minister of Jesus Christ, who makes the word of God his study, and believes in the overruling hand of God as accomplishing the great designs therein revealed.

18th verse, "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them which destroy the earth."

This verse shows us what takes place at the sounding of the seventh trumpet and third wo, which the angel says will come quickly after the French revolution, if I am right in my explanation of the two witnesses. It is morally certain that the word of God is not now in an obscure state; it is not hid from the world, neither is clothed in sackcloth. It is true that many voices have united in the Bible societies to spread the knowledge of the word of God; and that it is translated into about all the known languages in the world. It is almost absolutely certain that the French people are the nation that is compared to Sodom and Egypt in the passage we have been examining; and likewise the earthquake spoken of is the French revolution. Then if the two witnesses are the Old and New Testament, we are certain the third wo is coming quickly, and the seventh trump must shortly begin to sound. You have undoubtedly seen, my friends, that we are likewise brought down to the judgment, when God will reward the righteous, and destroy the wicked, who have persecuted the saints and trampled them under foot.

And once more let me inquire how it stands with you, my dear hearer. Are you prepared for that great and solemn day! Are you ready to meet the judgment! The two witnesses will appear for or against you. Their testimony will not fail. Do you believe them? He that believeth shall be saved, and he that believeth not shall be damned. "The word that I have spoken," says Christ, "the same shall judge you in the last day." Why will you not be warned! If half the evidence that I have brought of our being on the end of this dispensation, was brought to prove there was a great treasure hid in your field, how soon would you search and how diligently would you seek until you found it!

In this book of which we have now been speaking, are durable riches, gold tried in the fire, seven times purified. "Search for it as for hidden treasures; seek and you shall find." Can you tell me where the word of God, the Bible, has failed of being accomplished literally, and in the time specified! Many events have been foretold, the times given, and not one failed. How can you disbelieve! How can you shut your eyes against so much light! Where will you have an excuse in the day of judgment! I have repeatedly brought you down to this time, and shown, by Scripture proof, the judgment must commence immediately. You are in your hearts convinced that what has been declared concerning the two witnesses, in this discourse, is true. And if so, your reason must teach you that what follows under the third wo must be equally as true. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them which destroy the earth."

LECTURE XI.

THE WOMAN IN THE WILDERNESS.

REV. xii. 6.

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

The history of the church, in all ages of this present world, is but a history of persecution and blood, when we follow her through all dispensations, from Adam to Moses, and from Moses to Christ; so like-

wise from Christ's first coming, down to his second appearance, the church have experienced, and, according to the whole tenor of Scripture, must expect to realize from the kingdoms and men of this world, this one promise at least, "In the world ye shall have tribulation." These facts are so plain and obvious, that it has given rise to a common saying among almost all writers, that "the blood of martyrs is the seed of the church." Yet there is a bright side to her history; for she has come out of all her persecutions more purified, more faithful, and with more energy, to prosecute the work her divine Master has left her to perform. And one other thing is certain—God has preserved her, whether in the wilderness or among the nations of the earth, in an extraordinary and miraculous manner, even her enemies themselves being her judges. Where has a kingdom stood when all the nations about them have conspired their overthrow! Where is the Assyrian, and populous Nineveh! Where is Chaldea, the queen of nations! Where is the Grecian empire, once the colossus of the world! Where is imperial Rome! Gone, gone, by the power of earthly foes. But behold the church of Christ and of God, delivered first from Egyptian bondage by the mighty arm of the God of Jacob, led by miracles through the wilderness forty years, brought into the promised land, although all the nations of the earth were her enemies, preserved as a nation through the rise and fall of mighty empires, and experiencing a reverse of fortune only when she courted the aid of worldly kingdoms, or suffering diminution only when she adopted the more popular worship of heathen idolatry. Yet in her lowest estate, God told his servant the prophet, that "he had reserved seven thousand that had not bowed the knee to Baal." And if men would reason on the subject of religion as they do on other subjects, there could not be an infidel in the world. For nothing is or can be more manifest than the miraculous interposition of Providence in the preservation of his people through the most severe trials, heaviest afflictions, and deadliest hatred of all men, that men or societies ever endured.

Our present discourse will show us the history of the church by prophecy, through the darkest age the church has ever been permitted to experience since the days of Abraham.

I. I shall show what we may understand by "the woman" in our text.

II. I shall show what we are to understand by the great red dragon and beast.

III. I shall give the history of the woman given in the chapters of our text.

IV. The time specified in the text, 1260 days, their beginning and end.

I. What may we understand by *woman* in our text?

I answer, We must understand the people of God, in all ages of the church, whether among the Jews or Gentiles: she is called a *woman* because she is the spouse of Christ; she is likewise called a *woman* because of her dependence on Christ for all things. As a man is the head of the woman, so is Christ the head over all things to the church, says the apostle. As the woman depends on her husband for a name, for food, and for raiment, so likewise the church on Christ, for a name—"And thou shalt be called by a new name, which the mouth of the Lord shall name," Isa. lxii. 2-5. "And they were called Christians first at Antioch." For food, our text says "that they should feed her there," &c. The prophet Isaiah says, xl. 11, "He shall feed his flock as a shepherd." John vi. 53, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." For raiment, the psalmist, speaking of the church, says, "She shall be brought to the king in raiment of needlework; her clothing is wrought gold." The angel to the seven churches says, "He that overcometh, the same shall be clothed in white raiment." And again, "I, John, saw the holy city, New Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband." This shows conclusively that the people of God are compared to a woman. And now let me show,

II. What we may understand by the great red dragon and beast that persecuted the church, or woman that fled into the wilderness.

The red dragon is the same power as Daniel's fourth kingdom, the Roman, for the description is the same, having ten horns; his character, too, is the same. Daniel says he should break in pieces the whole earth, and stamp the residue with his feet; that he should work deceitfully, &c. John says that the dragon drew a third part of the stars of heaven and did cast them to the earth, and that he deceiveth the

whole world. The Roman government, then, must be the apocalyptic red dragon beast, having seven heads and ten horns. The Roman power is called *red*, either because of their persecuting and bloody spirit, or on account of their emperors wearing purple robes, when dressed in state; either might be sufficient to entitle them to the appellation "*red*." "*Dragon*" is undoubtedly given the Roman government from the fact that the Romans changed their forms of government so often, having seven different forms in about five hundred years, and from their deceitful, cunning, intriguing manner by which they obtained power over the nations around them, that they were properly a nondescript; and could not be described by Daniel or John by anything seen on earth; and therefore they took one of the inhabitants of the bottomless pit, "*the dragon*," to describe to us by figure this dreadful, persecuting, and bloody power. The red dragon is, therefore, used as a figure to denote Pagan Rome, and the woman sitting on the scarlet-colored beast to denote the church of Rome, or Papal Rome; and both together, civil and Papal, make the anti-Christian abomination, which would drive the church of Christ into the wilderness, where she would be fed 1260 days, or time, times, and half a time. I shall,

III. Give the history of the woman, as in the twelfth chapter of Revelation.

Verse 1, "And there appeared a great wonder in heaven,"—John saw this wonderful sight as transpiring under the gospel day, or government of God, with his people in the gospel, the circle in which the church moves, here called *heaven*,—"a woman clothed with the sun," the church adorned with gospel light; as the natural sun gives light to the world, so does the gospel the church,—"and the moon under her feet." This shows us that John had a view of the church while it was in its Jewish state. For the moon represents the ceremonial law, which was typical of the gospel, like the moon shining in a borrowed light, and liable to change when the Shiloh should come. "Under her feet," shows that she walked or stood on the ordinances of God's house, which, like the moon, pointed to the sun both before and after Christ. "And upon her head a crown of twelve stars,"—first the twelve patriarchs, afterwards the twelve apostles, Eph. ii. 20. Like stars, they are smaller lights in the government of God, and teachers under the law and gospel.

Verse 2, "And she, being with child,"—having the promise that the seed of the *woman* should bruise the serpent's head,—"cried, travailing in birth,"—denoting prayer in faith,—"and pained to be delivered,"—that is, an anxious and deep longing for the advent of the promised Messiah, when she expected deliverance from bondage, sin, and all her foes, Matt. xiii. 17.

Verse 3, "And there appeared another wonder in heaven,"—another sight or view of God's government of the world in connection with the gospel,—"and behold, a great red dragon"—a figurative representation of the Roman kingdom.

Verse 4, "And his tail drew a third part of the stars of heaven, and did cast them to the earth,"—Judea became a Roman province before the Messiah's advent, which is figured by the *tail*, and the Jews had for a number of years been governed by tetrarchs or kings of the Romans' appointment. The Jews were governed by three different offices, figuratively called *stars*—kings, high priest, and sanhedrim, or the seventy elders. When, therefore, the Jews were deprived of their right to appoint their own kings, one third part of their rulers fell to the Roman power, in this passage called "*earth*." "And the dragon stood before the woman which was ready to be delivered,"—Herod was then king of the Jews, at the birth of Christ, a representative of the Romans, because he was supported by their authority,—"for to devour her child as soon as it was born." Herod sought the young child's life, to destroy him. See Matt. ii. 13.

Verse 5, "And she brought forth a man-child,"—Jesus Christ, born of a virgin. "For unto us a child is born, unto us a son is given," &c. Isa. ix. 6, 7. "Who was to rule all nations with a rod of iron," denoting the power of Christ to break in pieces and subdue all the kingdoms of the earth, Psalms ii. 9. Rev. xix. 15,—"and her child was caught up to God and his throne." Christ has ascended up on high, and is seated at the right hand of the Father until he makes his enemies his footstool. See John vi. 62. Eph. iv. 8—10.

Verse 6, "And the woman fled into the wilderness, where she hath a place prepared of God." The church had grown weary of the protection of the Roman power, for she found, by woful experience, that whenever she placed herself under the protection of

this *red dragon*, he destroyed some of her blessed privileges, and brought in a flood of errors, which caused divisions and subdivisions in the church. The Jews had tried their friendship and protection for more than two hundred years before and after Christ, and the event proved the destruction of their nation and place. The Christians, too, had tried the friendship of the same power, under Constantine and succeeding emperors, for little more than two hundred years, beginning A. D. 313, and ending in A. D. 538, as we shall show; which so corrupted the Romish church that she became the anti-Christian abomination, and the true children of God were driven into the wilderness out from her connection with the anti-Christian church, "the city of the nations," as she is called. But God took care "that they should feed her there a thousand two hundred and threescore days," which is 1260 years, from A. D. 538 until 1798, during which time a free toleration of religious rights was not permitted in any of the kingdoms which formerly composed the Roman empire; but God raised up teachers among them, who retained in a good degree the doctrine and purity of the word of God, and practised the ordinances as they were delivered to the saints in the apostles' days; yet but little is known of them for six or seven hundred years.

Verse 7, "And there was war in heaven." After the prophet John had given us a history of the church, as in the preceding verses, he now goes back to bring up the history of the dragon, the Roman kingdom, and begins his history in the days of Christ and his apostles. "Michael and his angels fought,"—Christ and his apostles; see Matt. x. 34. "Think not I am come to send peace on earth: I came not to send peace, but a sword,"—"against the dragon," against principalities and powers, and wickedness in high places. "And the dragon fought, and his angels,"—imperial Rome and worldly men.

Verse 8, "And prevailed not, neither was their place found any more in heaven." Rome could not prevail against the kingdom of Christ or the gospel; for it differed materially from the Jewish mode of worship; and although Rome in her Pagan state could find easy access into the Jewish sanctuary, because of the similarity of their worship, yet when Christ set up his gospel kingdom they were excluded, for none could enter this kingdom without regeneration, faith, and repentance.

Verse 9, "And the great dragon was cast out,"—Rome Pagan was deprived from having any authority in the gospel kingdom, as Christ says in John xii. 31, "Now shall the prince of this world be cast out,"—"that old serpent,"—Rome Pagan is compared to the *old serpent* because he works deceitfully and deceives the church, (*woman*.) as the serpent did Eve, the woman in the garden,—"called the devil," because they devour and persecute with a devilish spirit,—"and Satan," because, satan-like, he claims power over all kingdoms of the world—"which deceiveth the whole world." This may be said of Rome, for she conquered more nations by deceit and flattery than by fair warfare. "He was cast out into the earth, and his angels were cast out with him." This was literally fulfilled when Christ cut off the Jews and all unbelievers; when he said, "My kingdom is not of this world;" when he excluded the kingdoms of this earth from participating in the spiritual kingdom which they claimed on account of their authority among men.

Verse 10, "And I heard a loud voice saying in heaven,"—many voices in the church under the gospel dispensation,—"Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." This represents the grand chorus of all the saints, when they discover the true principle on which the kingdom of God is built. This was literally true at the day of Pentecost. "For the accuser of our brethren is cast down, which accused them before our God day and night." The Romans had, by drawing the Jews into idolatry, caused them to sin against God in all their evening and morning sacrifices. And by these means, they were accused before God, that is, God was angry with them, and destroyed our brethren, the Jews.

Verse 11, "And they overcame him by the blood of the Lamb,"—by the blood of atonement, all believers in Christ do finally overcome the powers of darkness and princes of this world,—"and by the word of their testimony,"—preaching and testimony of the apostles. "And they loved not their lives unto the death,"—suffered martyrdom. This was fulfilled in the death of the apostles and others.

Verse 12, "Therefore, rejoice ye heavens, and ye that dwell in them." It was a matter of great joy among the primitive Christians, to be counted worthy

to suffer persecution for Christ's sake. "Wo to the inhabitants of the earth,"—those who live under the Roman government,—"and of the sea,"—meaning the principal kingdom among the ten kingdoms. France is generally meant by *sea*, in this prophecy. "For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." The *devil* means destroyer, and the three woes, and seven last plagues, were all to be sent upon the earth and sea; which denote wars, revolutions, and changing of governments. These things would prevail in the close of this Roman kingdom, and war would be the closing up of the earthly scene of this fourth kingdom which Daniel saw, and John has been describing under the figure of the "*great red dragon*."

Verse 13, "And when the dragon saw that he was cast unto the earth,"—when the Roman government saw they could have no control in the things of Christ's kingdom, they hated the church and the doctrine that taught that Christ's kingdom was not of this world, and they "persecuted the woman that brought forth the man-child," which is the church that had a Savior born unto her, Christ Jesus, the Lord of life and glory.

Verse 14, "And to the woman were given two wings of a great eagle,"—by which wings I understand the means God used between the Arian and Papal controversy, at the time of the division of the Greek or eastern church from the west or Roman church, which happened in the reign of Justinian, emperor of the east, about A. D. 538, when the controversy arose concerning the worshipping of departed saints, images, and the infallibility of the church of Rome. In this controversy, many privately withdrew themselves, and settled in the north-west part of Asia, and in the north-east part of Europe; and after a number of years, colonies were sent by them into Piedmont and valleys of the Alps, where it is supposed the true worship of God was retained during the dark ages of Papal ignorance, bigotry, and superstition. (See Milner's Church History, and Benedict's History of the Baptists.) "That she might fly into the wilderness, into her place,"—a separation from the world, as says the voice from heaven, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," Rev. xviii. 4. "Where she is nourished for a time, times, and half a time,"—fed and nourished by the spirit and word of God 1260 years, "from the face of the serpent,"—from the knowledge of Papal Rome.

Verse 15, "And the serpent cast out of his mouth waters as a flood, after the woman,"—*Waters*, in prophecy, mean people, Rev. xvii. 15; therefore I understand this prophecy to have been fulfilled when the Pope, the head of papal Rome, sent forth his armies and inquisition to subdue the heretics, as he called them, who dwelt in the valleys of the Alps, which was about the beginning of the thirteenth century,—"that he might cause her to be carried away of the flood,"—exterminated and destroyed by his armies and inquisition.

Verse 16, "And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth." This verse was fulfilled in the wars which followed the above-mentioned time of persecution, in which the German princes helped their subjects against the armies of the Pope, and destroyed and swallowed up many of the Papal armies, from the thirteenth to the fifteenth century. Or, as some authors have supposed, the *waters* which the dragon cast out of his mouth was the flood of errors which arose about the time of the French revolution, under the name of Deism, which was calculated to destroy the doctrine of the gospel, as they vainly supposed, backed by the republican armies of France, and afterwards by the power of Bonaparte, who was finally subdued by the combinations of the kings of the earth. But, as this transaction seems to me to be too late to affect the woman in her exiled state, I have inclined, in my humble opinion, to my first exposition of these texts.

Verse 17, "And the dragon was wroth with the woman,"—Papal Rome was angry with the true church,—"and went to make war with the remnant of her seed." This war has not yet come; for it is evident, by the expression "remnant of her seed," that it means the last of the church "who keep the commandments of God, and have the testimony of Jesus Christ." This is the last struggle of this anti-Christian beast, and is described in many places as the last great battle, or the supper of the great God. Such expressions as "and went," as though this power would go to some place out of their own territory, and "the way of the kings of the east might be prepared," show that they will go west. I am, therefore, constrained to believe