

THE MIDNIGHT CRY!

VOLUME I.

NEW-YORK, TUESDAY, DECEMBER 13, 1842.

NUMBER 22.

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

BY JOSHUA V. HIMES.

DAILY—NO. 36 PARK-ROW.

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THE MIDNIGHT CRY.

THE SCOFFER AT THE ARK.

BROTHER HIMES.—The following extract is taken from an old Magazine. Should you think it calculated to benefit the numerous readers of your invaluable little sheet, you will confer a favor on one, who, like the builder of the ark, in olden times, is making ready to step on board of Zion's ship, and launch away to the port of eternal blessedness.

S. S. BREWER.

Brooklyn, December 6, 1842.

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

After retiring to rest, I dreamed—and it will not be thought surprising that my dream took its form and color from those sad events of which I had been listening the instant before. I saw before me an ancient man, who hardly looked like an inhabitant of this world. The undressed skin of some wild animal was his only garment, while his shaggy beard and locks were so drenched and dripping that he might well be taken for a type of those departed ones whom the sea will deliver up at the sound of the last trumpet. His countenance was not pleasing, and there was a ghastly expression in his sunken eye that looked like the index to some fearful tale of guilt and punishment. As he gazed upon the waters, which had now over-spread the low country, and were risen nearly to a level with the tops of several houses, I observed a slight convulsion of his frame, and could distinguish a suppressed groan, which seemed to imply that some terrible recollections were brought up by the sight. My curiosity now overcame the alarm which I felt at the first appearance of this strange visitor, and I ventured to ask who he was? Fixing upon me a look which chilled my very soul, he began as follows: “I am one of those unhappy beings who perished above four thousand years ago in the general deluge. Of the cause of that deluge, and the principal circumstances attending it, those who have read the Bible cannot be ignorant. You are aware, doubtless, that the wickedness of men had become so great that the Lord repented of having made him, and resolved to destroy him from the earth; only pious Noah was excepted from the sentence of destruction. I hardly need remind you that he was commanded to build an ark—a large covered vessel, which had rooms in it, in which he and his family were to be preserved when the flood was upon the earth. He was employed a hundred years in making this vessel, and during all this time he never ceased declaring to us the

purpose for which it was building, and beseeching us, even with tears, to ‘flee from the wrath to come.’ You will readily suppose that so strange an undertaking could not but engage our attention; indeed, numbers of us were hired to assist in the work. Yet, instead of giving heed to the great man's counsel, and forsaking our evil ways, we reckoned him no better than a crack-brained enthusiast, and laughed at the idea of a flood. Time stole on, and the ark, which had been so long in hand, was now finished. I can well remember going up to the venerable prophet, along with a troop of roaring reprobates like myself, and begging, with an insolent sneer, to fix an early day for launching his ark, as I was tired of waiting. ‘Alas,’ he replied, with a look of serious compassion that abashed me, hardened as I was, ‘the day will come too soon, as you will discover too late.’ We returned home, and spent the evening in riotous feasting, and making game of the crazy preacher, and thanking our stars that we were not going to be cooped up in this dismal ark.

About the middle of that very night a heavy rain came on, but we thought nothing of it. It continued through the next day pouring down in torrents. The rivers were already swollen almost to overflowing, and some uneasy suspicions forced themselves into my mind. But I was ashamed to own them even to myself, and rallied my wife with some tartness, when she exclaimed with an affrighted look, as if anxious to get at my thoughts, ‘What if the threatened flood be coming?’ Nevertheless, when the rain continued with unabated violence—when the channels of the rivers were no longer to be seen, and the very sea seemed rolling itself from out of its deep bed upon the land, my heart sank within me. Our dwelling stood on high ground, and by that advantage continued dry long after a number of houses about me were under water. Yet I could mark the progress of the deluge as it gained upon us, foot after foot, I felt an anguish which it was no longer in my power to conceal. Every minute our ears were assailed with the groans and shrieks of drowning neighbors, and their corpses were seen floating before our door. At length the increasing waters washed us out of our house, and, followed by my weeping family, I mounted the hill near the top of which our house was built. There I stood, one moment with my eyes fixed and hands closed, motionless as the dead—the next moment, crying like a child, or raving like a mad-man. Then again I tried to persuade myself that the waters would retreat before they had overflowed my last shelter. Wretch that I was, not to spend this last remnant of my days, imploring grace and mercy of that God who can give repentance at the latest hour. Before another morning, my wife and children had been swept away, one after another, and perished before my eyes.

As a last effort for life—for though I no longer valued life, yet I feared to die—I climbed a lofty tree, and now, as I gazed wildly on the waters, there caught my eye something of an

uncommon shape floating upon them at some distance. It glided gently on, and as it came full in sight, I perceived it to be that very ark at which I had so often scoffed. Oh, what would I have given for a place within it! It continued to approach, and I beckoned and shouted and wrung my hands, conjuring Noah to open the door and let me in. Alas, I knew not that the door had been shut by God himself; and could be opened by him only. The ark was now within a few yards of the tree on which I was, and I could distinguish the venerable prophet at the window mournfully shaking his head, while a tear trickled down his cheek, and pointing upward with his finger. The agony of my soul would not allow me to understand those signs, and I ventured a desperate leap, in hopes of clinging to the side of the ark, but failing in the attempt, I sunk into the great deep, never to rise again. And then I remembered—“too late.” Such a dismal groan seemed to break from him, as awoke me with a sudden start.

THE TRUTH BLESSED.

The following, from the New-York Luminary, will cheer the hearts of our readers.

Hackensack, Dec. 5th, 1842.

Dear Brother Jacobs,—I take pen in hand to record the wonderful dealings of God to us here. We have been since last conference striving, by the help of the Lord, to get things straight, and glory be to God, He has begun to answer our petitions. We feel that, though we have been despised, yet, as God says with a worm He would thrash a mountain, so He hath made use of us to shake the sandy foundations of many in this village, and we say glory to God for his unspeakable goodness to us. We appointed to-day two weeks ago to commence a protracted meeting and the Lord began to work in a powerful manner. The first evening one came forward for prayer and received the blessing. On Tuesday evening one more was struck with the power of God—her mother, a backslider, came to the meeting to take her home. We prayed for her, and the Lord convicted her of her error before she got off the stoop; so on Thursday she also experienced the blessing of salvation, as also 9 or 10 with her. And so has the Lord been working ever since; and now there are whole families here serving the Lord.

The Lord has converted between 40 and 50 souls among us, and many more are awakened, and are seeking the Lord.

We were the first in this village to preach on the Second Advent of Jesus Christ next year, and the Lord has shaken the whole place by his powerful spirit.

I will now close this letter by asking our friends to pray for us.

Yours, in Christ Jesus, our Lord.

JOHN H. KIRK.

Wide Awake.

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

THE MIDNIGHT CRY.

TUESDAY, DECEMBER 13, 1842.

Lecture this Evening.

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

Brother G. F. Cox.

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

Typographical Errors.

In last Saturday's paper, in Brother Miller's seventh lecture, 465 is put, by mistake, for 475, in the figures added up in the third column. The lectures are copied, almost word for word, as first published, almost six years ago. This will account for some seeming inconsistency in the dates, where it is said we now live 1803 years after Christ's death, when it should read 1809 years.

COX'S LETTERS ON THE SECOND COMING OF CHRIST,

And the character of his Millennial Kingdom. This excellent book should be more generally read. It is for sale at this office.

LETTERS TO E. F. HATFIELD.

Chosen Pastor of the Seventh Presbyterian Church in New York. NO. III.

HONORED SIR,—I was much pleased with your account of the faith of early Christian martyrs. You said, that for three centuries, while Christians were imprisoned, tortured, torn by wild beasts, or burnt at the stake, they were looking earnestly for Christ's near coming. You did not quote the language of any of these death-defying disciples, who received their doctrines directly from inspired teachers.

You mentioned Papias, who was a bishop of Hierapolis, and a martyr. Let him speak for himself. He lived in the first century and was one who attended on the ministry of St. John, the "Elder." He taught, "that Jesus Christ was to appear on earth, and there to reign with his saints for the space of a thousand years in great glory." Papias says of himself, in his book called the Explanation of the words of the Lord, as St. Jerome gives us an account of it, (De Script. Eccles.) "that he did not follow various opinions, but had the apostles for his authors; and that he considered what Andrew, what Peter said, what Philip, what Thomas, and other disciples of the Lord; as also what Aristian, and John the Senior, disciples of the Lord, what they spoke; and that he did not profit so much by reading books as by the living voice of these persons."

The testimony of Irenæus is very clear. He was bishop of Lyons, in France, and was one of the best Christian writers of the second century. Irenæus was a disciple of the venerable martyr, Polycarp, who was a disciple of St. John; both of whom were doubtless influenced—the one by the writings—the other by the personal testimony of St. John. Irenæus testifies, in reference to the "times of Christ's kingdom," that "the just, rising from the dead shall reign; and nature, renewed and set at liberty, shall yield abundance of all things, being blessed with the dew of heaven, and great fertility of the earth, according as has been related by those ecclesiastics who saw St. John, the disciple of Christ, and heard from him what our Lord taught concerning those times." And Irenæus argues the point from the promise which Isaac made to Jacob, which promise he thought was not fulfilled in the patriarch's lifetime; and is therefore yet to come to him in this world, MADE NEW.

Justin Martyr who was beheaded at Rome, A. D. 165, and who is reputed to have been sound in the faith, and well prepared to write, says, in his Dialogue with Trypho the Jew, "that a certain man among us Christians, by name John, one of the apostles of Christ, in a revela-

tion made to him, did prophesy that the faithful believers in Christ should live a thousand years in the new Jerusalem, and after that should be the general resurrection and judgment." And he quotes, to prove the same doctrine, the 65th chapter of Isaiah; Ezekiel is also quoted as consenting to it, and Peter in Acts iii. 21. And he gives this as the faith of all the Orthodox Christians of his day.

I will only add to the above the testimony of the Nicene Council, which had its session at Nice, in Bithynia, A. D. 325, and consisted of over three hundred bishops—combining all the wisdom of Africa, Europe, and Asia, in the Christian church. "In their ecclesiastical forms or constitution, in the chapter about the providence of God, and about the world, they thus speak:—The world was made meaner, or less perfect, providentially; for God foresaw that man would sin. Wherefore we expect a new heaven and a new earth, according to the Holy Scriptures, at the appearance and kingdom of the great God and our Saviour Jesus Christ. And then, as Daniel says, (chap. vii. 18,) the saints of the Most High shall take the kingdom, and the earth shall be pure, holy, the land of the living, not of the dead. Which David, foreseeing by the eye of faith, cries out, (Psalm xxvii. 13,) I believe to see the good things of the Lord in the land of the living. Our Saviour says, happy are the meek, for they shall inherit the earth. And the prophet Isaiah says, (chap. xxvi. 6,) "The feet of the meek and lowly shall tread upon it." The council might also have quoted Ps. xxxvii. 9, &c.—"For evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace, and their inheritance shall be FOREVER. But the wicked shall perish; into smoke shall they consume away; but the righteous shall inherit the land, and dwell therein forever."

The account you gave of the disappearance of this doctrine from the church was very instructive. You said, "The union of church and state under Constantine seemed to set the church at rest respecting the coming of Christ. Some even asserted he had come already. The doctrine of his near coming did not survive the coronation of the cross." Thus, it seems, when the church grew worldly, and the cross of Christ was profaned by an earthly crown, the popish notion of an earthly kingdom sprung up. I find the Catholic commentators on the book of Daniel, consider their church as the everlasting kingdom, which is there predicted to be set up when the kingdoms of this world have been dashed to pieces. This notion of Christ's kingdom being of this world, (though He expressly declared it is not,) has been ever since arrayed in hostility to the doctrine which teaches us to look for Christ's near coming, to raise the dead who sleep in Jesus, and set up his everlasting kingdom.

Your enumeration of individuals, or classes of persons, who have, at different later periods, been disappointed in their expectations, is no reason why we should not continue "looking" and "waiting," and watching for the sure fulfilment of Christ's promise, and study God's word, and the signs of the times, in reference to this event. Though it was "after a long time," that the "lord of those servants" mentioned in the parable, returned, and reckoned with them, yet he did return to the joy of those who continued waiting and watching. Doubtless the evil servant, who is supposed to say in his heart, "My Lord delayeth his coming," while eating and drinking with the drunk-ens, could jest about the mistakes which his watchful fellow-servants had made. "But the Lord of that servant shall come in a day that he LOOK-ETH not for him." I do not find that Christ uttered one word of rebuke to those who might be looking too earnestly for his coming, or expecting it too soon; but the doom of the unwatchful servant is left on record as a terrible example.

The notions of David Austin, of Elizabethtown, had so very slight an affinity with our belief, that I cannot suppose you intended to be understood that there is any striking similarity. He was expecting Christ to come on a white horse, in the streets of that village, which Christ had never promised to do; while "we, according to his promise, look for new heavens and a new earth."

In compliance with the Apostle's admonition, we are "LOOKING for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ."—(Titus ii. 13.) It must be exceedingly dangerous to infer from the past that we are now looking in vain for Christ's coming, and to anticipate the privilege of making future comments on our mistake, for there must be a last time when such expectations will be wholly disappointed. "FOR YET A LITTLE WHILE, and he that shall come, WILL COME, and will not tarry." Heb. x. 37. The danger of making this irremediable mistake is increasing with the approach of every new period when the prophetic numbers are supposed to close, and may well make us beware how we speak against this counsel or this work, for, if it be of God, ye cannot overthrow it. I shall consider your criticisms on the prophetic numbers tomorrow.

I remain your fellow servant

Of our coming Lord,

N. SOUTHARD.

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.

HYMN.

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

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

A land of corn, and wine, and oil,
Favored with God's peculiar smile,
With every blessing blest;
There dwells the Lord our Righteousness,
And keeps his own in perfect peace,
And everlasting rest.

O that I might at once go up!
No more on this side Jordan stop,
But now the land possess!
This moment end my legal years,
Sorrows, and sins, and doubts, and fears,
A howling wilderness.

Now, O my Joshua, bring me in!
Cast out thy foes; the inbred sin,
The carnal mind remove;
The purchase of thy death divide;
And O! with all the sanctified,
Give me a lot of love.

SECOND ADVENT BOOK DEPOSITORY

IN NEW YORK.

The subscriber has opened a room at the Brick Church Chapel, No. 36 Park Row, up stairs, where he will keep constantly on hand a full supply of all the Second Advent publications, wholesale and retail; where he is also publishing the "Signs of the Times,"—weekly—(located in Boston,) and "The Midnight Cry,"—daily. Those from the country who may wish to procure publications on this subject, will find a great variety and a full supply at all times at this office. J. V. HIMES.

Books, Pamphlets, and Charts.

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

THE MIDNIGHT CRY

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dance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ." Here the saints are promised to reign after the gift of righteousness, (which the righteous Judge shall give all those who love his appearing at that day,) in life, that is, eternal life. See 21st verse. 1 Peter v. 4, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." This must, of course, be in the immortal state, for it fadeth not away.

II. That Christ will be present with his people in a state of immortality, can hardly be doubted when we read such texts as these:—John xii. 24, "If any man serve me, let him follow me; and where I am, there also shall my servant be." Again, John xiv. 3, "And if I go and prepare a place for you, I will come again and receive you to myself; that where I am, there ye may be also." So much for Christ's promise to his disciples. And now let us read his prayer to his Father on this point, John xvii. 24, "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory." Paul says, 1 Thess. iv. 17, "And so shall we ever be with the Lord." "For it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." Our text says, "And hast made us unto our God kings and priests." Rev. xx. 4, 6, "And they lived and reigned with Christ." "And shall reign with him." xxi. 3, "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

III. "And we shall reign on the earth," says our text. Not under its present dispensation, but after it is cleansed by fire; after the wicked are destroyed by fire, as the antediluvians were by water; after the resurrection of the saints, and when Christ's prayer, taught to his disciples, shall be answered, "Thy will be done on earth, even as in heaven." When the bride has made herself ready, and married to the bridegroom, he will then move her into the New Jerusalem state, prepared as a bride adorned for her husband, where we shall reign with him forever and ever on the new earth and in the new heavens; "and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Then the whole earth "shall be full of his glory;" and then, as says the prophet Isaiah, liv. 5, "For thy Maker is thine husband; the Lord of Hosts is his name; and thy Redeemer, the Holy One of Israel; the God of the whole earth shall he be called."

And then, my dear hearer, if you have had your heart broken off from sin; if you have by faith been united in spirit to the Lamb of God; if you have patiently endured tribulation and persecution for his name,—then you will live and reign with him on the earth, and this earth will be regenerated by fire and the power of God, the curse destroyed, sin, pain, crying, sorrow, and death banished from the world, and mortality clothed upon by immortality, death swallowed up in victory. You will rise up in that general assembly, and clapping your hands with joy, cry, "Holy, holy, holy is the Lord God Almighty, which was, and is, and is to come." Then you will be in a situation to join the grand chorus, and sing the new song, saying, "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth;" saying, with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." And all who meet in that grand assembly will be then heard to shout, "Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever." And methinks I can now see every one who loves our Lord and Savior Jesus Christ in this assembly, rising upon their feet, and in one united prayer of faith, crying, "Come, Lord Jesus, O come quickly."

But you, O impenitent man or woman, where will you be then? When heaven shall resound with the mighty song, and distant realms shall echo back the sound, where, tell me, where will you be then? *In hell!* O think! *In hell!* a dreadful word! Once more think! *In hell!* lifting up your eyes, being in torment. Stop, sinner; think! *In hell!* where shall be weeping, wailing, and gnashing of teeth. Stop, sinner, stop; consider on your latter end. *In hell!* "where the beast and false prophet are, and shall be tormented day and night forever and ever." I entreat of you to think—*in hell!* I know you hate to hear

the word. It sounds too harsh. There is no music in it. You say it grates upon the ear. But think, when it grates upon the soul, the conscience, and the ear, and not by sound only, but a dread reality, when there can be no respite, no cessation, no deliverance, no hope! You will then think, yes, of this warning, of a thousand others, perhaps of this hour, with many more that are lost; yes, worse than lost, that have been squandered in earthly, vain, and transitory mirth, have been abused; for there have been many hours the Spirit strove with you, and you prayed to be excused. There was an hour when conscience spake; but you stopped your ears and would not hear. There was a time when judgment and reason whispered; but you soon drowned their cry by calling in some aid against your own soul. To judgment and reason you have opposed *will and wit*, and said, "*in hell*" was only *in the grave*. In this vain citadel, on this frail house of sand, you will build, until the last seal is broken, the last trumpet will sound, the last wo be pronounced, and the last vial be poured upon the earth. Then, impenitent man or woman, you will awake in everlasting wo!

Be warned; repent; fly, fly for succor to the ark of God, to Jesus Christ, the Lamb that once was slain, that you might live; for he is worthy to receive all honor, power, and glory. Believe, and you shall live. Obey his word, his spirit, his calls, his invitations; there is no time for delay; put it not off, I beg of you; no, not for a moment. Do you want to join that heavenly choir and sing the *new song*? Then come in God's appointed way; repent. Do you want a house not made with hands, eternal in the heavens? Then join in heart and soul this happy people, whose God is the Lord. Do you want an interest in the New Jerusalem, the beloved city? Then set your face as a flint Zion-ward; become a pilgrim in the good old way. "Seek first the kingdom of heaven," says Christ, "and then all these things shall be added unto you."

LECTURE IX.

THE SEVEN SEALS, AS REPRESENTING EVENTS TO THE END OF TIME.

REV. v. 5.

And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book and to loose the seven seals thereof.

The book of Revelation has been called by thousands a sealed book; and many a dear saint, while in this imperfect state of vision and knowledge, has wept much, because they could not read and understand the book. For it is very evident that the book of Revelation is not only interesting in its symbolical and mystical descriptions, natural scenery, and figurative language, but it is rich in truth, and the communication of events then hid under the veil of futurity, and would only be unfolded to the natural visions of men, many ages to come. John has written this book after the laws of nature; that is, he has seemed to copy after some of the richest and most picturesque scenes in nature's laws. He has, in revealing truths to our minds, followed the same steady course that fountains of water do in their course to the sea. He begins, as it were, back upon the mountains, where the head may be but a fountain, and there gives us a description of the source. He then glides gently along through the vale below, winding between hills and mountains, visiting in his course the hamlets of the peasant, the villages of men, the populous towns and cities of commerce, until he lands us or leaves us in the ocean of eternity. At first, he appears to be describing some bubbling fountain or gentle spring, and swelling in importance as he proceeds, brings in and adds every important stream of event, deepens and widens in his course, until he makes his prophetic history like a deep flowing river, bearing upon its bosom the gallant ships and galley with oars. At first, he describes a pebbly brook murmuring along the hills, now and then bursting into view with some gentle fall, then gliding softly away, until it meets some rugged head-land, shifts its course, and almost seems to retrace its path; then, suddenly bursting from the hills in cataracts of foam, bounding from rock to rock, leaping into the vale below, he again seems to follow the alluvial flats, and receives his tributary streams, winds on his way, until it falls at its mouth by a tremendous leap into a gulf of waters, and is swallowed up in the waves of the sea.

Four times the Revelation seems to bring us down

in this manner, as though he had begun on one mountain, and traced four different streams of history down to the great ocean of eternity; like the river of Eden, which watered the garden, becoming four heads of four great rivers, which watered and encompassed the whole land, taking different points of the compass, but falling at last into the ocean, Gen. ii. 10-14; and these having seven tributary streams in their course. The seven churches of Asia is a history of the church of Christ in her seven forms, in all her windings and turnings, in all her prosperity and adversity, from the days of the apostles down to the end of the world. The seven seals are a history of the transactions of the powers and kings of the earth over the church, and God's protection of his people during the same time. The seven trumpets are a history of seven peculiar and heavy judgments sent upon the earth, or Roman kingdom. And the seven vials are the seven last plagues sent upon Papal Rome. Mixed with these are many other events, woven in, like tributary streams, and filling up the grand river of prophecy, until the whole ends in the ocean of eternity.

This, to me, is the plan of John's prophecy in the book of Revelation. And the man who wishes to understand this book, must have a thorough knowledge of other parts of the word of God. The figures and metaphors used in this prophecy are not all explained in the same, but must be found in other prophets, and explained in other passages of Scripture. Therefore it is evident that God has designed the study of the whole, even to obtain a clear knowledge of any part. I shall then pursue the following method:—

I. Explain the book which was in the right hand of him who sat on the throne.

II. Give the history of the seven seals, and their opening.

I. I am to explain what is meant by the book.

The book is often spoken of in the word of God. Sometimes we hear it spoken of as a little book, open in the hands of the angel; and sometimes it is commanded to be sealed up; and sometimes to be unloosed, as in our text. The question arises, What can this book mean? It cannot mean the book of Revelation, for John was commanded not to seal the sayings of this book, Rev. xxii. 10. Neither could it be the prophecies, for they were commanded to be read every Sabbath day by the Jews, and were so read. Yet John tells us, in our context, "That no man, neither in heaven, nor in earth, nor under the earth, was able to open the book, neither to look thereon; and I wept much, because no man was found worthy to open and to read the book, neither to look thereon." We see, plainly, that it could not apply to the law, nor the prophets, to the Old or New Testaments, for these were committed to the Jews, and also unto us Gentiles, and were to be read by all men; but this book they could not open, read, nor look thereon. There is one more book which answers to John's description, which no man, neither in heaven, nor on earth, nor under the earth, has yet been able to look thereon, or open and read, as we have any account of; and which, according to the whole tenor of the Scripture, will never be opened, read, or looked upon, until the last seal is broken, and the judgment sets. "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books." In this book, which is called the *book of life*, the names of all the redeemed in heaven, in earth, or under the earth, are written, which are not known to any man, neither will be known, until the last seal is broken open; for the judgment will declare who is on the Lord's side. For the apostle tells us, plainly, "Our lives are hid with Christ in God; that, when he appears, then we shall appear with him in glory." And John tells us, Rev. xxi. 26, 27, "And they shall bring the glory and honor of the nations into it, and there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the *Lamb's book of life*." "And whosoever was not found written in the book of life, was cast into the lake of fire." Again: "And they whose names were not written in the book of life, from the foundation of the world, shall wonder." &c. This book, although we are abundantly informed there is one, in the right hand of him that sitteth upon the throne, no man, as we are anywhere informed, has been able to look upon it, or open it, or to read its contents. This, then, is the book, on account of which John wept to know its contents. And so it has been with all Christians. They are anxious to know whether their names are written in the Lamb's book of life,

But you must first learn, my dear brother in Christ, to live by faith; and faith, too, founded on the book in which you can look—of which you may read the promises, the prophecies, and commands. But into the book of life you can never look, until the Lamb of God shall open the seventh seal, and the righteous dead be raised, to meet with the dear Savior in that world of glory, when the book will be opened in the presence of the universe, and he will own you as his, and crown you with joy unspeakable and full of glory.

II. I shall now give the history of the seven seals, with the time of their opening. After the prophecy of the seven churches, in the 2d and 3d chapters of Revelation, John has a view of the heavenly host, singing the grand song, and gives us a description of the heavenly choir, and a part of the song. He likewise introduces the book, sealed with seven seals, and shows who can open the book, in the fourth and fifth chapters. These we have attended to in a former lecture.

We shall now begin with the sixth chapter, 1st verse, "And I saw when the Lamb opened one of the seals; and I heard, as it were, the noise of thunder, one of the four beasts, saying, Come and see. And I saw, and behold, a white horse, and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer." The "beast," in this passage, is the first, which was like a lion, representing the church in its first state, in the days of the apostles, when the church went everywhere, preaching the word, bold as a lion. The white horse, and him that sat upon him, represent Jesus Christ going forth in the power of the gospel. This is proved by the passage, Rev. xix. 11—13, "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself, and he was clothed in a vesture dipped in blood; and his name is called The Word of God." This is the same personage as the other, and both places represent the same thing, only the first description is representing the spread of the gospel in the beginning of the gospel day, the other at the end of the gospel period, under which we are now living. Therefore, the first seal opens with the promulgation of the gospel, as the last will be closed by the same. 3d and 4th verses, "And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse, that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword." The red horse denotes blood and carnage, and has reference to the times of persecution in the days of Nero and other Roman emperors, and answers to the same time as the Smyrna church. "Given unto him a great sword," shows that the power would have great authority. The second beast spoken of in this passage is the representation of the church, which was like a calf, showing that the church would be given to the slaughter, like a calf fatted for the market, during the period of the opening of this seal, which period lasted until about A. D. 318, when Constantine put a period to the persecutions of the Christians.

5th and 6th verses, "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat upon him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine." The third beast, which represents the church, under this seal, had a face as a man, and shows that the church would be like a natural man, proud, haughty, independent, selfish, ambitious, covetous, and worldly. This seal was opened in the days of Constantine, when religion became popular, and was a stepping-stone to power; and this seal agrees with the Pergamos church, as to time and place. The black horse denotes error and darkness; and when the church became connected with worldly power and wisdom, she lost her purity of doctrine and practice, and adopted, in her creed, maxims and principles congenial with the natural heart, and forms and ceremonies for show and parade, rather than the humbling and cross-bearing life of the followers of Jesus. The balances denoted that religion and civil power would be united in the person who would administer the executive power in the government, and that he would claim the judicial authority both in church and state. This was true among the Roman emperors, from the

days of Constantine until the reign of Justinian, when he gave the same judicial power to the bishop of Rome. The measures of wheat and barley for a penny, denote that the members of the church would be eagerly engaged after worldly goods, and the love of money would be the prevailing spirit of the times, for they would dispose of anything for money. The oil and wine denote the graces of the Spirit, faith and love, and there was great danger of having these, under the influence of so much worldly spirit. And it is well attested, by all historians, that the prosperity of the church in this age produced the corruptions which finally terminated in the falling away, and setting up the anti-Christian abominations.

7th and 8th verses, "And when he had opened the fourth seal, I heard the fourth beast say, Come and see. And I looked, and behold a pale horse, and his name that sat on him was Death, and hell followed with him; and power was given unto them over the fourth part of the earth, to kill, with sword and with hunger, and with death, and with beasts of the earth." The fourth seal opened in the year A. D. 538, when anti-Christ first arose, for the fourth beast was like a flying eagle. "And to the woman was given two wings of an eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, times, and a half, from the face of the serpent." The pale horse is named, in this passage, Death. And hell followed, showing us plainly that it is the anti-Christian power, which would have the ascendancy over one fourth part of the earth, during the opening of this seal. "Power was given unto them," shows conclusively, that it is the same power mentioned in Rev. xiii. 2—5, "And the dragon gave him his power, and his seat, and great authority." "And there was given him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months." Again, 7th verse, "And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." In our text he says, "Power was given them to kill with the sword," that is, to make war, which was fulfilled in Europe, when the papal power sent out large armies to exterminate the heretics, as they were called, who would not worship the beast or his image. "And with hunger;" this was fulfilled by the same power imprisoning and starving to death many thousands of persons who were suspected of opposition to her ungodly pretensions. "And with death;" inventing the most cruel and bloody means of torture that were ever imposed upon our world; to inflict death in every possible shape that men or devils could invent; thousands and tens of thousands suffered death under the most excruciating torments that the Inquisition could devise. "And with the beasts of the earth;" after they had glutted their thirst for blood in every possible shape that man could inflict, thousands were thrown to ferocious beasts, to be destroyed by them. The time and place of the opening of this seal we cannot be mistaken in. It must have been during the bloody and persecuting reign of the papal church.

9th—11th verses, "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth! And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled." On the opening of the fifth seal, there is no beast to say, "Come and see," for this very good reason—the church has not changed her position, and is yet in the wilderness, like the flying eagle. Therefore, under the fourth seal, the church is likewise under the control of the same anti-Christian power as under the fourth seal, but the difference appears to be only in one thing—the church appears to enjoy a little respite from her persecuting enemy; and it would seem by the language of the souls of the martyrs that they are now looking for a day of vengeance, which God hath promised upon them who worshipped the beast or his image; and the inquiry is, How long before this day of vengeance will come? The answer is given to these praying souls to rest a little season; and they are informed there must be one more day or little season of persecution, when their brethren must be killed in like manner with themselves; and when that is accomplished, they would then experience the last promise of God, the resurrection. This seal was opened about the beginning of the 18th century, A. D. 1700, when the bloody perse-

cutions against Protestants ceased, and the nations of the world began to enjoy religious freedom.

12th—17th verses, "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake." On the opening of this seal there is a great earthquake. This earthquake is spoken of in other places in this book, and alludes to the French revolution; and of course this seal opened about A. D. 1790. "And the sun became black as sackcloth of hair, and the moon became as blood." Sun sometimes denotes rulers or kings, as in the case of Joseph's dream, when the sun, moon and stars made obeisance to him, meaning his father, head over all Israel, his mother, and his brethren; for where the king is called the sun, the queen is called the moon, and inferior rulers are called stars, as Christ is called sun of righteousness, because he is king of Zion. The church is called the moon, because she is the bride of Christ. Ministers are called stars because they are inferior rulers in Christ's kingdom. Therefore I understand this to mean in that revolution when the king lost his authority, and tried to disguise himself, and fled from his own subjects, and afterwards was beheaded. The queen, too, became blood, and all the nobility of France fell to the earth. One decree levelled all titles and distinctions with the commonality, like a fig-tree casting her untimely figs. "And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together." The heavens must mean that circle in which the planets move; and if that is to be understood figuratively, so must this. Heavens must then mean the laws and government of France. These were all swept away, or rolled up and laid away like an old parchment out of date or use. "And every mountain and island were moved out of their places." Mountains and islands are figures of large and small governments, and in the French revolution every government was removed from their legitimate sovereigns, except England, in the old Roman empire, and given to kings of Bonaparte's creation. And certainly all the kingdoms in Europe were changed from what they were before; so that when legitimacy was restored, the ancient kings could not and have not found their kingdoms in the same situation they were in before the revolution. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains, and said to the rocks and mountains, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."

It is a well-known fact to all who are conversant with the history of the French revolution, that almost every king in Europe had to flee from his kingdom during the space of about five and twenty years: the king of Portugal to Brazil; the king of Spain to France; the king of France fled to England; the Pope died in exile; the king of Sardinia left his kingdom and fled to the island of Sardinia; the king of Naples to the island of the same name; the king of Austria left his capital; and the king of Prussia took shelter under Russia; the emperor of all the Russians left Moscow to its fate; and Bonaparte himself fled to the island of Elba, and died a prisoner on St. Helena. The great men and chief captains, and all orders and degrees of men, had to flee from the land of their fathers, and seek an asylum among strangers. So truly was this passage of Scripture fulfilled that many writers and divines actually supposed that it was the last great battle and supper of the great God. "For the great day of his wrath is come, and who shall be able to stand!" The sixth seal is not yet wholly opened; for it is evident that we are carried down to the last day, the great day of wrath which will immediately follow the sealing time which he gives us in the next chapter.

Rev. vii. 1, "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that it should not blow on the earth, nor on the sea, nor on any tree." Daniel tells us, vii. 2, "I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea." The four winds, then, mean the opposing elements, war and contention. These principal elements of war and contention God would restrain for a little season, so they should not fan up the spirit of war and strife, neither in the Roman government, (called earth,) nor on the great nations, (called great sea,) nor on individuals or small societies of men, (called trees;) and this has been remarkably fulfilled for twenty years past. Not a particle of opposition has been experienced against the translation and spread