

THE WESTERN MIDNIGHT CRY!!!

Vol. II.]

CINCINNATI, SATURDAY, FEBRUARY 10, 1844.

[No. 9.

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

THE WESTERN MIDNIGHT CRY

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WESTERN MIDNIGHT CRY.

CINCINNATI, FEBRUARY 10, 1844.

FUNDAMENTAL PRINCIPLES

ON WHICH

THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him."*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*

¶ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

LECTURES.

The COLLEGE HALL, has been hired for the use of the Association on Sabbaths, where Lectures will be given on Sabbath next, at 11 o'clock, A. M., and at 3 and half past 6 o'clock P. M.

Lectures are continued at the Lawrence street Church each evening in the week, except Saturday and Sabbath. There will be no lectures in that place on the Sabbath.

The meetings have been resumed in the new Baptist Church, on Webster street, across the canal, and will be continued each evening, except Thursday and Saturdays.

¶ We leave our post on Wednesday of this week, to give a few Lectures at Rising Sun, Indiana. If any pressing articles should be omitted, our correspondents will please accept this as our excuse.

THE MEETINGS.

Last Sabbath showed an unusual increase of interest in our meetings. The Lord's Supper was administered in the Lawrence street house, in the afternoon. It was a season of refreshing from the presence of God. Most of the communicants partook the emblems kneeling around the table. The ordinance of baptism was administered at the close of this service, to a brother that had come 30 miles for the purpose. He was awakened and converted to the truth, by reading the "Midnight Cry." In the evening, the house was crowded to overflowing. The subject dwelt upon, was the great test of preparation to meet our coming Lord; viz. "The Love of God" with its fruits: a prominent one of which, is, a love for the Saviour's Appearing. At the close of the discourse, upwards of thirty came forward for prayers, many of whom were blessed.

The power of God was manifest on this occasion, as we have never before seen it in this place. The interest is still kept up at the new Baptist church in Webster street. Brother Jones lectured on Sabbath evening to a full house.

Our places of worship are too strait for us, and the College Hall has been engaged for the Sabbath. If faithful to our blessed Lord, we expect very soon to be called to worship in mansions prepared by the Master; where there is room enough and to spare.

Brother King writes from West Chester, Butler co Jan. 28, by way of enquiry as to what Mr. Kilbreth accomplished in his sermon against the Speedy Coming of Christ. In reply we would say, he has accomplished just what always has been, under such efforts to sacrifice the truth: viz. The eyes of many have been opened to see that Christ is at the door; And our congregations have been larger, more attentive, and more conversions. We do not think however, that all this has been the effect of Mr. Kilbreth's sermon against the Coming of our blessed Lord, but it has helped.

BIBLE EXAMINER.

Bro. Storrs has published No. 9 of the "Bible Examiner," in pamphlet form. The contents embrace his "views of the intermediate state of the dead, and the resurrection of the dead." 12 mo. 48 pages. Price 10 cents; one third discount by the hundred.

The last number of the "Second Advent" contains Brethren Fitch and Litch's opposite views of the final end of the wicked.

An interesting little sheet, entitled "THE SIGNET—EXTRA," a Second Advent publication, has reached us this week. It is issued at Juliet, Ill. and contains an article headed "The Decrees."

¶ Can the Eastern Midnight Cry, give us any information respecting Bro. Brewer? His labors are much needed in this place, and vicinity.

¶ We bespeak a careful perusal of the extracts from Dr. Wilson's Sermon, found in another column.

W. H. MAULL'S LECTURE.

For sale at the Second Advent Depot, on Third Street, four doors from Walnut; 12 mo. 48 pages. Price 12½ cts.

TRACTS.

We have received a few sheets of Second Advent Tracts, of two pages each. Eighteen different numbers entitled "Word of Warning." They contain a vast amount of information.

EIGHTH AND NINTH CHAPTERS OF DANIEL.

The REFORMER, of Dec. 1st, published at New Paris, Preble co. has an article under the above caption, which demands a passing notice. He first tells his readers that a general want of acquaintance with the prophecies of Daniel, has been one cause of Mr. Miller's success in making proselytes to his theory. Fortunately then, we have a Reformer to enlighten us, and at this late hour to drive away the mists of darkness that have so long enshrouded the public mind relative to this important book. But let us see that there is no mistake in the information now placed before us. The writer (subscribing himself D. W.) classifies the visions of the second, seventh, and eighth chapters—passes on to notice the historical events noted in the prophecy—and tells us, *so far as he knows* there is no dissent from the fourth kingdom being the Roman, by any believer in Revelation. He also applies the "Little Horn," of the 7th chapter to Popsy, dealing in rather severe terms with those that have advanced views like professor Stewart, and others of a similar character. He proceeds with a tolerable aptness in his application of the eighth chapter, until he reaches the 24th verse. "He shall destroy the mighty and the holy people—(that is, the Romans shall destroy the Jews)." It would have been well for D. W. to have shown us where the Jews are recognised in the word of God, as either a "mighty" or a "holy" people after their connexion with the Romans. Had he done this we are bound to believe "the holy people" here spoken of, are those that are made such in the only way it can be done, viz. through faith in Christ, "Who of God is made unto us wisdom, and righteousness, and sanctification and redemption: (1 Cor. 1: 30) and through whom alone we must be saved. (Acts 4: 12) Through faith in him we also become the *only true seed* of Abraham. (Gal. 3: 29) Such as these the Roman power has destroyed by MILLIONS, while they have destroyed Jews only by THOUSANDS comparatively.

We pass to his remarks upon the 13th and 14th verses, ch. 8: "Unto two thousand three hundred days, then shall the sanctuary be cleansed." "The question," says he, "is a distinct and definite one, and relates exclusively to the desolation of Israel, their City, and Temple. How long shall be the vision concerning the daily sacrifice, &c.—to give both the sanctuary and host to be trodden under foot?" "That is, in PLAIN TERMS, How long shall the Jewish nation, and their temple, &c. be trodden under foot?" "It is called the last end of indignation." "This evidently alludes to the end of indignation upon the Jews, and implies that when the Gentile period shall end, the indignation against the Jews will cease, and favor will be again extended to them in some way." Very plain to him, no doubt, and might be to us, were we used to taking man's testimony, rather than God's word upon these subjects. Where is the proof for this assertion? Favor "in some way extended to them again;" that, says he, is "implied." And God says "I will OFFERLY FORGET you, and I will FORSAKE you, and the city that I gave you and your fathers, and cast you out of my presence: And I will bring an EVERLASTING reproach upon you, and PERPETUAL shame, which shall NOT be forgotten." Jer. 23: 39, 40.

The writer sees, very plainly, a connexion between the 8th and 9th chapters. The seventy weeks are 490 years, and begin the 7th of ALEXANDER, or 457 B. C. but then they are not a part of the 2300 days. Oh no! these 2300 days do not begin till the 70 weeks end. The vision of 2300 days concerns only the daily SACRIFICE and desolation of the temple which begun A. D.

70. So we must wait 490 years longer for Christ to come. These are the ideas advanced. As D. W. has undertaken to enlighten the ignorant; before we can embrace his views we must know where he has found the term SACRIFICE, and also the term CONCERNING; He of course is aware that these are supplied words.— Again if the 70 weeks are not a part of the 2300 days, from what are they "cut off," as the original text reads? Again, Why do these saints of God that are holding conversation for Daniel's information, deceive him by giving the length of only a part of the vision, when the question concerned the whole length as well as the transgression of desolation. "How long the vision?" The vision commenced with the "Ram pushing" [Media and Persia, ver. 20] and the 70 weeks commenced in the 7th year of a Persian king, which could not be far from the beginning of the vision; and were "cut off." Before entering further upon the merits of the question we wait for D. W. to answer some of the above queries, as truth is what we want.

As he has talked so largely of ignorance upon the prophecies of Daniel, our anxiety is awakened to find out what he knows about it. Upon calmly looking at his present effort, we have been reminded of a company of men determined to run a train of cars off from the track, the place where they naturally belong; and after every effort has failed, one of the number cries out in the distance, You are all mistaken in the place to get them off. I have found it, and am astonished at your ignorance.

POINTS OF DIFFERENCE BETWEEN ADVENTISTS AND THEIR OPPONENTS.

1. We hold that the prophetic days of Daniel and John are years; as did Wesley, Scott, Clark, Fletcher, the learned Joseph Mede, Faber, Prédoux, Dr. Hales, Bishop Newton, and Sir Isaac Newton, with all the standard protestant commentators. Our opponents claim that they are simply days or half-days!

2. We claim that the prophecies of Daniel and John are historical prophecies, extending to the end of time, as all Christians have held, according to the undoubted testimony of historians, till our day. And if the end is not brought to view by these prophecies, they are to us inexplicable.

3. We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days or years commence together. Our opponents deny this.

Dr. Hales renders Dan. ix. 27 thus: "But one week shall establish a [new] covenant with many; and half of the week shall abrogate the [daily] sacrifice and oblation. And upon the pinnacle [or battlement of the temple shall stand] the abomination of desolation, even until the consummation [of the 2300 days.] But then the decreed [desolation] shall be poured [in turn] upon the desolator."

He then adds, "This chronological prophecy (which I have attempted to render more closely and intelligibly, supplying the ellipsis necessary to complete the sense of the original,) was evidently designed to explain the foregoing vision, especially in its chronological part of the 2300 days; at the end of which the predicted desolation of the Jews should cease, and their sanctuary be cleansed."

If the "EXCEEDING GREAT HORN" of Dan. viii. is ROME, as all standard protestant commentators admit, it follows that the 2300 days must be years. And as the 2300 days extend to the cleansing of the sanctuary, and the sanctuary is to be desolated to the end of the world; if they begin with the seventy weeks, it follows that we have approached the very consummation, and may look daily for the coming of the Son of God.

4. We believe that the longer prophetic periods mark the limits of probation; and that when they expire, the Lord himself will descend from heaven with a shout, raise all the righteous dead in incorruption and glory, change all the righteous living from mortality to immortality, restore the whole earth to its Eden state, and set up God's everlasting kingdom. Then the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Our opponents locate their abode above the whole heaven.

COMMUNICATIONS.

FOR THE WESTERN MIDNIGHT CRY.

YOUNGSTOWN, January 27th, 1844.

DEAR BROTHER JACOBS,

Glory to God! He still smiles on one so unworthy; he yet displays salvation. In Akron several have been hopefully converted: I had the pleasure of baptising eleven. Brother Richards is pressing on, pointing out truth, and cheering the "cheerful band of brethren dear." Several have been added to them from the Methodists and Baptists, as well as from the non-professors. In Cleveland twenty-eight were baptised; nine on Lord's day, and nineteen on Tuesday morning. By request of Brother Fitch I staid over Monday to give him an opportunity to present the subject of Baptism to his people, preparatory to his being baptised. His wife, together with a sister from the Episcopal church, was baptised on Lord's day. They greatly enjoyed the ordinance. "In keeping his commands there is great reward." This is the love of God that we keep his commandments; and his commandments are not "grievous" as most vainly imagine.

Those who think lightly of this ordinance, should bear in mind that "Zacharias and Elizabeth were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Also that baptism must be as important as circumcision, to say the least. Now just see Ex. 4: 24, 26. "And it came to pass that by the way, in the inn, the Lord met him and sought to kill him. Then Zipporah took a sharp stone and cut off the foreskin of her son, and cast it at his feet, and said surely a bloody husband art thou to me."—It was *do it or die—obedience or death.* "They should remember that the ordinances of religion are now assured in their import, as binding on the conscience, and as salutary in their observance as during the ministry of John. Luke 7: 29, 30. "And all the people that heard and publicans justified God, being baptised with the baptism of John; but the Pharisees and Lawyers rejected the counsel of God against themselves, AGAIN NOT BAPTISED OR HIM."

Surely no one who loves Jesus (John 14: 15) will think or say that his promise relaxes our obligation to obey "he that believeth and is baptised shall be saved;" but not a few tell me that this baptism is substantially what the Quakers and Universalists make it. They make it as our opponents do "the Coming of the Son of man," spiritual. Some good brethren seem to think that baptism is only of the Holy Ghost. Now as truth is that which is employed to sanctify, (John 17: 17) As all scripture is profitable, let me briefly bring out the truth. (Mat. 13, 19, 20.) Go teach—baptising them in the name of the Father, Son, and Holy Ghost. This baptising as well as teaching was to be done by the Apostles. They did it, and directed their fellow-labourers to do it; so that we have not one recorded instance where believers were not baptised. Acts 8: 36—39; 10—47. In Acts 2: 37, the command to repent is no more imperative than to be baptised. The promise encouraging them to submission is, "Ye shall receive the Holy Ghost." This is clearly distinct from Baptism.—Again it would be absurd to suppose that the Holy Ghost baptises "in the name of the Father, the Son, and the Holy Ghost." The baptism of the Holy Ghost is the peculiar prerogative of the ascended Saviour.—"HE shall baptise you with the Holy Ghost." Amen! The solemn command of Jesus remains, "Go teach—baptising." The full toned promise remains, "He that believeth and is baptised shall be saved." I do desire to clear my skirts. "The sword of the Lord" is coming, and many may be living in neglect of God's ordinances, as was Moses. Many may be like those above named, rejecting "the counsel of God against themselves, not being baptised," as Jesus requires.

I have come out from the sect to which I was attached, and appeal to God that quoting scripture is not sectarian. No, no; it is not safe to disobey God, our Saviour. 1 Sam. 15: 32—36; Num. 15: 32—36; Gen. 3: 1—20. Jesus has become the author of eternal salvation to all them that OBEY HIM.

It is my purpose, Lord willing, to set off soon to go through the state to Zanesville, Granville, and Maryville, Union co.

Love to all the friends—tell them that the truth is spreading, and the Lord is Coming very soon.

Yours,

J. B. Cook.

REMARKS.

We have given Br. Cook's letter entire, notwithstanding it brings to view a subject that affords a fair ground for difference of opinion. If he has felt it his duty to speak out on the subject of Baptism, to "clear his skirts," it would have been wrong in us to suppress his message. He appeals to God "that quoting scripture is not secta-

rian." We hope then, that he will continue to exercise all charity for those brethren who tell us that "Christ sent them not to baptise but to preach the gospel," and that "in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." And also, candidly consider the words of those good brethren who say they can see no baptism in the commission under which they are now laboring, viz. to "Cry with a loud voice, Fear God, and give glory to him; for THE HOUR OF HIS JUDGMENT IS COME: and worship him that made heaven and earth, and the sea, and the fountains of waters;" Rev. 14: 7.

Let every brother be faithful in his calling. It is ours to cry "Behold he cometh!"—Ed.

* We think our brother is too fast here; There is no pointed Scripture proof, that death is the *sure result* of a neglect of the ordinance of water Baptism.

LETTER FROM BRO. BARTHOLOMEW.

AURORA, Ia. January 28, 1844.

DEAR BROTHER JACOBS,

I embrace the earliest opportunity to make some little correction, and to fulfil a supposed obligation which might seem to be resting on me, in and by the sentiments expressed in a communication in the last number of the Western Midnight Cry over my signature. I shall not attempt to express my views in reference to the texts or passages referred to in Daniel, as it would be a mere repetition of what I think might reasonably be inferred from the reading of the communication, and what has often been expressed by many others. Suffice it to say, that in reference to the 2300 days of Daniel, I can see no period for their fulfilment, (if our chronology be correct) but in the Jewish year 43.—The sentence referred to should have commenced, "and until this event, (the personal Advent of our Saviour, and the first resurrection) I can see no promise," &c. I would just remark, that I cannot but believe, that the Second and personal Advent, the first resurrection, and the termination of the 2300 days of Daniel, will take place simultaneously. But there is one sentence appears in the communication, which shows at least, a little aberration of mind, if not a species of insanity, neither of which I feel free to admit. It will be found in the closing sentence of the views given of those who hold to the modern theory of a temporal millennium.—It should have read, (and perhaps may so read in the manuscript) "and at the close of this thousand years, that old serpent, which is the Devil, and Satan, who has been bound this whole period, and chained in the bottomless pit, his power completely destroyed, shall again be released out of his prison, and let loose on the subjects of the millennial kingdom," &c.

As ever, your's in the blessed hope.

D. BARTHOLOMEW.

We regret the occurrence of the mistakes, and are happy to correct them, though from examination, we believe the fault was in the manuscript.—Ed.

LETTER FROM BR. J. H. HARDY.

LEXINGTON, Scott co. Ia. Jan. 26, 1844.

DEAR BROTHER JACOBS,

It is with great joy I inform you, that I believe our Lord and Saviour will shortly visit our world. I had been very skeptical since I first understood Mr. Miller's theory. I was induced to say, "My Lord delays his coming;" for I fully believed that the literal Jews must first return to Palestine; and I had been looking with the greatest anxiety for some movement in Turkey, or for the Ottoman empire to be broken, and a way opened for the Jews to return. But thank God! since I have read the masterly piece written by Brother Storrs, and the pamphlet by H. D. Ward, every difficulty on that score has vanished like darkness before the rising sun; and now I see nothing to transpire before our Lord's return.

Indeed, I was made to rejoice with exceeding great joy, and cried, Come Lord Jesus, come quickly. Since being blessed with such exceeding great light, I have tried to sound the Midnight Cry in the best manner I can. I had hardly ever spoken in public, but when I understood the Lord was at the door, I was filled with such a strong desire to save some of my fellow men, that I have got over the fear of man in a great measure, and am determined by the help of God, to proclaim to the world that the Lord is at hand while time continues.

I bless God that I have heard the Midnight Cry, and have arisen and trimmed my lamp; and am now looking every hour the approach of the Bridegroom.

Your's in the hope of a glorious immortality.

JONA. H. HARDY.

The order is attended to as far as we have the works named.—Ed.

LETTER FROM BRO. NELSON.

MOUNT AUBURN, Shelby co. Ind. Jan. 24, 1844.

To the Editor of the "Western Midnight Cry."

Dear Sir—I am no Millerite; still I am not ashamed to confess myself one of the number that is looking for the glorious Appearing of the great God, and our Saviour Jesus Christ. While I disown all human names, in matters of religion, I am willing to acknowledge my obligations to those of superior talent and deeper research. I always wish to "prove all things and hold fast that which is good."

I am some times questioned relative to the proper application of the prophecy in Rev. 13: 11. This seems to be a different beast from the one in the former part of the chapter; from which some conclude that there is yet another great persecuting power to arise. Will you please consider this beast, and show when and where he lived, if the prophecy has been fulfilled? As we are readers of your paper in this neighborhood, an explanation would be gratifying not only to myself, but to many others.

Yours in hope of a better state of things.

MILTON J. NELSON.

* Revelation, 12: 11: "I saw another beast coming up out of the earth, and he had two horns like a lamb, and he spake like a dragon." Was there any beast or government, just emerging from obscurity and coming into notice just as popery went down in 1793? Observe, John says, "I saw another beast coming up." He was not already up at the time, but was just appearing. Just such a government we have in Bonaparte, who, in the winter of 1799, was appointed by the French, commander-in-chief of the foreign armies of the French nation. Up to that time he had been a subordinate, but from that period enjoyed an independent command in all his enterprises. "He had two horns like a lamb." This was the only lamb-like characteristic he possessed: "two horns."

A horn is a kingdom. Dan. 8: 20: "The ram which thou sawest having two horns, are the kings of Media and Persia." The two kingdoms of this beast were the French empire, and kingdom of Italy. He was crowned emperor of the former in 1804, and of the latter in 1805.

"He spake as a dragon." The dragon was the imperial power of Rome. Let the following extract from a circular mandate of Bonaparte, under date of July 13, 1809, illustrate this point. "Though our Lord Jesus Christ sprang from the blood of David, he sought no worldly empire; on the contrary, he required that in concerns of this life men should obey Cæsar. His great object was—the deliverance and salvation of souls. We, the successors of Cæsar's power, are firmly resolved to maintain the independence of our throne, and inviolability of our rights." [See the whole mandate, pp. 109-10.]

If Bonaparte did not here speak like a dragon, it is difficult to see how he could.

Verses 12: "And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein, to worship the first beast, whose deadly wound was healed." That Bonaparte healed the deadly wound of popery, is clear from history. After the revolution of the 11th of Nov. 1799, when Bonaparte, Sieyès and Ducos, were appointed a provisional consulate, one of the first acts of reform accomplished by them was "the discarding of the HEATHEN RITUAL, and the re-opening of the churches for Christian worship; and of this the credit was wholly Napoleon's, who had to oppose the philosophic prejudices of almost all his colleagues."—[Lockhart's Napoleon, v. 1, p. 154.]

The same month the college of cardinals was convened and entered on the election of a new pope; succeeded in the election of pope Pius VII. March 1, 1800. Thus Bonaparte exercised, as the pope had done, supreme power in the church, overruling all his associates, and restoring popery. He caused the earth, by this exercise of power, to worship the beast whose deadly wound was healed.

Verses 13, 14: "He doeth great wonders, so that he maketh fire to come down from heaven on earth in the sight of men; and deceiveth them that dwell on the earth, by means of those miracles which he had power to do, in the sight of the beast."

That Bonaparte performed wonders or prodigies and imposed on the credulity of men, none who have read his history will doubt. The following extract from Scott's life of Napoleon, will illustrate the reference to fire.—[Vol. 1, pp. 297-8.]

"On entering the sepulchral chamber in the pyramid of Cheops, 'Glory be to Allah!' said Bonaparte: 'There is no God but God, and Mahommed is his prophet.'—'Thou hast spoken like the most learned of the prophets,' said the Muffi who accompanied him. 'I CAN COMMAND A CAR OF FIRE TO DESCEND FROM HEAVEN,' continued the French general, 'AND I CAN GUIDE AND DIRECT ITS COURSE ON EARTH.' 'Thou art the great chief to whom Ma-

hommed gives power and victory,' said the Muffi." * * * "Sheriffs," he said, "Ulemata, Graters of the Mosque, teach the people that those who become my enemies shall have no refuge either in this world or the next. Is there any one blind enough not to see that I am the agent of Destiny, or incredulous enough to call in question the power of Destiny over human affairs? Make the people understand that since the world was a world, it was ordained, that having destroyed the enemies of Islamism, and broken down the Cross, I should come from the distant parts of the West to accomplish the task designed for me, show them that in more than twenty passages of the Koran my coming is foretold.—I could demand a reckoning from each of you for the most secret thoughts of his soul, since to me every thing is known; but the day will come when all shall know from whom I have my commission, and that human efforts cannot prevail against me." It is plain from this strange proclamation, that Bonaparte was willing to be worshipped as a superior being, as soon as altars could be built, and worshippers collected together.

Also, the following from Lockhart's Napoleon, (vol. 1, p. 118.) After relating the story of the Battle of the Pyramids, he says,—"Such were the immediate consequences of the Battle of the Pyramids. The name of Bonaparte now spread panic through the East; and the 'Sultan Kahir' (King of Fife, as he was called, from the dreadful effects of the musketry in this engagement,) was considered as the destined scourge of God, whom it was hopeless to resist."

Verses 14, 15: "Saying to them that dwell on the earth, that they should make an image to the beast which had the deadly wound by the sword and did live. And he had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

Bonaparte, at a subsequent period, after the restoration of the pope, remodelled the papal system until it suited him, and required of the pope to acknowledge it, and gained his reluctant assent; of which however he most heartily repented when it was too late.

Bonaparte did profess to alone have power to restore popery, as the following circular mandate of his will testify:

"Though our Lord Jesus Christ sprang from the blood of David, he sought no worldly empire; on the contrary, he required that, in concerns of this life men should obey Cæsar. His great object was,—the deliverance and salvation of souls. We, the inheritors of Cæsar's power, are firmly resolved to maintain the independence of our throne, and the inviolability of our rights. We shall persevere in the great work of the restoration of the worship of God;—we shall communicate to its ministers that respectability which we alone can give them;—we shall listen to their voice in all that concerns spiritual matters, and affairs of conscience.—We shall not be drawn aside from the great and which we strive to attain, and in which we have hitherto succeeded in part,—THE RESTORATION OF THE ALTARS OF OUR DIVINE WORSHIP; nor suffer ourselves to be persuaded that these principles, as Greeks, English, Protestants, and Calvinists affirm, are inconsistent with the independence of thrones and nations. God has enlightened us enough to remove such errors far from us. Our subjects entertain no such fear.—[West. Meth. Mag. for 1810. J. Litch's Prophetic Expositions, vol. 1, pp. 106-110.]

* "Alluding to the capture of the island of Malta, and the subjection of the pope, on which he was wont to sound his services rendered to the religion of Mahommed."

LETTER FROM BRO. JNO. H. WATSON.

St. Louis, January 25th, 1844.

DEAR BROTHER JACOBS,

The brethren here are very solicitous that a depot of Second Advent publications should be established in this city.

The number of firm believers with us, and those partially convinced, is not inconsiderable;—and I believe much good could be effected at this time by establishing a depot at this point.

Though Brethren Stevens and Chittenden's Lectures here, were very favorably received and blessed, yet, since their departure the interest has greatly increased.

[Here follows an urgent request for books, papers, &c. but few of which we are able to send until we receive supplies from the East.—Ed.]

Yours, in the hope of seeing Christ this year.

JOHN H. WATSON.

Brother J. G. Smith writes from St. Louis, under the same date as the above, and urgently requests that some Lecturer may visit them immediately; or that books and papers be sent without delay.

LETTER FROM T. & M. FALL.

JACKSONBURGH, January 24, 1844.

DEAR BROTHER BOYER,

The Second Advent cause is still going on in this place; some have become awakened. This popular current is going against it, yet all seem compelled to talk, read, and preach about it; and on the whole I believe much good is being done. In our neighborhood two Germans have read your German papers and become awakened: one of them has comprehended the chronological calculations—has become enamored with the subject, and speaks with zeal and intelligence to his fellow Germans. We believe the world of mankind are rushing to a crisis. Truth is spreading, and the people are ripening fast for judgment. Please send us some more German papers if you have them to spare, and also some Hymn books. We are Protestant Methodists about Jacksonburgh, Butler county. If it were possible that Brother Jacobs could pay us a visit we think much good would accrue.

Yours, with respect.

T. & M. FALL.

* I am a believer in the Speedy Coming of Christ.

E. J.

EXPERIENCE.

The following are the closing remarks of the pamphlet just issued by Bro. William H. Maull, a local preacher in the Methodist Episcopal Church:

"A few words relative to my recent exercises and experience, and I have done."

I cannot feel under any obligations to the Methodist Episcopal Church. For eight years I remained in her communion, and during this whole period, I made no advances in the way of duty. Lame indeed was my every effort to serve God. All my attempts to know God resulted in nothing more than disappointment. In vain did I search for those truths that belong to, or come from, a heart right in the sight of God.

My only boast was, that I desired to be an honest man—My only consolation—that

"Thy mercy never will depart
From men of heart sincere."

I read the Bible, but studied, or "searched" the standards and works of the Church.

Thus I went on, till the Large Tent came to Cincinnati, when I went and heard two Second Advent lectures. I was led to deplore my ignorance of the Bible.

I resolved to study it for myself, and the man that the Bible would make of me, that man, I resolved to be.

The more I studied, the more intense became my feelings. My desire was to know the most absorbing question God had brought to view in His Word for my consideration. With these feelings, one Sabbath, about the close of December last, I fell upon my knees before God, imploring the light of His spirit.

I made a discovery. It was this: "God is Love."—Then, Love sprung up within me. Then, God gave me sweet repenting tears, and led me to sell all I had, and in return for my small sacrifices, because Jesus died, He gave me the pearl of perfect love. Then, in answer to prayer, He gave me light on His Word, from which I was able to see clearly, that Christ will soon come, to gather and redeem His people.

Since God has pardoned and blessed me, I have felt it my duty to show to all men; and especially the Methodists, the state of the M. E. Church at the present time. This was not, as has been repeatedly stated, the effect of a forced imagination, but a plain sense of duty.

In Isaiah xxxviii. 16-18, can be found a description of my experience in reference to this matter.

I would never have delivered the discourse you have now read, but upon it hung my all of comfort and joy. To part with the blessed experience God had given me, was more than I could think of. Add to this, the thought of eternal death pressed upon me. My own soul—the life of my spirit, seemed to be at stake.

To see so many honest men and women worshipping this idol—trusting their all to these ministers—unwilling to search for themselves—taking men, instead of God, for their teachers—was more than I could do, and remain quiet.

A fervent desire to see my brethren and associates in that church free from the shackles that bound them, has led me to speak out of my full soul. My words are before you. I am satisfied, that to some they will be "a savor of death unto death;" but I pray that they may be a savor of life unto life.

This duty has been performed at the expense of all I valued on earth, except my experience as a Christian.

This, thanks be to Almighty God, still remains with me. As the beloved Wesley said, when dying, "The best of all is, God is with me." Or, as a lady once told her husband, in answer to a question relative to business she was engaged in, prior to her marriage, "Tho'

it had resulted in a loss of over \$1000, after all, it would have been a good investment." "Why," said he, "how can that be?" Her reply was, "It resulted in my getting a good husband." Thus with me. All my losses appear to be nothing, compared with what the Lord has bestowed upon me. In conclusion, dear reader, I humbly pray you to commence, (if the work is not already begun,) to study the Bible on your knees before God; praying for an honest heart, and the light of His spirit to direct you; for from all that is revealed, we have reason to believe the Lord is at the door. For His coming I am continually looking. To Him who will soon judge my motive, and my work, be all possible glory, forever."

WHEN SHALL THE SANCTUARY BE CLEANSED?

Extract from a sermon entitled "The Sanctuary Polluted" by the Rev. JOSHUA L. WILSON, D. D. of Cincinnati, 1828.

It will be remembered that Dr. Wilson was the accuser of Dr. Beecher on his famous trial for heresy before the Synod.

After showing first what the sanctuary is, he says, pp. 264-268:—

I shall now attempt,—2. To prove that the Sanctuary has been, and still is, polluted by the professed ministers and professing people of God.

The assaults of the Church have been numerous, subtle, and powerful; but their assaults have been permitted as a scourge for delinquency, and like fire, have purified her from dross, rather than corrupted her doctrines, order and worship. Attacks from without have operated upon the Church like pressure upon an arch. The materials are more compressed, united, and firm, in proportion to the weight on the key-stone. It is the sapping and mining by internal foes, which causes the edifice to totter. It is when the ministry corrupt the word and ordinances of God, and "the people love to have it so," that the sanctuary is polluted.

1. OUR PROPOSITION IS SUSTAINED BY FACTS.

After the tabernacle was set up in the wilderness, Moses and Aaron had soon to contend with Korah, the Levite, and his rebellious company. In this controversy none escaped from the earthquake and fire of God's wrath, but those who decidedly listened to the warning voice of Moses and separated themselves from the corrupters of Israel. But the sympathies of the people were excited in favor of the *ruined rebels*, and "the congregation murmured against Moses and against Aaron, saying, 'Ye have killed the people of the Lord.'" And "wrath went out from the Lord," and "they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah." Num. xvi.

Passing, at present, the corruptions of Israel, by the devices of Jeroboam, the son of Nebat, (1 Kings, 12: 13) and the conflicts of Elijah with false prophets, under the patronage of Ahab and Jezebel, (1 Kings, 18: 19) I will here repeat the testimony of Jeremiah, Ezekiel and Micah. "My heart within me is broken because of the prophets; both prophet and priest are profane. I am against them, saith the Lord, that cause the people to err by their lies." "From the prophet even unto the priest, every one dealeth falsely. They have healed the hurt of the daughter of my people slightly, saying, peace, peace, when there is no peace." Jer. 6: 23.

"The priests have violated my law, and profaned my holy things." Ezek. 22.

"The prophets, that make my people to err, that bite with their teeth and cry peace; and he that putteth not into their mouths, they even declare war against him." Micah, 3.

"The prophets prophecy falsely, and the priests bear rule by their means, and my people love to have it so." Jer. 5.

When the Son of God made his visit to earth, to seek and to save the lost sheep of the house of Israel, and to introduce a dispensation by which his *other sheep* which were not of that fold, might be gathered in, did he find the sanctuary in a better condition? Did he have to contend only with Pagans and Samaritans? Who was it, that greatly erred, "not knowing the scriptures, nor the power of God?" Who was it that made void the law through their traditions? Who were blind leaders of the blind? Who had corrupted prayer, and alms, and every divine institution? Who had turned the house of prayer into a den of thieves? The teachers of religion? "The people loved to have it so." And the Son of God, on his errand of mercy to a revolted world, was hissed as a wine-bibber, reproached as a Sabbath-breaker, persecuted as a colleague of the Prince of devils, crucified as a blasphemer, and sealed up in the grave as an impostor! and all this by whom? Ministers of the sanctuary! Priests, Doctors of Divinity, Masters in Israel,

and the professed worshippers of Jehovah! "He came to his own, and his own received him not?"

When the apostles and disciples commenced the great work of evangelizing the heathen, what classes of men gave them the most trouble? I answer not this question by a reference to the falsehood of Annanias and Sapphira, the hypocrisy of Simon Magus, nor the persecution raised by the unbelieving Jews, who were rejected, broken off from the olive tree; but by asking, who were they who said to the Gentiles, "except ye be circumcised, and keep the law of Moses, ye cannot be saved?" Who taught that the resurrection was past, and overthrew the faith of some? Who said there was no resurrection? Who agitated the churches with false notions? Who had corrupted the Lord's supper till ministers and professors of religion ate and drank damnation to themselves? Who denied the divinity, who rejected the humanity of the Son of God? Who introduced DAMNABLE HERESIES, and denied the only Lord God? Whom did Paul accuse of preaching another gospel? The answer to all these questions is this: **PROFESSED MINISTERS OF CHRISTIANITY!!** O, could angels weep, tears would flow from heaven, at every recollection of this dark picture.

Passing the apostolic age, we come down to a period of the church, the history of which has not been written by the pen of inspiration. Yet such facts are attested as to confirm the proposition I am attempting to sustain.—If so many errors were zealously propagated in the days of the apostles, might we not expect a great increase after their death? A little more than a century after the disciples of Paul and John and Peter had gone to their graves, the whole Christian world, which was then more extensive than the Roman Empire, was agitated from its centre to its circumference, by the heresies of one man. Arius, a Presbyter of the church of Alexandria, denied the eternal sonship of Jesus Christ, taught that the Son of God was a created being, the instrument by which God formed the universe, and that the Holy Spirit was not God, but created by the power of the Son. Arius was first condemned as heretical at Alexandria, and afterwards by a general council of 300 Fathers. After long struggles and many vicissitudes, Arius died a sudden and unnatural death, "his bowels gushing out" at the very time when he expected a triumph over truth! But his doctrines did not die. They became the prevailing religion of the East, and spread through Italy, France, and Spain; and also became triumphant in many parts of Asia, Africa, and Europe. But they sunk, almost at once, and were not again revived till the beginning of the sixteenth century; and ever since they have in some form or other, disturbed the church of Christ, and impeded the progress of truth.

After asking who introduced some of the various errors and doctrines which are now corrupting the church, he says, pp. 272-274:

"Let Cumberland and New-School Presbyterians and Professors of Theology from Andover to Lane Seminary answer!"

Who have solemnly adopted Standards of Faith, which they have mutilated, impugned, denied? Let the Western Reserve, and Troy, and Oneida, and Philadelphia, and New-Orleans, and Carlisle, and CINCINNATI RESPOND!

Our proposition is sustained by PROPHECIES, WARNINGS, COMMANDS, and COUNSELS, all mingled on the sacred pages.

Our blessed Lord, in his sermon on the mount, after guarding his disciples against partial, selfish, and rash judgments, speaks in the following impressive manner about false teachers. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." Matt. 7. And on another occasion, "Take heed that no man deceive you—for false prophets shall arise and shall deceive many—behold I have told you before." Matt. 24.

Paul said to the Elders of Ephesus, "Take heed unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them; Therefore watch." Acts 20.

Peter also sounded the alarm. "But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies—and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." 2. Pet. 2. Paul's heart was deeply affected, and hence we find him often touching this subject.

"I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together, in the same mind and in the same

judgment." "Keep the unity of the spirit in the bond of peace." "There is one Lord, one Spirit, one hope of your calling, one head, one body, one faith, one baptism, one God and Father of all." "Brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." Why? "They serve not the Lord Jesus Christ—and by good words, and fair speeches deceive the hearts of the simple." "I hear that there are divisions among you, and I partly believe it." Why? Because "there must be heresies among you, that they which are approved may be made manifest."

Our blessed Lord, in his intercessory prayer, shows the importance of unity in the faith, and order of the Church.

"Father I have manifested thy name unto the men, which thou gavest me out of the world—I pray for them also which shall believe on me through their word: that they all may be One." And how kindly but impressively does the loving and beloved John speak on this subject.

"Beloved, believe not every spirit, but try the spirits whether they are of God." "For many false prophets are gone out into the world." And to the elect Ladd he writes, "If there come any unto you, and bring not this doctrine, [the doctrine of Christ] receive him not into your house, neither bid him God speed." Why this injunction to a benevolent female? Because "Many deceivers are entered into the world," who went out from us, and he that biddeth a deceiver God speed "is partaker of his evil deeds." Jude also speaks kindly but impressively.

"Beloved, contend earnestly for the faith once delivered to the saints." Why? Because "there are certain men crept in unawares, denying the only Lord God, and our Lord Jesus Christ."

(To be continued.)

POPES DOMINIONS.

"Her plagues shall come in one day."

ERUPTION OF MOUNT ETNA.

The following particulars of the recent eruption of Etna are given in a letter from Palermo.

The new eruption took place on the western side of Etna on the 17th of November. The crater opened near Monte Rosso, not far from the eruption of 1832. Three rivers of lava are formed, and are flowing rapidly in the direction of Maletto, Bronte, and Aderno. At the date of the last account, November 22, the lava, which is flowing across the Bronte, is of considerable thickness, and had arrived within a mile of the town. The inhabitants were flying in alarm, carrying off their portable property. Bronte was enclosed in two streams of lava, and the position of its inhabitants was frightful. The lava took as its bed the high road from Palermo to Messina, and it is feared that it may fall into the torrent of Simeto, which is quite close to the road from Aderno to Leon Forts and which falls into the Gulf of Catania, where it might cause great accidents. The road from Palermo to Catania is intercepted by lava. All the Cantons around Etna are afflicted with an atmosphere of ashes, which obscures the sun's rays. The subterranean rumblings of the volcano are heard as far as Catania, and the ground has a sort of quivering motion, which leads the inhabitants to fear an approaching earthquake. A curious circumstance took place at Catania the night before the eruption. A fine rain fell which changed the color of the silk in the umbrellas and burnt it. A professor of chemistry having analyzed this rain, found that it contained a large quantity of muriatic acid.—The eruption commenced, as already stated on the 17th of November, about half past 2, in the desert region of Monte Rosso. A thick smoke, mixed with sand, was sent forth, and rocks hurled into the air showed that

the force below was the most active. A constant undulating motion was felt in every part of the mountain. Lava was soon perceived to make its appearance, and it descended rapidly to the woody region, where it divided into three streams, the northern one proceeding toward the wood of Maletto, the south one towards Bronte, whilst the third menaced the district of Aderno. During the day the smoke increased tremendously, and being collected above Etna, covered it completely. A quantity of sand fell from it continually on the eastern part of the mountain, and did much injury to shrubs and crops. A strong smell of sulphur was perceptible, even at the bottom of the mountain. On the 19th the lava continued to make its way towards Maletto, and the tilled grounds of Bronte. The whole population was alarmed. The southern branch approached Basiliana, four miles from Bronte. An excessive activity continued to prevail in the crater, and sand still fell over the whole eastern and southern sides. On the 20th the stream of lava which had threatened Bronte appeared to direct its course towards the south, over the old lava of Monte Egitto. The other two currents pursued their course, one towards Aderno, and the other towards Maletto. On the south and east Etna is entirely covered with smoke.

Another letter, dated Palermo, 4th, in the *Augsburg Gazette*, states that the lava had swept away several houses, and destroyed 67 persons.

PALERMO.—Intelligence from Bronte has been received, stating that the eruption of Mount Etna still continued on the 28th of last month. The lava had reached the decline of the mountain, and approached the river Simeto. Considerable damage has been done to innumerable fertile fields and vineyards. Seventy men who were employed at some works are said to have fallen victims to the descent of the lava.

A SIGN OF THE LAST DAYS.

The following was clipped from the "*WESTERN CHRISTIAN ADVOCATE*," of February 2d, 1844, being part of a letter over the signature of "C. B. Parsons." It appears to be written from Frankfort, Ky. and is dated January 24, 1844.

"A year or two since, during the whole winter, not a class meeting was held, nor a prayer meeting called to invoke the blessing of Almighty God; so say the Christians here. And yet a **HOLY MAN** was here in charge. Who can wonder that our Zion languishes. If resident Christians and transient brethren would stand by each other in these *times of ruin*, and all as one 'come up to the help of the Lord against the mighty,' many of those incubus *attaches* generally found in attendance upon legislative bodies, would be cleft away, and virtue instead of vice, become the ruling fashion. It is however a lamentable fact that some there are in our beloved church who *brother it and sister it* with the best of God's people when at home, but when they go abroad, or come to Frankfort, are not only willing to forget these things, but are *studious to conceal* that they ever held membership in the Church of Christ. They are seen at the **THEATRE**, they are found at the **RALE**; and when the truth is discovered, for '*murder will out*,' the effect is, not only to damn their own souls, but to wound in the tenderest part the cause of religion. A preacher, though not of our faith, is said to have made *one* at the 8th of January ball, while the boxes of the theatre night after night are graced with *Methodist beauty*. Despite the veil or the patch, faces have been seen and identified in that unhallowed circle, whose names are in honor on the class books of the stations and circuits to which they

belong. Their names are in our possession, as some of them well know, and have been made to feel. If this should meet their eye, let them take warning and '*sin no more*.'"

FROM THE SIGNS OF THE TIMES.

The following communication was received from London by the *Hibernia*. We should judge from reading it that it was written by a Jew converted to the doctrine of the Advent.

THE JEWS' RETURN.

City of peace! I mourn thy fallen state,
Thy desolate shrines, thy wandering scattered ones.
The thunder of Jehovah's righteous hate
Hath fallen on the Hosts of Abraham's sons!
I venerate thy ruin'd altar's stones,
And the remembrance of thy glory gone
Creeps in cold shudderings, as the wild dove's moan
Arise on the weary winds of midnight borne
While the rude Satyr treads thy palaces forlorn.

My fancy paints thy princely domes and towers—
I see the sun set on that sacred pyre—
Where beauty triumphs, reckless ruin wanes—
The plaintive strains of Judah's harp expire.—
Alas! in that blest place, the sacred fire
No longer burns, and no Shekinah now
Encourages the confident desire.—
Why sunk its splendor 'neath the vengeful blow?
Why on its altars should the fire no longer glow?

The clouds that gather round you glorious sun
Remind me of that devastating power
That gather'd round thee when the Holy One
Withdraw: each dying plant, each drooping flower
Remind my spirit of that doleful hour,
When Zion droop'd beneath the o'erwhelming blast,
When Zion's beauty fled before the shower
Of judgments sore, I would that shower were past,
I weep to see thee rise, but vengeance holds thee fast.

But lo! those clouds disperse, and I would fain
Cherish the hope that thou again shall rise,
That God shall wipe away thy crimson stain,
And Salem's temples stretch toward the skies,
And homeless tribes inured to shame and pain,
Lift up their heads and live in Palestine again—

But this is visionary, and my soul
Returns again to sad reality:—
And frequently what I would fain control,
But cannot, drags me in uncertainty,
And instantly I wish that I could die,
But all is dark—if death were dreamless sleep
I'd rush into his arms and there I'd lie,
Beyond the power of thoughts that make me weep,
And this entrain'd soul in ceaseless thralldom keep.

Prophecy says, sceptre shall not depart,
Nor law-giver, until the Shiloh come.
But why should thoughts like those perplex my heart?
Why doom'd in dark uncertainty to roam?
O for a pilot that would steer me home,
O for a firm ground that might my anchor hold,
Why quails my spirit, when the word to come
Is nam'd! am I not one of Israel's fold?
Is not my name among the chosen ones enrolled!

Isaiah tells me in prophetic strains
Of one rejected and despised of men,
Who bore our griefs, carried our woes and pains:
And traces with his bold poetic pen
The lineaments of one our tribes contemn,
One who for sin propitiation made:—
What does he mean! what did our offerings mean?
In bleeding victims on our altars laid!
And here in glowing tints I see the Nazarite displayed.

My ahrinking nature scorns the crucified—
But should he be the Christ I am undone.
If, as the Christians say, for man He died,
I have conspired against Jehovah's Son!
"God of my Fathers at thy throne I bend,
My misery drives me to thy mercy's throne.
If this be truth, spirit of truth descend,
And deign to teach my soul and be the lost one's friend!"

'Tis done! my prayer is heard! my debt is paid,
I feel the wall of prejudice remove.
The Gentle light outbursting from the shade,
Illumes my soul, I read, believe and love.
Already in the eternal courts above
My Priest appears with blood before the throne,
Its pardoning efficacious power I prove,
Forgiven through faith in the Eternal Son,—
O mystery! Gentile and Jew, in Jesus Christ are one!

By a SEBASTIAN ADVENTIST.

CHEAP LIBRARY.

THE following Works are printed in the cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail. The following Numbers comprise the Library.

1. Miller's Life and Views, 375
2. Lectures on the Second Coming of Christ, 375
3. Exposition of Matthew xxiv, and Hosea vi. 1-3, 185
4. Spaulding's Lectures on the Second Coming of Christ, 375
5. Litch's Address to the Clergy on the Second Advent, 185
6. Miller on the True Inheritance of the Saints, and the twelve hundred and sixty days of Daniel and John, 125
7. Fitch's Letter on the Advent in 1843, 125
8. The Present Crisis, by Rev. John Hooper, of England, 10
9. Miller on the Cleansing of the Sanctuary, 64
10. Letter to Every Body, by an English Author,—
"Behold I come quickly," 64
11. Refutation of Dowling's Reply to Miller, by J. Litch, 15
12. The Midnight Cry, by L. D. Fleming, 125
13. Miller's Review of Dimmick's Discourse, "The End Not Yet," 10
14. Miller on the Typical Sabbath and Great Jubilee, 10
15. The Glory of God in the Earth, by C. Fitch, 10
16. A Wonderful and Horrible Thing, by C. Fitch, 64
17. Cox's Letters on the Second Coming of Christ, 105
18. The Appearing and Kingdom of our Lord Jesus Christ, by J. Sabine, 125
19. Prophetic Expositions, by J. Litch, Vol. 1, 315
20. " " " " Vol. 2, 275
21. The Kingdom of God, by William Miller, 64
22. Miller's Reply to Stuart, 125
23. Millennial Harp, or Second Advent Hymns, 125
24. Israel and the Holy Land,—the Promised Land, by H. D. Ward, 10
25. Inconsistencies of Colver's Literal Fulfilment of Daniel's Prophecies, by S. Bliss, 10
26. Bliss' Exposition of Matthew xxiv., 125
27. Synopsis of Miller's Views, 64
28. Judaism Overthrown, by J. Litch, 10
29. Christ's First and Second Advent, with Daniel's Visions Harmonized and Explained, by N. Hervey, 185
30. New Heavens and New Earth, with the Marriage Supper of the Lamb, by N. Hervey, 125
31. Starkweather's Narrative, 10
32. Brown's Experience, 125
33. Bible Examiner, by George Store, 185
34. The Second Advent Doctrine Vindicated,—a Sermon preached at the Dedication of the Tabernacle, by Rev. S. Hawley, with the Address of the Tabernacle Committee, pp. 107, 20
35. A Solemn Appeal to Ministers and Churches, especially to those of the Baptist denomination, by J. B. Cook, 10
36. Second Advent Manual, by A. Hale, 185
37. Millennial Harp, Second Part, 125
38. Chronology of the Bible, by S. Bliss, 64
39. Review of Dr. Pond, by A. Hale, 125
40. Exposition of Zechariah xiv., by S. Bliss, 4
41. Miller's Life and Views, bound, 50
42. " " Lectures, " 50
43. Spaulding's Lectures, " 50
44. Prophetic Expositions, by J. Litch, bound, 2 vols. 60
45. Millennial Harp and Musings, " 375
46. German Tract, by J. Litch, pp. 10, 64
47. Bible, Charts, Tracts, &c. &c.

SECOND ADVENT DEPOTS.

- BOSTON, Mass.**—No. 16, Devonshire street; address J. V. Himes.
- NEW YORK CITY.**—No. 9 Spruce street; address J. V. Himes.
- ALBANY, N. Y.**—No. 67 Green street; address G. S. Miles.
- ROCHESTER, N. Y.**—No. 17 Arcade Buildings; address E. C. Galusha.
- BUFFALO, N. Y.**—No. 8 Niagara street; address H. E. Skinner.
- UTICA, N. Y.**—Address Horace Patten.
- PHILADELPHIA, Pa.**—Nos. 40 and 41 Arch street; address J. Litch.
- CINCINNATI, O.**—Third street, a few doors east of Walnut, south side; address J. V. Himes.
- ST. LOUIS, Mo.**—No. 88 Market street; address H. A. Chittenden.
- LOUISVILLE, Ky.**—Jefferson House; address Dr. Nathl. Field.
- MONTREAL, C. W.**—No. 158 Notre Dame street; address R. Hutchinson.
- FORT AND, Me.**—Casco street; address J. Pearson.
- ALEXR, O.**—Address C. Clapp.

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 hath 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 now 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 grass*. In this vain citadel, on this frail house of sand, you will build, until the last seal is broken, the last trump 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 rock to rock, leaping 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 unsealed, 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 hurting 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-

cutious 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 son 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 sovereignty, 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 fled to 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

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

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

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

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

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

LECTURE X.

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

REV. xi. 3.

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

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

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

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

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

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

III. Their history, prophecy, and time specified.

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

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

(To be continued.)