

# THE WESTERN MIDNIGHT CRY!!!

Vol. II.]

CINCINNATI, SATURDAY, FEBRUARY 17, 1844.

[No. 10.

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

## THE WESTERN MIDNIGHT CRY

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CINCINNATI, FEBRUARY 17, 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.

Prayer meetings will be held at the Lawrence Street Church at 2 o'clock, P. M., each day in the week until further notice.

### THE SABBATH SCHOOL

Still meets at the Lawrence Street Church at 9 o'clock, A. M., on Sabbath mornings.

—Can Bro. Storrs be at our Conference?

### THE MEETINGS.

On Sabbath last our meetings were held at the College Hall, which was well filled during the day, and crowded in the evening. This place is much more central, and also more commodious, than the Lawrence street house.

It has been recently lighted with gas, which makes it very pleasant in the evening. In consequence of indisposition, we left at the close of the evening Lecture, and are unable to give an account of the prayer meeting.

Bro. Taylor lectured at the new Baptist church on Webster street, Sabbath eve. We understand that the interest in that place is still good.

Meetings have been held at two o'clock, P. M., during the week, as also last week, at the Lawrence street house; considerable numbers have attended and been blessed.

Bro. Jones lectured in the Lawrence street church on Monday evening. A number were awakened, and came forward for prayers.

Tuesday evening was a powerful season. Brother Maull lectured.

### SECOND ADVENT CONFERENCE.

The brethren have concluded to call a Second Advent Conference, to be held in this city some time in the fore part of March. The precise time can not be given until next week.

Brethren Fitch, Cook, Stevens, Chitenden, Kent, Hicklin, T. and J. Kempton, J. B. Craft, Dr. Eastman, Dr. N. Field, C. Worley, J. Lyon, Wm. Young, and all other Lecturers west of the mountains are invited.—We hope brethren Miller and Himes will also consider the importance of this movement, and if possible attend with us. Let all our brethren that see this notice make their calculations to be present.

WATCHMAN'S WARNING.—No. 5 of this valuable paper has just come to hand.

—Our readers are requested to look at our acknowledgments of moneys for the last two weeks, and tell us where the speculation is.

In consequence of severe indisposition, many matters are neglected, which we designed to have attended to in this number.

The last "Midnight Cry" is full of interest, but came to hand too late for extracts this week. Brother Miller was lecturing at the Broadway Tabernacle, afternoons and evenings.

His health is good. We have hopes that he will be at our Conference.

Elder Elon Galusha, of Lockport, had left his charge, and was giving the "Midnight Cry" in Buffalo.

### POPE'S DOMINIONS.

"I beheld then because of the voice of the great words which the horn spake."

It appears from the Augsburg Gazette of Dec. 22d, that the Papal government has ordered a levy of men for the army, for the purpose of placing it on a footing to resist any attempt to disturb public order.

A severe accident occurred about the same date, from a collection of the lava from Mount Etna, which gathered on some low land where there was a collection of water, causing an explosion that destroyed the lives of 50 or 60 of the inhabitants.

### MILLENNIUM AND RETURN OF THE JEWS.

From a pamphlet about to be issued, we copy the following:

#### INTRODUCTION.

"After all that has been written and published upon the subjects here presented, by believers in the speedy Advent of our Lord Jesus Christ, it may be thought strange that a new publication should appear; and that too, at a time when we have scriptural reasons for looking daily for the coming of our Lord.

To answer any such suggestions, I would remark, that a few weeks labor in this western season has proved to me that thousands are still lulled to sleep upon the most sublime theme that ever interested the mind of man—of angels,—or of God himself, by the delusive expectations of a "world's conversion" and the "return of the Jews." We think the calculation a safe one, when we say that three-fourths of all the thousands that sit under religious instruction on the west side of the Alleghany mountains, when personally approached upon the subject of the Lord's immediate coming, will interpose as an objection, that the Jews must first be returned to Palestine, and the world must be converted. I believe these to be the two great barriers that are hindering the preparation of thousands for the coming of the great day. These are the stumbling blocks to be removed out of the way of God's people; and I doubt not, are alluded to by the prophet Isaiah, as the last work of the watchmen before God's people experience eternal deliverance. Isa. lvii. 13, 14.

Having nothing at present, in our book room, devoted exclusively to a consideration of those two subjects, the following pages are presented for your prayerful and immediate consideration.

The article on the "Millennium" was first published, we believe, in the month of July last, in a paper called the "Coming of Christ," 10,000 copies of which were distributed gratuitously. It was copied in the "Midnight Cry," with a circulation of between 4 and 5,000 copies. It was again published in the "Western Midnight Cry," vol. 2, numbers 2, 3, and 4, which numbers are all distributed and more are called for. Besides this, extracts from the article have been published in most of the political and religious papers in the country, some of them giving the second chapter entire. None of the religious papers, however, have done this, but they have made some extracts and burlesqued them under the head of "awful prospect," &c. without making one attempt, as far as I know, to answer the argument.

The discourse upon the "Return of the Jews" was delivered at College Hall, in this city, on Sabbath morning, Feb. 11th, and has never before appeared in print. For some of the leading ideas I acknowledge my indebtedness to the works of Josiah Litch and George Storrs.

Neither do I claim that it surpasses those, and many other works that have been published at the east upon this subject; but conceive it to be just what is needed in this western country at the present time, to clear away the mists of darkness from many minds, and uproot existing errors upon this subject. Such as it is, I present it to the reader, praying the blessing of God to attend its perusal and make it a means of awakening many to look for our soon expected Lord. E. J.

CINCINNATI, Feb. 14th, 1844.

The above pamphlet will comprise about ninety-six 12mo. pages, and will probably be ready for delivery the latter part of next week. It will be furnished at as low a rate as can be done to meet the cost; and to those that are unable to pay for it, gratis. Our friends from abroad will send their orders without delay, to J. V. Himes, Cincinnati, Ohio.—E.

notion, which we often hear from the pulpit, that some revealed and inspired truths are unimportant and non-essential articles of faith, MUST BE FALSE. If there be any thing clearly a matter of indifference, let "the strong bear the infirmities of the weak, and not please themselves;" but our Lord will undoubtedly frown on that man who shall "break one of the least of his commandments, and teach men so to do."

2. Our Lord and the inspired writers never grant nor intimate that the church of God cannot be of "one mind and one judgment." They always assume the fact that God has spoken nothing in vain, and that his revealed will cannot be mutilated nor enlarged, nor wrested nor denied, nor misinterpreted with impunity. They never tell us about "the facts of religion being one thing, and the philosophy of these facts another." They never talk about the "large space of debatable ground lying between the borders of orthodoxy and the undefined limits of heresy." But they evidently teach that the smallest departure from truth is error. They warn us against worldly wisdom, vain philosophy, heresy, and divisions, and they tell us of deceitful works. They tell us that "all Christ's people are taught of God;" and "if any man shall do his will, he shall know of the doctrine," and they beseech and command "all who in every place call upon the name of the Lord Jesus, to be of the same mind—to speak the same things, and to be perfectly joined together in the same judgment." They urge the church to unanimity as one body, and fix an indelible mark of disgrace upon the man who causes divisions and offences contrary to the doctrines they had taught. Nay, they would not spare even an angel from heaven, if he preached another gospel.

Every Christian, and especially every minister, ought to say to the Head of the Church as David did to Jehovah, "Then shall I not be ashamed when I have respect unto all thy commandments." Let no one mistake me. I mean not to affirm that a person must know "all that has been written by inspiration of God" before he can be saved, or before he is fit to teach others, as far as he has learned himself; but what I affirm is, that whether a person be a babe, a youth, or a father in Christ—whether he be weak or strong in the faith—such is his simple reliance on God's word, such his humility, such his teachable, child-like disposition, if he be united to Christ and led by the Holy Spirit of grace and truth, that so far as he does know, he speaks and acts in conformity with God's revealed will, and where he does not know, he has sufficient humility and candor to confess his ignorance; waiting at wisdom's door, in the use of appointed means, that he may grow in knowledge and grace more and more to a perfect man.

3. I beg your attention to the responsibility of those who are set apart for the express purpose of conducting others to heaven.

"Faith cometh by hearing, and hearing by the word of God." "But how can they hear without a preacher?"

A large majority of the human family are in such circumstances that if ever they arrive at heaven, they must be guided there by a living ministry on earth. Multitudes cannot read, and multitudes more, from their abject circumstances and servile employments, have no time allowed them to search the Scriptures; while many, very many, who can read and might have time, are so little cultivated, possess so little mental discipline, they cannot distinguish between sophistry and argument, nor discern the wolf in sheep's clothing. All these multitudes must and do place themselves under some man or set of men as their scriptural guides, and they who lead them are responsible for their souls. "If a man desireth the office of a bishop, he desireth a good work;" but, if he assume this office, or others invest him with it, while he is destitute of the qualifications belonging to the office, his own soul, and all who receive him as a spiritual guide, are put in jeopardy. "If the blind lead the blind, they both fall into the ditch." The mouth of the Lord hath spoken it.

No wonder Moses, and Isaiah, and Jeremiah shrunk from the responsible station assigned them. No wonder Paul cried out in view of responsibility, "who is sufficient for these things?" and so often said, "brethren, pray for us."

4. The true ministers of Christ must not be discouraged when false teachers are numerous and popular.

When the magicians with their enchantments were numerous and popular at the court of Pharaoh, Moses and Aaron stood firm, and left the time and manner of "truth's triumph" to the God of Israel. When the false prophets were more than eight hundred to one, Elijah put them to a test which proved their overthrow. And when Paul had perils among false brethren; when those turned against him who once would have plucked out their own eyes for his sake; when all Asia forsook him; and no man stood with him at his first answer before Nero; none of these things moved him. He could say, "the Lord stood with me and strengthened me, that by me the preaching might be fully known, and that all

the Gentiles might hear. And the Lord shall deliver me from every evil work, and shall preserve me unto his Heavenly Kingdom, to whom be glory forever and ever."

Let no man who is sound in the faith and apt to teach be discouraged when false teachers are multiplied, nor when they are surrounded and applauded by gaping crowds of men of corrupt minds. But let them watch and pray, and teach, and warn, night and day, with tears.

5. Seeing there is but one true religion, but one right way, but one Lord, but one faith, one baptism; and as it is true that there are many deceivers, who shall deceive many; you are ready to ask me with deep emotion and solemn interest, what shall we do? One answer is given to all. "Trust in the Lord with all thy heart, and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." "Be not wise in thine own eyes; fear the Lord and depart from evil"—it shall be the life, and health, and strength of thy soul. Prov. iii.

Look! O earnestly look to God for direction; for if you are taught, like the centurion, by a Peter, who will tell you words by which you and your house may be saved; or, like the eunuch, by a Philip, who will preach Jesus; or, like Lydia, by a Paul, who will glory in nothing but the cross of Christ, you are safe. Go on your way rejoicing; but if you misplace your confidence, if you choose blind guides, you are ruined, lost forever.

To them who can examine for themselves, I say,—"Search the Scriptures," in prayer, in simple dependence on heavenly wisdom. Interpret scripture by scripture, and not by art and man's device. "And when they shall say unto you, seek unto them that have familiar spirits, false teachers, should not a people seek unto their God? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. viii.

To such as bear rule in God's house I say, "Try the spirits whether they be of God." If any profess not to walk with us, not to belong to our denomination, "Let them alone. If they do good, hinder them not, but rejoice. If they do evil, be not partakers. To their own Master they stand or fall. They have made their election; so have you. Your choice is made for eternity; and the judgment day will disclose the right and the wrong. Every sect must abide by their own choice.

If any profess to walk with us, if they say they are Presbyterians, belonging to or under the care of the General Assembly, and cause divisions and contentions by departing from our standards, forsaking our institutions, and deceiving and unsettling the hearts of the unwary; I beseech you, brethren, mark them as false brethren, and avoid them. This you can do. This is the least you ought to do, when you have not official strength to inflict upon them a deserved rebuke or merited suspension.

I feel that I stand before you in solemn and trying circumstances. If I am true and faithful, and you neglect the great salvation, I shall save my own soul, but you must perish. If I am a blind guide, and you are led by my false counsel, we must perish together. Such is the state of the Presbyterian church now, that no man can be indifferent, no tongue can be silent, no hand idle. It remains yet to be seen whether we, as the polluted sanctuary of God, shall be cleansed, or whether, when the sanctuary is cleansed, we shall be swept away with the "besom of destruction." Solemn thought!

In our context J-hovah says, "My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn the people to a pure language, that they may all call upon the name of the Lord, and serve him with one consent." Happy unanimity. But who can bear "the fire of his jealousy"? "whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire."

The time is specified in our text. "And he said unto me until two thousand and three hundred days, then shall the sanctuary be cleansed."

In an attempt to ascertain the beginning and end of these prophetic days, it is necessary to make a prophetic computation, counting "a day for a year." Ezek. iv. 6. The period, then, is 2300 Jewish years, each year containing 360 natural days, and of course the calculation will differ from our dates just as much as the Scripture date differs from the common or vulgar chronology.—Besides this long period of 2300 years, the visions of Daniel disclose two other periods of time, which are very remarkable. "Seventy weeks" or 490 years. (Dan. ix. 24) and "a time and times and the dividing of time," (Dan. vii. 25,) or 1260 years. One week is 7 days, and 70 weeks are 7 times 70 days, making 490 days or years. "A time and times and a half time," or "the dividing of time" is a period of "a thousand two hundred and

three score days," that is, 1260 years. Rev. xii. compare the 6th and 14th verses. This period is also called "forty and two months." Com. Dan. xii. 7, with Rev. xii. 2. Forty-two months of thirty days each, Jewish time, are 42 times 30—1260 Jewish years. These two shorter periods of "seventy weeks (490 years) and "a time and times and the dividing of time," (1260 years,) are as I shall show, comprehended in the long period of "two thousand and three hundred days" (years.) The "seventy weeks" being the beginning, and the "time, times and a half," the end, leaving a middle period of 550 years from the end of the 70 weeks, till the beginning of the forty-two months—that is, as I understand it, from the time of the calling of the Gentiles till the commencement of the reign of Antichrist. If this be correct, the downfall of Antichrist will be complete when the sanctuary is cleansed.

Having thus premised, or given my method of computation, I undertake to show—That Daniel's "seventy weeks" is the beginning or first part of the "2300 days" allotted for cleansing the sanctuary; that Daniel's "time, times and a half," is the last or concluding part of the "2300 days" that the "70 weeks" commenced 453 years before the birth of Christ, and ended in A. D. 37; that the "time, times and the dividing of time," or 1260 years, began in A. D. 587, and shall end with the termination of "2300 days," or years, in 1847.

It is not a little remarkable, that William C. Davis of South Carolina, Thomas R. Robertson of Indiana, and Wolf the Jewish missionary, in calculating the times specified in the Books of Daniel and Revelations, all have fixed the end of the 2300 days in 1847. Mr. Davis thought this would be the "commencement of the Millennium;" Mr. Robertson viewed it as "the downfall of the Pope;" and Mr. Wolf confidently expected Christ's "personal appearance in Jerusalem." How far these men were indebted to each other, I cannot tell. I am indebted to them all—not for the expectations mentioned, but for pointing out a clue by which I can arrive at certainty as to the time of the cleansing of the sanctuary.

FROM THE SIGNS OF THE TIMES.

#### ADDRESS TO SECOND ADVENT BELIEVERS, BY WILLIAM MILLER.

DEAR BRETHREN:—Time rolls on his resistless course. We are one more year down its rapid stream towards the ocean of eternity. We have passed what the world calls the last round of 1843; and already they begin to shout victory over us. Does your heart begin to quail? Are you ready to give up your blessed hope in the glorious appearing of Jesus Christ? or are you waiting for it, although it seems to us that it carries? Let me say to you in the language of the blessed book of God, "although it tarry, wait for it; it will surely come, it will not tarry." Never has my faith been stronger than at this very moment. I feel confident that the Saviour will come, and in the true Jewish year; in 2300 from the decree given to Ezra by Artaxerxes, in the seventh year of his reign, the end will come; or in 2520 years from the captivity of Manasseh, the children of God will be delivered from their bondage to the kings of the earth; in 2450 years from the time when the Jews ceased keeping their Jubilees; and the land was left desolate, and their enemies dwelt therein, the great Jubilee will come, and the people of God will enter into the peaceful possession of the promised and eternal inheritance; and also, in 1335 years from the taking away of the Pagan power, the resurrection of the saints will come; and when the seventh trumpet begins to sound, the mystery of God will be finished; all that he hath declared by his servants the prophets.

These are some of the reasons why I believe that Jesus will come this Jewish year. I have confidence in God's word; it will not fail; we may depend upon it; all men will acknowledge that God is true to his time, as well as to the manner of his judgment.

Many signs of the last day are being fulfilled in the most remarkable manner, at the present time. Among the many which have been noticed by the advent writers, I will notice one or two which have never been noticed by the advent writers, I will notice one or two which have never been noticed as I have seen. Matt. xxiv. 49.—"And shall begin to smite his fellow-servants, and to eat and drink with the drunken." Luke xiii. 26:—"Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets." xvii. 27—30:—"They did eat, they drank, they married, wives, they were given in marriage, until the day that Noe entered the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: Even thus shall it be in the day when the Son of man is revealed." 2 Peter ii. 13:—"And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their

own deceivings while they feast with you." Jude 12:—"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots."

These passages show conclusively that in the last day, and at the very time when Christ shall come, professors of religion will be eating and drinking, and feasting without fear. What can be more literally fulfilled than these passages would be, were Christ to come as we expect? Look at the feasts of the different sects among the Protestant churches of the present day. First, the religious fairs, to raise money for religious purposes; where the luxuries of life are sold at any price, and where a species of gambling is carried on, more degrading than our public lotteries; because done under the garb of religion, and sanctioned by our popular clergy. I have understood that some of these fairs, or feasts are held in their public places of worship; places consecrated for the contrite and broken in heart to seek God in, and for the Christian to meet his brother of kindred spirit, to praise and pray, are turned into halls of feasting and confectionary shops, into gambling places, and tables of money-changers. And what can be the plea for these abominations? Oh! the Catholic plea, "the end justifies the means." It is a fact, that in not one of these places can the cry be made, "Behold, the Bridegroom cometh;" and no wonder; for they well know if he should come and find them thus doing, he would not with a scourge of small cords drive them from his temple, but would rule them with a rod of iron, and dash them to pieces like a potter's vessel.

Again, not only fairs, but tea parties, picnic parties, and last of all, donation parties, have become very common among us of late. But, say you, I hope you will say nothing against our making a present to our poor ministers. No, by no means; but the manner and motive by which you do this, is what God will judge you for. If it is a gift, let not the left hand know what the right hand doeth. If you say it is your minister's just due, why not pay him, without subjecting him to so much trouble and expense, and turning his house upside down. But you well know these are not your real motives; much of it is done in pride, and many a poor man, and sorrowful widow, have had their hearts made sad because they could not show as much respect for their minister as their neighbor, the rich nabob, who is very liberal at such times, either for the applause of men, or to bribe the minister to silence in cases of conscientious guilt. Do you think these donation feasts would ever have come into fashion, if there was no motive of worldly gain? No, we must all say. Then these are signs of a worldly church, and a cold ministry; and the judgment day will only disclose how many of the servants of Christ have neglected to learn the truth, and give the midnight cry, in consequence of these fashions and customs of a worldly minded church. But I forbear; if it were possible to have charity for our churches, I would; but how can I, with my present views: Christ at the door, and so many precious souls stumbling over a worldly church, and a cold hearted ministry. If heaven has any special judgments laid up in store, surely we may expect he will hurl them upon the heads of those who shall be found thus revelling upon his mercy, and treating with neglect and contempt his word and warnings, which he in mercy has given for our admonition.

Therefore, brethren, let us hold fast our faith without wavering, and let us be careful that the enemy get no advantage over us. The devil has come down, having great wrath, knowing that he has but a short time; and his object will be to draw us from the truth. He will endeavor to make us believe some other evidence besides the word of God, and follow some other spirit besides the spirit of truth. You see that in our opposers is a spirit of the world. The Scripture testimony is rejected when it conflicts with the traditions of men; and their prejudices become the rule, instead of the word of God. Therefore we ought to be very careful we do not, what we accuse our opponents of doing. Let us be careful that we try the spirit by the standard of divine testimony. I would not even glory in appearance, but in one thing I will and may glory, viz: That not one single stake which has been planted in the Advent cause from Scripture testimony, have our opponents been able to remove; although they claim all the talent, all the learning, and all the wisdom of the time in which we live. What has professor Stewart, a giant in biblical knowledge, done? Every rational mind must acknowledge, that wherever he differs from us he has broken his own rules; and that his exposition of the Scriptures are weak and perfectly futile. Mr. Culver is an echo of Professor Stewart, only he is not half so candid; and where he has departed from Stewart, he is more ridiculous than his master. It is evident that whoever wrote the pamphlet published under his name, did not believe what he wrote; it was only for effect, to blind people's eyes,

and keep them from examining the subject of the Advent.\* Mr. Dowling had more puffs from the Baptist papers than Mr. Culver, but he was less fortunate; for Mr. Culver's pamphlets were less read, owing, it is supposed, to the fewer puffs; while Mr. Dowling was more generally read, and was therefore more generally despised for his foolish and weak arguments. It was an unfortunate circumstance to Br. Dowling, that the writers of those puffs had not read his work before they puffed him so much. That would have saved him and the Baptist editors much shame and disgrace. To cap the climax, Dr. Weeks came out with his long catalogue of Mr. Miller's mistakes, where, by his own assumption, he made the first mistake. Then by dividing that into twelve parts, and multiplying the same by the number two in arithmetical progression, he made somewhere about one hundred and sixty. On receiving his puffs from the Observer and Evangelist before he began to publish, it was expected he would destroy all evidence under heaven of the "blessed hope in the glorious appearing of the great God and our Saviour Jesus Christ;" and show that the doctrine of Christ's second advent was a fable. But what has he done? Why, he has shown that Mr. Miller, in the acceptance of the world, is an illiterate man. But in one thing he has failed; that is, to show that the Bible is not true, and that God has not said he will take the weak things of this world to confound the wise and mighty. How silly are such productions of our D. D's, and how contemptible must those sectarian editors appear with their puffs, in the eyes of Jehovah! He that sits in the heavens will laugh them to scorn. But God has made use of these productions to open the blind eyes of many of our brethren; for these writings show the weakness of the cause which they have espoused; and many have been excited to examine and believe, that otherwise would have remained in obscurity until the burning day.

Another thing has been thus shown. The unbelief of our great worldly wise men would never have been made known in any other way, as we can conceive, until the judgment. We now see they have but little or no faith in the Scriptures; they believe in no resurrection of the body; they scoff at the doctrine of Christ's personal appearing and reign with his people on the earth; they treat with contempt the burning day, and laugh at the idea of the earth's being purified by fire; they reject the true inheritance of the saints, and try to rob Christ of his kingdom. With many of our clergy these things are facts, which a few years gone by would not have been acknowledged by any. These things show that we have the truth on this subject.—When a man is forced to deny any one plain promise or declaration in the word of God, in order to support his theory, you may set it down as an invariable rule that he is wrong.

My brethren, let me advise you to keep yourselves from every thing which may lead your mind from the glorious hope of Christ's coming; for if Satan can tempt you to lay down your watch, if it is only for one hour, he may be sure of his prey. "Lest he come and find you sleeping, and so that day overtake you unawares."

If the time continues until the end of this Jewish year, we shall be assailed by the enemy in every place where he can have any prospect of hurrying in a dart.—We must therefore watch. If we have pride in our hearts, he will try to make us compromise, and throw away our hopes, and relinquish our faith to save our worldly character. This would be a fatal stab in our Saviour's side. If we are self-righteous, he will persuade us that we are holy; and that any thing we may think or do is not sin. This is enchanted ground, and will, I fear, be the destruction of thousands. When men get so holy as to have no sin to confess, they cannot need an Advocate; neither can they pray the Lord's prayer without being hypocrites, "forgive us our trespasses." Christ has become of no effect to such. I make these remarks not in reference to the doctrine of Christian holiness; but in view of the ultraism and extravagances which some indulge, and which those who believe in the true gospel holiness equally deprecate.

I call heaven and yourselves to witness, my brethren, that I have never taught you any thing to make you throw away any part of God's word. I have never pretended to preach any thing but the Bible. I have used no sophistry. My preaching has not been with words

\*We are in possession of the facts, that Mr. Culver's tract was re-written, and the provincialisms and black-guardism, peculiar to him, omitted. The reason that the obsolete works of Mr. Stewart, among the learned, and of Mr. Culver, among the unlearned, are here referred to, is because they have been exhausted at the West, where Mr. Miller has been, and are now circulated anew.—Eds. Signs.

of man's wisdom. I have not countenanced fanaticism in any form. I use no dreams or visions except those in the word of God. I have not advised any one to separate from the churches to which they may have belonged, unless their brethren cast them out, or deny them religious privileges. I have taught you no precept of man; nor the creed of any sect. I have never designed to make a new sect, or to give you a *nick name*; this the enemies to Christ's second advent have done; and we must patiently bear it until he comes; and then he will take away our reproach. I have wronged no man; neither have I sought for your honors or gold. I have preached about 4,500 lectures in about twelve years, to at least 500,000 different people. I have broken my constitution and lost my health; and for what? That if possible I might be the means of saving some. How many have been saved by these means I cannot tell;—God knows; to him be all the glory. In one thing I have great reason to rejoice. I believe I have never lectured in any place, but God has been with me, and given some fruits of his Spirit, as an evident token of the truth. I have never preached or believed in any time for Christ to come but the end of the prophetic periods, which I have always believed would end with the Jewish year 1843; and which I still believe, and mean, with the help of God, to look for until he comes. And I think I can say with my whole heart and soul, Amen, Even so come, Lord Jesus.

I have great reason to be thankful to God, and to many of you, my brethren, for what assistance you have rendered me in doing my duty, and for the help I have had from the arduous labors of Bro. Himes, and from many others who have been the means of publishing this doctrine over much of the Christian world. I am truly thankful to God and to them; and pray God they may receive a disciple's reward; and I believe that in the New Jerusalem they will receive many stars to their crowns; while those who have belied and ridiculed them, and imputed to them wrong and wicked motives, will wail and weep in a pit of woe. I hope, my brethren, you will continue faithful until the end. All we have of time, is to patiently wait, and constantly look for Christ's coming.

WM. MILLER.

#### FULNESS OF TIMES.

Since A. D. 1843 has passed, some of the opponents to the coming of Christ in that year, have lifted high their heads, and seem to rejoice that their Lord, whom they profess most dearly to love, has not come! On this principle, could they be satisfied he would *never* come, would they not have greater cause for rejoicing? They would. But their rejoicing will soon be turned to wailing; for in the dispensation of the "fulness of times," Christ will come and gather together in one, all things to Christ, both which are in heaven and which are on earth: even in him." Those "times" are *not* full yet. When all are full, then the Lord will most certainly come, and we believe that *fulness* will be complete at the end of the present Jewish year, which terminates some time next March. We do not say he will not come before that time. We think we have sufficient reasons for looking for his appearing and kingdom every moment. [Voice of Truth.]

#### LETTERS AND RECEIPTS.

E. French, P. M. [the letters and money were received, and acknowledged; (see vol. ii. no. 3.) We think the papers must have been regularly sent.] Theo. Culver, \$1; [only came to hand since the last acknowledgment.] Geo. W. Sweeting, P. M., \$1; B. Tubb, P. M., \$1; John H. Thomas, \$2; Wm. D. Sutton, P. M., \$1; John H. Kent, 2; M. Helm \$1; John Hobart; Jas. Thomas.

#### 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 Greene street; address G. S. Himes.  
 ROCHESTER, N. Y.—No. 17 Arcade Buildings; address E. C. Galusha.  
 BUFFALO, N. Y.—No. 8 Niagara street; address H. B. Skinner.  
 UTICA, N. Y.—Address Horace Patten.  
 PHILADELPHIA, Pa.—Nos. 40 and 41 Arcade; 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. Chipenden.  
 LOUISVILLE, Ky.—Jefferson House; address Dr. Nathl. Field.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In the beginning of the sixth century, about A. D. 538, Justinian, emperor of Constantinople, in his controversy with the Arians, and other schismatics in the Greek church, constituted the bishop of Rome head over all others, both in the western and eastern churches, who, by his authority, suppressed the reading of the Bible by laymen, pretending that they could not read and understand without the assistance of the clergy. About this time, too, the Latin language ceased to be spoken in Italy, and the Greek and Latin both became dead languages. The Bible at that time

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

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

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

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

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

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

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

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

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

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

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

## LECTURE XI.

## THE WOMAN IN THE WILDERNESS.

REV. xii. 6.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(To be continued.)