

THE MIDNIGHT CRY!

VOLUME I.

NEW-YORK, WEDNESDAY, DECEMBER 7, 1842.

NUMBER 18.

* 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.

PRICE TWO CENTS.

THE MIDNIGHT CRY.

For the Midnight Cry.

DISTRIBUTOR'S REPORT.

In preparing my report for the week, I will endeavor to be brief. On leaving the office, I passed up Broadway, and while endeavoring to read the countenances of those I met, I feared there was little chance for doing good there. I called at a few houses where business, or acquaintance led me, and presented some papers to the inmates. Some received them thankfully, others with indifference; and others by telling me they might read them, but could never believe our doctrine. I called at one part of the hospital and presented some of the inmates with papers, requesting them to read them first and then lend them to others. I called on one lady who bought six numbers from me in order to examine the subject. I met with a gentleman who is also examining the subject, and to whom I sold a few numbers.

Other persons, in different parts of the city, and a few in Brooklyn, received the papers gladly; some of them had scarcely heard of the subject; others had heard something, and were willing to learn more. Some persons refused to take them without asking any questions; and others asked for them.

Now I wish to make some observations. When we present the subject of the second advent to persons who do not understand it, or to others in their presence, let them ask us for our reasons for believing this doctrine, and then permit us to answer their questions without interruption, which will be better for both parties, than to prevent us from explaining our views, and others from hearing, by ill timed remarks concerning Mr. Miller or others. Their declarations will never convince us that we are in error,—for we who are personally acquainted with Mr. Miller, feel that we have a better chance to know his character than those who have never seen him, or read his writings. And here let me repeat, that he has never belonged to any religious society, except the Baptist church, of which he is now a member in good standing. Neither has he fixed on any day of April, or any other month, for the coming of Christ; for he does not believe the day or hour can be known till it comes. The year alone has he specified.

I have been asked what good will result from a belief in this doctrine. I answer, a speculative belief of it will do no more good than a speculative belief in God, unless we try to love and serve him. We believe in no other means of salvation, *now*, than Peter taught at the day of Pentecost—repentance toward God, faith in our Lord Jesus Christ, and obedience to his commands. But we think the subject of Christ's coming so soon, so very solemn in itself, as to lead every person who thinks of it for a moment, to ask himself the question, "Am I prepared for his coming?" and the Christian may ask himself another question, "Am I doing all in my power for my unconverted friends and neighbors, to induce them to come to Christ and lay hold on eternal life?"

The unconverted person may pursue his first reflection, and think on the necessity of being prepared for death; which may remove him hence before the close of the year. And have not those solemn reflections led to good results? Have they not made the Christian more zealous, and the sinner fly for refuge to the Saviour? We know they have in many cases, and trust they will again.

And now, dear reader, are you prepared for the judgment which you believe awaits you beyond the grave: remember it will be no less severe a hundred years after death, than at the hour you are changed from this state of existence to another. There will then be no higher court to which you would appeal for a new trial: no Governor for your friends to petition to grant you pardon, or a commutation of punishment, or even a day's respite. No.—When the sentence of the Eternal Jehovah goes forth, it must remain unchanged forever. And again, dear friend, if you feel that through the precious blood of Christ, you shall stand acquitted before this tribunal, then you are prepared to stand before the Son of

man when he shall come to receive his disciples to himself and to be glorified in all that love his glorious appearing.

"PROPHETIC EXPOSITIONS."

BY J. LITCH.

THE KINGDOM OF GOD.

(Continued.)

In examining the nature of this kingdom I shall notice—

IV. THE PERSON AND CHARACTER OF THE KING.

1. *The person of the king.* We learn this from Rev. xi. 15: "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 event here described is the sounding of the seventh and last trumpet. The kingdoms of this world are the great image of the king of Babylon, to be broken by the stone, and make way for the kingdom of God. The king, then, is the Lord Jesus Christ. He is the stone, and "on whomsoever He shall fall, he will grind them to powder." Matt. xxi. 44.

2. *The character of the king.* "And he shall be great, shall be called the Son of the Highest." "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God." Luke i. 32, 35. The great king is here called the Son of God, and the reason why he is so called is distinctly stated. He is the only begotten Son of God. That holy thing or creature which was born of Mary, is the Son of God. This can only refer to the humanity of Jesus Christ, not to his uncreated, eternal nature. He was also the Son of David, because the son of Mary, a daughter of David's line. Through Mary, his mother, of the race of Adam, he partook of Adam's blood or life (for his blood is his life,) yet without the contamination of Adam's nature, because brought into being by the immediate "power of The Highest." Thus, he was at once in his human nature, both the Son of God and the Son of man. (See Dr. A. Clarke on the sonship of Christ.)

As the Son of God, the only begotten of the Father, he is also possessed of a self-existent living principle, distinct from the blood of Adam. "The dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself." John v. 25, 26. That self-living principle was, not blood, such as quickens Adam's race, but a quickening spirit, essential to the very being of Christ's humanity, derived from the Father; but supplying the same place as the blood of Adam, and producing the same effect on its possessor. The natures were blended in one, and yet distinct. "The last Adam a quickening spirit." In this mysterious being "dwelleth all the fulness of the Godhead bodily. The Word or Logos which was in the beginning with God, and was God, dwelt in the Son of God, the man Christ

Jesus. So that, although he is the "child born," and the "Son given," yet he is "the Mighty God, the Everlasting Father, and the Prince of Peace." "Such a high-priest became us, who is holy, harmless, undefiled and separate from sinners; made higher than the heavens." "The children being partakers of flesh and blood, himself also took part of the same." It was not altogether FLESH and BLOOD, but spirit, a self-living spirit, which he possessed, as a part of his humanity; "that through death he might destroy him who had the power of death, that is, the devil; and deliver them who through fear of death, were all their lifetime subject to bondage." If Christ had been entirely dependent on his self-living spirit for life, and had been only the son of God, he could not have died; because that spirit is undying and immortal. But without the shedding of blood there could be no remission of sins, no resurrection. The penalty of the divine law was DEATH. It was absolute and irrevocable in its nature.—One sinned, and by that one sin death entered into the world, and is passed upon all men. Adam, becoming mortal by sin, could not transmit to his posterity, what he did not possess, immortality in the body. They, partaking of and living by his blood, must be subject to the same fate, death: cessation of life by the action of Adam's blood. There being no provision in the law by which this penalty could be commuted, the culprit must remain forever in death, unless some atonement could be made. Such an atonement Christ made when "he bore our sins in his own body on the tree, and tasted death for every man."

"But," it may be objected, "you said that the penalty of the law was an 'interminable' death; and if so, how could the death of Christ for only three days, atone for such a sin and redeem the sinner from the penalty?"

The answer is, Jesus Christ laid down his life derived from Adam, "eternally." When he arose from the grave, he was quickened, not by the blood of Adam, but by the spirit, that self-existent principle derived from "the Father," by which he had life in himself. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the spirit." 1 Peter iii. 18.

Being the Son of man and partaking of the blood of Adam, he laid down that blood or life "forever." But being also the Son of God, and possessed of that quickening spirit, he rose triumphant from the grave, "spiritual;" and because spiritual, "immortal." His resurrection body, although of flesh and bones, and not spiritual in the sense of ethereal, but spiritual as opposed to carnal, or natural and corruptible, as is the human body while it is animated by the blood of Adam. The spirit or nature of Jesus Christ by which he was raised from the dead, is imparted to every true believer in the Son of God; and "if the spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall quicken your mortal

bodies by his spirit which dwelleth in you." Rom. viii. 11.

The king, then, is a perfect human being, the Son of man and the Son of God; now possessed of flesh and bones, but not of blood, because that he shed for the race of Adam; but of an immortal, quickening spirit, by which he is alive for ever more, and will raise all his saints at the last day. In him dwells also the *Logos* or *word*; all the fulness of the Godhead. In this perfect nature he is in heaven, and will so come again in like manner as he went into heaven.

To be continued.

THE MIDNIGHT CRY.

WEDNESDAY, DECEMBER 7, 1842.

Lectures in New York.

Brother J. V. Himes will lecture at the corner of Catharine and Madison streets, TO-MORROW (Thanksgiving day,) at half past 10, A. M., half past 2, P. M., and 7 o'clock in the evening.

He will notice the objections of Messrs. Stuart, Dowling, Morris, and their imitators and copyists.

Lecture at Newark.

Brother J. V. Himes, lectures this evening at 7 o'clock, at the Free Church in Newark.

SUBJECT—No millennium before Christ's coming.

"MILLERISM REVERTER."—A publisher in New Haven is endeavoring to reap a profit on quieting the public apprehensions of a near coming judgment, by selling a sheet with the above title. Its author tries to raise doubts respecting our arguments, but we think the candid inquirer will perceive that they stand untouched.—We shall publish the article entire on Saturday, with a brief reply. It is for sale at Axford's News Room, 168 Bowery, where also the *Midnight Cry* may be obtained.

Will the Jews return?

Yes. The children of Abraham will be gathered. God will keep his promise; not one jot or tittle shall fail. "The ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads." "The city of the Lord, the Zion of the Holy One of Israel, shall be an eternal excellency." "Jerusalem will be a rejoicing forever, and her people a joy."

But who can claim these promises?

They belong to the seed of Abraham.

Then let them prove their pedigree.

Where are the records of their genealogies?

Nowhere. There is not a man who can prove that he has a drop of Abraham's blood, or that he is even a cousin to the promised seed.

But will the inheritance be lost for want of heirs?

By no means. "If ye be Christ's then are ye Abraham's seed and heirs, according to the promise."

We perceive then that Peter has no need to *unlearn* the lesson that God taught him by miracle, "Of a truth, I perceive God is no respecter of persons." The privilege of being an heir is freely offered to all. Paul was not mistaken when he said, "There is no difference between the Jew and the Greek." How preposterous it is, to give all the promises to those who are the reverse of the true heirs!—even to those who rejoice not in Christ Jesus, and who have confidence in the flesh!!

Short Dialogue.

The following conversation recently took place between a hearty believer in Christ's coming at hand, and a doubting Christian neighbor. Said the believer—

"Have you heard Mr. Miller?"

"No; but I have read some of his writings."

"Do you believe in them?"

"No; but I would go a good distance to hear some one prove them false."

"So would I; and start as quick as you."

CORRESPONDENCE.

Bao. Geo. STORRS.—In a letter just received, dated Albany, December 5th, he says: "I gave eleven lectures at Chicopee Falls, and nine at Cabotville, Mass., last week and week before. The Lord was with us gloriously in both places. The work of the Lord was manifest in the awakening and conversion of many. I could hardly break away from that region, as the cry was, on every side, 'Come over and help us.'" He lectured at Albany last Sabbath, respecting which he says:

"It was truly painful to see, yesterday, the 'House of Prayer' in this city, crowded almost to suffocation with anxious hearers, many of whom had to stand during the whole exercise—and then to have many others go away because they could not get in, while the spacious churches here are closed more firmly than the tomb.

"I shall remain here a few days, lecturing each evening to as many as can get in. I regret that I made an engagement to return to New York—the calls are so pressing in other places where they have had no lectures. The cry comes up from the west—Syracuse, Rochester, &c.—Cannot New York be supplied without my returning there? I hope so."

REPLY.—No, dear brother; we are sorry to say that this great city and vicinity will be left almost wholly un-supplied, unless you come soon.

"The PEOPLE were very attentive to hear him."

We were never more willingly crowded out of our editorial space than to-day. Here is a common man, speaking common sense to the common people, concerning the admitted truths of our common Bible. It contrasts delightfully with the sneering misrepresentations of the Rabbis, lawyers, and doctors. Thus the Lord is giving us one sign to cheer us in the belief that we are his followers while we are heralding his near coming. It is from the New Haven Daily Herald, a paper which has contained much abusive slang against us:

For the Herald.

TO THE COMMON PEOPLE WHO PROFESS TO BELIEVE THE BIBLE.

FRIENDS.—To some of us, the discussions and dissertations of the past week have had a thrilling interest. I do not say that they have shaken my faith or yours; but, I do say, that they have had the effect to convince me that many of us have less faith to be shaken than we thought we had.

If you have been watchful, it cannot have escaped your notice, that almost all the jeers and ridicule and censure which have been cast upon the extraordinary missionary who has just left us, have been on account of his *practical faith* in the admitted prophetic word of God, not less than for his peculiar views relative to the time of its fulfilment. And, if we examine the matter closely, we may find that not a few of the shafts professedly aimed at Mr. Miller, have not only reached beyond him, but have been winged with the folly and pointed with the venom of infidelity.

It is reasonable to suppose, that men, who really believe in the truth of the most astounding events which are announced in the prophetic scriptures, would amuse themselves among scoffers in laughing and jesting about Mr. Miller's mistake, (if it be a mistake,) as to the time? Is it not more than doubtful, whether such persons have ever fairly considered the Bible testimony, (not concerning the time, but) even concerning the leading events which this despised and ridiculed man has labored to bring so distinctly before us? That there will be a *last day*, or time for the judgment of our race—a *coming of the Judge*, or second coming of Christ as Judge of the living and the dead, King of Kings, Saviour of his people, and head of all the blessed family. *That there will be a resurrection of the dead, a change of the living from a dying to an immortal state, a change of this earth, (called its destruction) by fire, and a new creation.*

These, friends, on the testimony of a recorded revelation, which we profess to believe, are the great scenes in which we are personally to be interested. I waive the question of the time when they are to transpire; the appeals which we have heard relative to the events. Were they not evidently the appeals of an honest mind, filled with the momentous magnitude of his message? Let us turn aside a moment and look at him. Did he exhibit to us any *one mark* of either an impostor or an enthusiast? Let any one who heard him with attention, on the several

* John, xii. 48, and vi. 30, 40, 44; John, xi. 24 and v. 29. Acts, iv. 2. 1st Thess. ii. 1, 2. 1st Tim. vi. 14. 1st Thess. iv. 16. Phil. iii. 20, 21. Mark, viii. 28. Rev. i. 7, and xxii. 20, 21. Luke, xviii. 8. Acts, xviii. 31. 2d Peter, 3d Chapter. Rev. xxi. 1-8.

consecutive evenings of last week, step forward and answer. But he is mistaken as to the time of the prophetic fulfilment! It may be so; I am not prepared to say he is not. But I believe no man living certainly knows that the last day of a wicked world will not arrive next year. But what then! if it does not, we profess to believe that that day is on the wing and hastening as rapidly as the flight of time. What a figure then do we make in deriding a man who differs from our own confession only about dates, while not one of us in a thousand, if any, have looked at the subject thoroughly enough to be rationally convinced that he is wrong.

But our regular preachers do not agree with Mr. Miller! And how much consideration have they given to the subject? I do not know that I ever heard a discourse from any of them which indicated that they had studied much or prayed much over this particular subject. I think it has generally been passed by them. Let me not derogate from their worth and usefulness, but, on the contrary, let us "esteem them highly in love for their works' sake." Yet, Mr. Miller, though comparatively an illiterate man, evidently understands much at least on this one subject, about which they, confessedly, know but little. Let every man, therefore, be careful how he leans on the opinion of those who, with this confession, yet postpone that great crisis—let him be careful how he does this, lest that day should come upon him unawares.

I am quite unprepared to decide in regard to the accuracy of all Mr. Miller's dates and epochs, yet I acknowledge I have been startled by many of the coincidences of events in prophecy with those in history. I have also been struck with the attractive interest which he has thrown around many passages of scripture which were before obscure; and I have admired the courage of the man who can thus fearlessly stand up, not only against the abuse and ribaldry of the sons of Belial all over the land, but against the manifested neglect and contempt of those who *should* hail him as a brother.

Friends, I am but a layman and a plain citizen. You will, therefore, think less about *who* it is that addresses you, than *what* it is he has to say. Whether the end "is not yet," or whether it "is even at the door," equally, in either case, present duty belongs to us. Let it be done calmly. If some would persuade us that the consummation of the ages is yet so far distant in the future as to be almost invisible to the eye of faith, let us receive their opinion with caution, and keep our eye upon the Bible. We look around us and find, within the reach of our own personal observation, no analogy for the event of which we speak. The seasons return in their order, and all things know their places in the natural world. Human designs are matured and carried forward—and nations, communities, and individuals look far into the future for the accomplishment of their purposes. But all this is nothing against the argument that the end may be near at hand. For, the time has been in the history of the past, when men, as now, purposed and designed, and bought and sold, and planted and builded, and yet the flood came suddenly and took them all away. That there is very much to be accomplished before the time of the end, may or may not be true. We remember that in the days of the first advent, after Christ had given to his disciples an illustrious demonstration that he was in truth the Messiah, they inquired, "Why then say the Scribes that Elijah must first come?" The reply showed that the Scribes were mistaken, as they were in several other interpretations of prophecy. Whether such a little incident was left on record for a monition to those on whom the end of the world should come, I undertake not to affirm.

I have occupied more of your time and of the printer's patience than I had expected, and I will only add one wish, in which, I presume, you will unite,—that our religious teachers would study this subject, and so be able to instruct us concerning it, that none of us shall run into frantic fanaticism on the one hand, nor into the stupid indifference of infidelity on the other.

VERITAS.

Hope in Affliction.

Affliction is a stormy sea,
Where wave resounds to wave;
Whilst o'er my head the billows roll—
I know the Lord can save.

The hand that now withholds my joy,
Does reinstate my peace—
And he who bade the tempest roar,
Can bid the tempest cease.

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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given unto us in the 10th to the 12th chapter of Daniel inclusive.

But the seventy weeks, of which we are more particularly speaking; the angel Gabriel has told us when they began: at the going forth of the commandment to restore and build Jerusalem, &c. We have found no command that will apply in all its bearings, but the one given to Ezra, which was given in the 457th year before the birth of Christ; and 33 years afterwards Christ was crucified; which two numbers, if added, make 490 years, exactly seventy weeks of years. We learn that Gabriel, in order to make the vision doubly sure, divides the seventy weeks into three parts, seven, sixty-two, and one, making in all seventy. He then tells us plainly what would be accomplished in each part separately.

1st. Seven weeks. "The street shall be built again, and the wall, even in troublous times." No man can dispute but that this was accomplished under the administration of Ezra and Nehemiah. And it is very evident that these two were governors over Jerusalem 49 years, which make the seven weeks of years, and carry us down the stream of time to the year 408 B. C.

2d. Sixty-two weeks. "Unto the Messiah, the Prince;" that is, unto the time that Jesus was anointed with the Holy Spirit and power to preach the gospel, either in himself or forerunner, John. See Mark i. 1. Sixty-two weeks of years would be 434 years. This would carry us down to twenty-six years after Christ's birth, and bring us to the very year of "the beginning of the gospel of Jesus Christ, the Son of God." Mark i. 1.

3d. One week. "He shall confirm the covenant with many for one week." One week would, of course, be seven years, which, added to twenty-six, would make thirty-three years after Christ. Here, too, we find an exact and literal accomplishment of the angel's declaration. The gospel of Jesus Christ preached by John three and a half years, and by Christ three and a half years, (making seven years, called one week,) and then Messiah cut off, and not for himself, (Christ crucified,) ends the seventy weeks, proves Daniel's prophecy true, establishes the vision, confounds the Jew, confutes the infidel, and ought to establish the mind of every believer in the remainder of the vision.

Here, then, is a combination of facts and circumstances, together with dates and times, which throws upon the mind such strong array of testimony, that it would seem no rational being could withstand the proof. And methinks I hear some say, Why all this argument? No one but a Jew ever disputed but that the seventy weeks were fulfilled at the death of Christ, and that a day in this prophecy was a figure of a year.

I should not have been thus particular, and have trespassed so much on your time to prove a given point in Christendom, had I not recently met with more than one Christian professor, and even teachers in Zion, who deny that the seventy weeks ended with the death of Christ, or that a day in this prophecy means a year. Some have gone so far in infidelity as to deny that "Most Holy," in our text, and "Messiah," in our context, mean Christ. This surely would make a Jew blush. I confess that I never anticipated that any objection could be raised on these points, without a wilful perversion of language, and a total disregard of the word of God.

But man, in his fallen state, is an unaccountable, strange being; if his favorite notions are crossed, he will, to avoid conclusions, deny even his own senses. Therefore it becomes necessary for me to prove, what has been considered by many, even of the objectors themselves in previous time, given points in theology.

It is not more than four years since many of the clergy and D. D.'s in the city of New York met a delegation of the Jewish patriarchs from the East, and in their conference the clergy and doctors brought forward the seventy weeks in Daniel, as proof positive of Jesus of Nazareth being the true Messiah. They explained the seventy weeks in the same manner I have to you, and asked the Jews how they could avoid the conclusion! and I understood they could get no answer. Now, suppose these same clergy and D. D.'s should meet me on the question now pending; I should not be greatly disappointed if they should deny my premises. "Why would they do thus?" say you. I answer, For the same reason that the lawyer hesitated, when he learned that it was his bull that gored the farmer's ox.

"But might we not understand the seventy weeks to be so many literal weeks, that is, 490 common

days?" say you. I answer, If so, then the command to build Jerusalem must have been given only a year and a third before Christ's death; and it would have been very improper for Gabriel to have said, "Unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks," when he had already come, and had been preaching more than two years before the weeks began. No, my friends; every reasonable controversialist must acknowledge there is no possible way to get rid of our conclusion but to deny that Most Holy and Messiah mean Christ, in our text and context. And I pity, and leave the man in the hands of him who knows all hearts, that is forced on to ground so untenable as this.

If I have got a right understanding of the seventy weeks, that a day stands for a year,—and I have never been able to find a Christian expositor who disagrees with me on this point, either modern or ancient,—then the conclusion is, as far as I can see, unavoidable, that the vision of Daniel is 2300 years long, and that the 490 years before Christ's death are not only the key to unlock the commencing of the vision, but show conclusively how and when, and the manner and time, the kingdoms of this world will be broken to pieces and carried away, and no place found for them, by the stone which will become a great mountain and fill the whole earth.

For the seventy weeks must seal up the vision and make the prophecy of Daniel true. Then, if 2300 days is the length of the vision, and 490 days of that vision were fulfilled in 490 years, ending with Christ's death, so must 1810 days end the vision, which, upon precisely the same rule, will be fulfilled in 1810 years after Christ's death, or in 1813 after his birth, which is the same thing.

But, say some, "Daniel did not understand the vision nor end." Then the angel Gabriel was not obedient to the heavenly command; for he was commanded to make Daniel "understand the vision," and the vision and end are connected by the angel himself. He says, "At the time of the end shall be the vision."

Again: if Daniel did not understand, the angel must have been disappointed; for the angel says, "Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed, (2300 days,) the end shall be."

Again: if Daniel did not understand the vision and time, then his own words cannot be taken as evidence. "A thing was revealed unto Daniel, and the thing was true, but the time appointed (2300 days) was long." This shows that Daniel understood the time; for he says it was long. For no man would have called 2300 common days (not quite seven years) a long time for so many great and important events, as are noticed in the vision, to transpire in. "And he understood the thing, (that is, the time,) and had understanding of the vision." Daniel x. 1.

Now, let the objector quarrel with Gabriel and Daniel if he pleases. I have their testimony, and shall give them the preference. Some say, "God has not revealed the time." I ask, then, Who revealed this vision to Daniel? By whose command was the answer given, 2300 days? Who revealed the seventy weeks, the "time, times, and a half?" How came Daniel by his 1290 and 1335 days? Who said to Daniel, "But go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days?" Read Daniel ii. 20, 23, and 28th verses, and let the objector lay his hands upon his mouth and be silent. Has man become so bold in sin that he will contradict angels, defame the prophets, deny the word of God, that he may cry peace and safety, when sudden destruction cometh? "But if ye will not hear Moses and the prophets, neither would you though one rose from the dead." Peter says, "There shall be scoffers in the last day, saying, Where is the promise of his coming?" God has not revealed the time of the end, say you; therefore it will be no harm for you to say in your hearts, "My Lord delayeth his coming."

Who shall tell the friend of the bridegroom when to give the midnight cry, "Behold, the bridegroom cometh!" For this must be before he comes—no time then to cry; for it will be as sudden as the lightning, says the dear Savior.

Let the objectors look to it, that they do not reject the counsel of God against themselves.

"But ye, brethren, are not in darkness, (ignorant of the revelation of God,) that that day should overtake you as a thief." Amen.

Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six.

This text has caused as much speculation as any text in the whole Bible; rivers of ink have been shed to explain its meaning; brains have been added in trying to find some great mystery which the wisdom of this world, as was supposed, could only discover; and in trying to be wise above what was written, men have lost their balance, and fell into absurdities too ridiculous to mention. Some have searched through all the vocabulary of the Greek names, to find one whose numerical letters would make the number 666, and they have been wonderfully blest, for they found a number; but here again there remained a difficulty to surmount, which required as much ingenuity as the former; but to remedy the evil, every Greek scholar chose the one his fancy dictated, wrote his book on the number 666, and then died, and his wonderful name died with him; for every wise Greek had his own favorite name. Also, the Latin book-worms, not wishing to be outdone by their Greek brethren, rummaged all the old goatskin parchments and musty books in the cloisters of all the monks in Christendom; and behold, a much greater harvest was the fruit of their labor; for now every Latinus had three or more names to his share; and in all this wisdom, all other nations were left without any wisdom, except what they borrowed from their neighbors, the learned Greeks and Latins. But I hope, my dear hearers, that you have learned that if there is any mystery of God not explained by the Bible, it is not for us to understand. Therefore, in treating upon this subject, I shall endeavor to present the Scripture on the point, and then leave you to judge whether we have light or not.

I. Show what wisdom this is spoken of in the text.

II. Speak of the beast numbered, and show what beast.

III. The number, and what we may understand by it.

I. The wisdom spoken of in the text.

1st. Is it the wisdom of men, or of this world? I answer, No. For Paul says, 1 Cor. ii. 4, 13, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power; that your faith should not stand in the wisdom of man, but in the power of God. Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought. But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory." Now, if Paul would not preach the wisdom of men or the world, surely the angel would not instruct John to use the wisdom of man or of this world, "for the wisdom of this world is foolishness with God," 1 Cor. iii. 19. And if Paul said our faith should not stand in the wisdom of men, neither would John have given anything that depended on the wisdom of men for a foundation of our faith. But Paul has taught us what true wisdom is, by saying, "Christ, the power of God, and the wisdom of God;" "But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God." And Paul tells us how we may exercise this wisdom, 1 Cor. ii. 13, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." Here, then, my dear hearer, is the great secret of wisdom, to compare spiritual things with spiritual; and then we have the mind and will of the Spirit, and shall not be very liable to err. Let us, then, follow this rule while we try to explain.

II. The beast numbered in the text. And

1st. Let us inquire what beast it is. I answer, it is the first beast. See our context, 12th verse, "And he exerciseth all the power of the first beast before him;" that is, the beast which John saw come up out of the sea, (the Roman Government,) "having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy; and the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority." By this beast, I under-

stand the same as Daniel's fourth kingdom, the Roman government; by "names of blasphemy," I understand a mode of worship which would be idolatrous or blasphemous; by the dragon, we must understand the civil power of the same government giving its power to the ecclesiastical beast, whether Pagan or Papal. 3d verse, "And I saw one of his heads, (of blasphemy, Pagan) as it were, wounded to death; and his deadly wound was healed, (by the substitution of the Papal blasphemous head;) and all the world wondered after the beast."

John then goes on to describe the civil power of this Roman government under this last head, and shows the length of time they would exercise this last power—"forty-two months"—which is the same as Daniel's time, times, and a half, or John's 1260 days, mentioned Rev. xi. 3, xii. 6. His power to make war and overcome the saints is foretold. In the tenth verse he shows us how this civil power should be destroyed, by captivity and the sword; and this was fulfilled in 1798, when the pope was carried a captive into France, and the states of Italy were conquered by the sword of the French army. In the 11th verse he gives us a discovery of the same beast in his ecclesiastical power; Pagan Rome in the first beast, and Papacy in the image beast; and it will be evident to any one who will examine the chapter carefully, that John was not commanded to number the image beast—for the civil power of that beast was before numbered in the 5th verse,—but the beast which existed before him, which the Papal ecclesiastical beast is an image of, or Daniel's daily sacrifice abomination, (Dan. xii. 11.) the one which Paul said, "he who now letteth will let, until he be taken out of the way."

In this passage it is evident the apostle alludes to the same power, although he calls it the "working of Satan." John also gives a similar description in Rev. xii. 9, "And the dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." But I have another evidence that the beast numbered was Pagan Rome, and I think it must be conclusive testimony, in Rev. xvii. 3. In this chapter one of the seven angels that had the seven vials came to instruct John, and to show him "the judgment of the great whore with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." "So he carried me away in the spirit into the wilderness, and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns."

Here the same idolatrous beast, having seven heads and ten horns, is described; the woman sitting upon this beast is the same as Daniel's little horn which came up among the ten horns, and shows plainly that it was that part of Roman power which was prior to the woman, and was of course called the first beast. When John saw this woman on the scarlet-colored beast, he wondered with great admiration, and says, Rev. xvii. 7, "And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition, and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." "That was," Pagan Rome before John saw his vision; "and is not," yet in its last stage of Papal Rome; "and yet is," in the same spirit, for Papal Rome is but an image of Paganism, as says the Apostle, 2 Thess. ii. 6, 7, "And now ye know what withholdeth, that he may be revealed in his time, for the mystery of iniquity doth already work." And, 1 John ii. 18, "Little children, it is the last time, and as ye have heard that anti-Christ shall come, even now are there many anti-Christ, whereby we know it is the last time." And again, Rev. xvii. 9, "And here is the mind which hath wisdom;" evidently referring John right back to our text, "Here is wisdom; let him that hath understanding," the same as *mind* in the above quotation. "The seven heads are seven mountains, on which the woman sitteth. And there are seven kings; five are fallen, one is, and the other is not yet come; and when he cometh he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." These texts explain the whole matter; for it is evident that the *beast* here alluded to was the seven-headed monster who was then in existence when John wrote, for five of its executive forms of government (of which kings and mountains

are figures) had fallen. Republican Rome had five different offices under that particular form of government—her *senatorial, tribunate, consular, decemvir* and *triumvirate*. These were fallen. One is, (that was when John wrote his prophecy,) *imperial*, and the other had not yet come, *kingly*, which is the same as the ten horns; for when the Western Empire fell, Rome was divided into ten kingdoms. "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." These have one mind (that is, were all converted to the Catholic faith,) and shall give their power and strength unto the beast, Papal Rome. "These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful." And although this beast, whatever form it may assume, whether Pagan or Papal, may for a season tyrannise over and trample on the followers of Christ, through the agency of the evil power of empires, kingdoms, states, or republics, yet He who rules over all, will, in the end, destroy all these powers, and himself reign King of kings and Lord over all. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and eat her flesh, and burn her with fire."

This text has been literally accomplished within a few years; and those kingdoms which were of the ten kingdoms which first gave power to the beast, have of late persecuted and destroyed her, who is the abomination of the whole earth. Witness the transactions of Great Britain, France, Spain, Portugal, Austria, Naples, and Tuscany, the seven kingdoms which were not plucked up by the little horn; each of these nations have in their turn resisted the power and pretensions of the Pope of Rome, until his civil authority is reduced to a cipher in all these kingdoms. "For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled." Then must the Papal beast, the image of Paganism, be numbered and finished, and like a weighty mill-stone sunk in the deep; he must, with the Pagan beast, sink forever and ever.

Thus we see the two beasts, although supported by the same power, "the great red dragon, or Roman kingdom," exercising the same authority over the bodies and souls of men, partaking of the same spirit of Satan, made like each other, one being but an image of the other, having the same names of blasphemy on their heads, and both having, at the close of their times, the same ten horns, and both have, and are to have, their civil power destroyed by the same ten horns. Yet we see them kept separate and distinct. Pagan Rome must reign his time, and then the ten horns, or kings, would take away the "daily sacrifice abomination," and place in his stead the "abomination that maketh desolate." The last abomination was numbered in the same chapter where our text is found, "forty and two months." And why not give us the number of the first beast? He has: "Let him who hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six." This brings us to our next proposition.

III. To show what we may understand by the numbering of the beast. And,

1st. What may we understand by numbering anything of this kind in Scripture? For the Scripture must be our guide, as we have before said.

I answer, It is to count, to finish, or to destroy, when used in a figurative sense, or in prophetic Scripture, as in Isa. xxii. 10, "And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall." They were accused by the prophet of destroying houses, by numbering them or counting them for destruction. Also see Isa. lxx. 12, "Therefore will I number you to the sword, and ye shall all bow down to the slaughter." Here again it is used in the same sense: I will reckon or count you to the sword. Again, Dan. v. 25, 26, "And this is the hand-writing that was written: MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE, God hath numbered thy kingdom and hath finished it."

As, therefore, the idolatrous and blasphemous kingdom of Babylon was numbered and finished by God, whose decree was conveyed by the hand-writing on the wall to the knowledge of Daniel and others, so was John commanded, by the inspiration of the Holy Spirit, to write in this last book of prophecy, the MENE, TEKEL, of this last idolatrous Pagan beast. "Here is wisdom." Let a wise Daniel, or him that hath the wisdom of

God like a Daniel, or "let him that hath understanding" in the word of God, or him that will compare scripture with scripture, "count the number of the beast," or the number of his name.

Let us inquire what is the name of this beast. His name is *blasphemy*, because he causes all, both high and low, rich and poor, bond and free, to worship stocks and stones, idols of gold, and silver, and wood, that can neither see, hear, nor talk. See the 1st verse of our context, "and upon his head the name of blasphemy," which teaches us what the name of the beast is, and shows us that we are to count, or reckon, how long before the blasphemies of this Pagan power will be finished; "for it is the number of a man." And what, you may inquire, is the number of a man? I answer again, We must apply to God's word for "the number of a man."

Moses says, Exodus xxiii. 26, "The number of thy days I will fulfil." Job, speaking of man, says, xiv. 5, "Seeing his days are determined; the number of his months is with thee, thou hast appointed his bounds that he cannot pass." David says, Ps. xc. 12, "So teach us to number our days, that we may apply our hearts unto wisdom." Therefore, we may reasonably conclude that the "number of man" is the number of his days; and the Scriptures often speak of man in connection with his time of sojourn on the earth, calling it *days*; as, "few and evil have been the days of my pilgrimage;" "died, being old and full of days;" "length of days is in her right hand;" "all the days of thy life;" "I will wait all the days of my appointed time until my change come." If this is the understanding of this part of our text, which I cannot see any reason to doubt, then our text has this plain meaning. Here is *need of spiritual wisdom*. Let him that hath understanding count the number of his *days*; for his days are numbered as a man's; they are six hundred threescore and six. This power (Rome Pagan) would be taken away when his six hundred and sixty-six prophetic days should end; and this brings us to show when those days began, and of course when they ended.

They must have been begun when the Jewish rites and ceremonies were in being; for this was the sole object of Paganism, to counteract the Jewish rituals and draw the Jewish worshippers into idolatry, and to blend the heathen rites with theirs. They must have begun before Christ was born, for the great red dragon having seven heads and ten horns was to stand before the woman, (the Jewish Church,) ready to devour the man-child as soon as it was born. They could not have begun before they became connected with the Jews, for the reason that no nation is prophesied of, or noticed in the prophecies, except they are somehow connected with the people of God; and for the very reason that this beast was to tread down the Jews, and finally, by cunning, deceit, and intrigue, destroy the city and nation of the Jews. Then I think the farthest conclusion is, that when they became connected with the Jews by league, and when they had conquered Daniel's third kingdom, the Grecian; then, and not till then, had the Romans any part in this prophecy. This agrees with the angel's statement, Dan. xi. 23, "After the league made with him, (that is, Romans,) he shall work deceitfully, and become strong with a small (republican) people." This league was made between the Romans and the Jews, ratified and carried into effect when the Greeks under Bacchides left besieging Jerusalem, upon the command of the Romans, and, as Josephus and Maccabees tell us, never returned to trouble them (the Jews) any more. This league, then, took effect when the third kingdom in Daniel's vision ceased harassing the Jews, and the fourth kingdom began its rule over the Jews and the world. This was in the year B. C. 158. Let those who wish to be satisfied of the correctness of the foregoing statements read the 8th and 9th chapters of the 1st Maccabees, and Josephus, B. XII., chapter x. sec. 6, of his Antiquities. Then, if this be correct, that Pagan Rome began his power in the year B. C. 158, and was to continue 666 years, when would Paganism fall in the Roman kingdom, and the "daily sacrifice abomination" be taken out of the way, to make room for the abomination of desolation? I answer, take 158 from 666, and you will have 508. Then in the year A. D. 508 Paganism ceased.

What is the history of that time? I answer, that about the year A. D. 476, the Western Empire of Rome crumbled to pieces, and the Pagan nations of the north, crossing the Rhine and the Danube, established ten kingdoms in what was considered the Western Empire. France was the principal kingdom of the ten. These kingdoms were all governed by Pagan kings; and history informs us that in the city of Rome