

THE MIDNIGHT CRY!

VOLUME I.

NEW-YORK, MONDAY, DECEMBER 12, 1842.

NUMBER 21.

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

BY JOSHUA V. HIMES.

DAILY—NO. 36 PARK-ROW.

PRICE TWO CENTS.

THE MIDNIGHT CRY.

MONDAY, DECEMBER 12, 1842.

Lectures and Meetings.

The Second Advent Association meet this evening at this office at 7 o'clock.

TO-MORROW EVENING,

Brother Calvin French, from Massachusetts, is expected to lecture at the Methodist Protestant Church, in Attorney street.

THURSDAY AFTERNOON,

A Prayer Meeting is called at No. 24 Rose street, for those who seek for a deeper work of grace in their own hearts.

MIDNIGHT CRY WEEKLY.

After this week, this paper will be published weekly. Subscriptions received for 24 numbers, to be mailed or delivered in the city. Terms: 50 cents, for 24 weeks, payable, in all cases, in advance.

THE DAILY PAPER,

Will cease, as we at first announced, after 24 numbers have been issued.

BACK NUMBERS,

Containing a great variety of valuable articles, for sale at this office.

JUDAISM OVERTHROWN.

Brother Litch's clear and convincing arguments on the restoration of the kingdom to the true Israel, has just been published in a pamphlet form. It is for sale at this office—price six cents.

Polyglott Bibles,

Those who have not a pocket Polyglott Bible are not aware of the loss they sustain. The references to parallel passages are of great importance to those who would compare Scripture with Scripture. The marginal readings are really a part of the Bible, for they were given us, by the translators, to show, more clearly, the meaning of the original. We have obtained a supply of the very best edition, in a pocket form, which we have for sale, at only \$1 per copy.

Will the World be Destroyed so Soon?

"It would be very foolish for a man to spend many years in building a house, and then burn it up."

This was the argument of a young lady, who could not bear to think that "all these things shall be dissolved."

Such persons seem to forget that our habitation, which God at first called very good, is defiled by sin, and defaced by the curse. When Paul wrote to the Hebrews, he could say, of the earth, "which bringeth forth briars and thorns," it "is nigh unto cursing; whose end is to be burned."

We believe the Lord is going to restore it, as a new coin is made by melting an old one. "We look for new heavens and a new earth, wherein dwelleth righteousness." Then "there shall be no more curse," as we are told in Revelations, 21: 9. When a wise man finds his house defiled and broken, should we not expect him to make it over new? On this point, we find the following sentiment in a commentary on the 2d Epistle of Peter, by Rev. Wm. Adams, Rector of St. Gregory's church, published in London, in 1660:

"Toward the latter end of the world charity shall wax

"cold, piety be nipped with a frost, and faith almost starved to death, and the world thus benumbed, shall be set on fire.

"It is perfection, not abolition, which is the natural appetite of heaven and earth. This world shall have, not a destructive, but a perfective end. The world shall be re-polished, man immortalized, and in all God shall be glorified."

Another Witness.

A friend has just shown us an extract from a book called "Heaven Opened," by Alfred Addis, B. A., of Trinity College, Cambridge, England; published by Robins, London, 1829.

The writer had probably never heard of Mr. Miller, yet he argues from prophetic periods, that "the abomination will cease, or the sanctuary be cleansed," in 1843.

STILL ANOTHER WITNESS.

A friend has just lent us a book, of 578 pages, entitled, "The Second Advent; or, Coming of the Messiah in Glory, shown to be a Scripture Doctrine, and taught by Divine Revelation from the beginning of the World.—By an American Layman." It was published in Trenton, N. J., in 1815. The author was led to examine the subject by the stirring events of the French Revolution, and especially the taking away of the Papal dominion in 1798. The following is an exact copy of the hymn, which closes the book. It is not perfect poetry, but is valuable, as showing how Bible students then regarded the signs of the times. The writer, evidently, believed he was living in "the time of the end," so frequently referred to in Daniel. We believe the same:

To you it is spoken, ye virgins be watchful,
And strengthen the things, that are ready to die;
Your loins still be girded, and be ye found faithful,
For see all around you proclaim He is nigh.
O Hallelujah! Hallelujah! Hallelu! Hallelu! Hallelujah!

Now tumult and uproar; commotions are making,—
Kingdoms against kingdoms, dire slaughter prepare;
The powers ordained of Heaven are shaking,
And men's anxious bosoms are troubled with fear.
O Hallelujah! &c.

Great Babel of Rome, firmly seated on her throne,
Long said in her heart,—as a queen I shall reign;
Her merchants afar off, her sad fate now bemoan,
And gnawing their tongues, cry alas! for her slain.
O Hallelujah! &c.

The kings she once ruled, and nations forsake her,
Bereaved of her children—and robb'd of her hire;
The wealth and the treasure she heaped together,
Now serve to consume her, and burn her with fire.
O Hallelujah! &c.

The blood of the martyrs and saints is found in her,
The cup that she filled, she drinks now in her turn;
Ye Heavens, Apostles, and Prophets shout o'er her,
O queen of great Babel! 'tis yours now to mourn.
O Hallelujah! &c.

Her plagues and her sorrows, shall never be healed,
Her violence to Zion the Lord will repay,
In fire, to consume her, He'll soon be revealed,
The smoke of her torment shall rise up for aye,
O Hallelujah! &c.

Then let all her lovers, with trembling be taken,
The children of Zion have nothing to fear;
They seek for a kingdom that cannot be shaken,
Their treasure, their hope, their protector is there.
O Hallelujah! &c.

Then watch ye, his servants! see the signs from above;
He bade you observe them—He will soon come again;
Be steadfast! unmoved! be assured that your love
To Him and his people, shall not be in vain.
O Hallelujah! &c.

Letter from Brother Litch.

PHILADELPHIA, Dec. 7, 1842.

Dear Bro. Southard,—As I have a little leisure this morning, I sit down to give a brief account of the state of things in this city, on the great subject of the Second Advent. Brother Hale and myself, as you know, left New-York on Saturday, Nov. 29, for Newark, where we had a lecture in the Halsey Street M. E. Church. The Spirit of God was manifestly present to accompany the word to the hearts of the people, and a most deep feeling pervaded the assembly. The effect of the Second Advent lectures in that place is glorious, both on the professing church and the unconverted. But still the opposition is strong, and comes, too, from a source where we should expect better things.

The next day we took the cars for the city of brotherly love, for the purpose of fulfilling some engagements made while here in the former part of the month. Thursday we succeeded in making an arrangement for a depository for our publications, at 67 South Second street, in the store of Brother O. Rogers, the late publisher of the "Literalist," and as such, cannot go with us on the Jewish question, nor does he go with us on the time, yet he believes the Lord is soon to come personally and reign on the earth; and that the midnight cry should be sounded.

The doctrine is spreading here more or less in most of the different churches; and as the fruit of it the opposition is beginning to develop itself. Several ministers are now out upon us. The ministry in the city are very generally hostile to the discussion of the question in their churches; but the people want light and mean to have it; and we mean, by the grace of God, that they shall have it. We commenced a course of lectures in the Methodist Protestant Church in Kensington, the north-east part of the city, which continues this week. The pastor of the church, although not a believer, has received us most cordially, and takes hold and labors to bring sinners to Christ. The Lord accompanies the effort with his blessing.

Last evening I began a course of lectures in the Western M. E. Church in this city, to continue this week.—We have also two or three invitations to lecture before some of the Literary Institutions of the city. Finally, the way is opening before us as fast as we can fill up the appointments. We feel that the work is of God, and he will carry it on in his own way. But when we think that we are within one month of '43, and such multitudes are unsaved, we tremble for them.

Yours, J. LITCH.

BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

WINGS. Protection, defence. Exod. xix. 4. Ps. xvii. 8. xxxvi. 7. Rev. ix. 9. xii. 14.

WITNESS. Christ, prophets and apostles. Isa. xliii. 10. Acts i. 8, 22. Rev. i. 5. iii. 14. xx. 4.

WITNESSES, TWO. Two testaments, scriptures, figured by the two cherubims. Rev. xi. 3, 4. Zech. iv. 3—6. John v. 39. 1 John v. 9. Exod. xxxi. 18.

WOMAN. The true church and anti-christian church. Isa. liv. 6. Jer. vi. 2. Rev. xii. 1. xvii. 3, 7.

WOOD. People. Jer. v. 14.

WORDS OF GOD. Fire. Jer. v. 14.

WRATH, DAY OF. Judgment day. Job xli. 30. Ps. cx. 5. Zeph. i. 15. Rom. ii. 5. Rev. vi. 17.

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THE MIDNIGHT CRY

Is published every afternoon at 36 Park Row, up stairs, by J. V. Himes, assisted by L. D. Fleming, and N. Southard. All letters and communications for the Midnight Cry should be directed to J. V. Himes, New York City, POST PAID.

shall overflow, and pass over," was literally accomplished. "He shall enter also into the glorious land," (or land of delight, as it might have been translated.) This, I have no doubt, means Italy. Bonaparte fought some of his most brilliant battles in this delightful country. The battle of Marengo was fought, if I mistake not, in June, 1800, after crossing the Alps, an impassable barrier between France and Italy, as it was supposed by his enemies. "And many countries shall be overthrown." It is said that Bonaparte conquered three kingdoms at the battle of Marengo. "But these shall escape out of his hands, even Edom and Moab, and the chief of the children of Ammon." Bonaparte, when he went into Egypt, calculated to march into the East Indies: he advanced into Syria, where, after gaining some advantages, he received a decisive check before St. Jean d'Acre, when he was obliged to raise the siege, and retreat back to Egypt with the shattered remains of his army. So the country once inhabited by the Edomites, Moabites, and Ammonites, "escaped out of his hands." 42, "He shall stretch forth his hands also upon the countries; and the land of Egypt shall not escape." "Hands" signifies power; and what country on the globe did not more or less feel the effects of Bonaparte's power? Egypt, surely, did not escape; for all Lower Egypt was conquered by his arms. 43, "But he shall have power over the treasures of gold, and of silver, and over all the precious things of Egypt." Bonaparte, in his conquest of Egypt, levied contributions upon the inhabitants of the country sufficient to support and pay his troops, and brought away much with him. "And the Libyans and Ethiopians shall be at his steps." When he first went into Egypt, he landed his army on the coast of what was anciently called Lybia, and his last battle was fought in Upper Egypt—what the ancients called Ethiopia. So both of these places were at his steps, although neither of them was fairly conquered, as was Egypt. 44, "But tidings out of the east and out of the north, shall trouble him." This was what was at that time called the *Holy Alliance*. This was composed of most of the kings on the north and east of France, which finally proved the overthrow of the power of Bonaparte, and the restoration of the Bourbons on the throne of France.

The news of this alliance caused him much trouble, and also his immediate return to France. "Therefore he shall go forth with great fury to destroy and utterly to make away many." This is a plain description of Bonaparte's campaign into Russia. He went forth with an army of 400,000 men, with fury, in order to break up the *Holy Alliance*. He did utterly destroy Moscow, and laid desolate the country through which he passed. He made way with more than 200,000 of his own army, besides the destruction of his enemies, say many thousands more. Such a destruction of life and property in one campaign was never known since the days of the Persians and the Greeks. 45, "And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain," (or mountain of delight.) This was literally fulfilled, in May 26, 1805, when Bonaparte was crowned king of Italy at Milan,—Italy lying between two seas. To "plant the tabernacle of his palace" would be to establish him as king. "Yet he shall come to his end, and none shall help him." This closes the history of one of the most powerful monarchs—the most ambitious and fortunate of warriors, and a man of unbounded sway—that modern times had ever produced. He had destroyed, perhaps, more than 3,000,000 lives; he had dethroned more than one half of the kings of Europe; he had disposed of kingdoms at his will; all nations had been under the control of his decrees; he had commanded more than two millions of veteran soldiers; the treasures of the four quarters of the globe lay at his feet. "Yet he shall come to his end and none shall help him." How soon the tale of his end is told! A breath, and his end is come; a vapor, and he is gone. O God! the breath of kings is in thy hand; thy word goeth forth, and it is done; thy decree passeth, and it stands fast. "He shall come to his end, and none shall help him." Where are those kings that courted his alliance? Where the twenty millions of French who idolized him as a god? Where are those two millions of veteran soldiers whose bodies had been used as ramparts to mount him to glory? Where are his five brethren who sat in the seat of kings by his power? Where is his mother, made a rich dowager by his munificence? Where, O where is the empress Maria Louisa, and the young king of Italy? "And none shall help him." Yes, Bonaparte was by the British, after he had rendered himself into their hands, carried

a prisoner to the island of St. Helena, in the Atlantic Ocean, where he died in exile. "He shall come to his end, and none shall help him."

By this history the kings of the earth may learn, that God can, with perfect ease, when the set time shall come, break them and their kingdoms to pieces, so that the wind may carry them away like chaff, that no place shall be found for them.

I shall now examine the remainder of Gabriel's message, contained in Daniel xii. 1, "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people." Michael, in this passage, must mean Christ; he is the great Prince, and Prince of princes.

The time here spoken of is when Bonaparte shall come to his end, and none to help him. This was in the latter part of the year A. D. 1815. There are two things for which Christ stands up for his people to accomplish; one is their faith, and the other their judgment, Jer. iii. 13. Now, it is evident he did not then stand up in judgment; therefore I shall choose the former, that he stood up to plead the cause of his people, to restrain backsliders, and to add to the church of God many who should be saved. And blessed be his holy name, he accomplished his purpose; for in the years 1816, 17, 18, more people were converted to the faith of Jesus than had been for thirty years before. Almost, and I know not but every town in these states was visited with a shower of mercy, and hundreds and thousands, yea, tens of thousands, were born into the invisible kingdom of the dear Redeemer, and their names recorded among the members of the church of the first-born. This has lasted in a great measure for twenty years, and has spread over a large share of the Christian world; even the islands of the sea have lifted up their voices to God, and the wilderness has bloomed like the rose, and the heathen have seen of his salvation. The grace of God has distilled upon us like the morning dew, and like showers upon a thirsty soil. Surely this must be by the power of Michael, the great Prince of the covenant. "And there shall be a time of trouble, such as there never was since there was a nation, even to that same time." This time of trouble is yet in futurity: but is hanging, as it were, over our heads, ready to break upon us in tenfold vengeance, when the angel of the gospel, who is now flying through the midst of heaven, shall seal the last child of God in his forehead. And when the four angels, who are now holding the four winds, that it blow not on the sea nor on the land, shall cease their holding; when the angel, standing on the sea and land, shall lift his hand to heaven and swear by him that liveth forever and ever, that time shall be no longer, or, as it might, and, perhaps, ought to have been translated, "that there should be no longer delay;" that is, God would wait no longer for repentance, no longer to be gracious; but his Spirit would take its flight from the world, and the grace of God would cease to restrain men: he that is filthy, will be filthy still. Mankind will, for a short season, give loose to all the corrupt passions of the human heart. No laws, human or divine, will be regarded; all authority will be trampled under foot; anarchy will be the order of governments, and confusion fill the world with horror and despair. Murder, treason, and crime, will be common law, and division and disunion the only bond of fellowship. Christians will be persecuted unto death, and dens and caves of the earth will be their retreat. All things which are not eternal will be shaken to pieces, that that which cannot be shaken may remain. And this, if I am right in my calculations, will begin on or before A. D. 1839.* "And at that time thy people shall be delivered, every one that shall be found written in the book." Now is come salvation indeed. The people of God are now to be delivered from outward foes and inbred lusts, from the corruptions of the grave and the vileness of the flesh. Every one, the

*Opponents have made a great handle of this passage to destroy the influence and the correctness of the calculations of Mr. Miller, by claiming a failure of one of his calculations. Mr. Miller first adopted Guthrie's date for the commencement of the invasion of Greece by the Turks, and which, according to him, was in 1298. Gibbon, however, fixes it upon the 27th of July, 1299. The mistake, therefore, was not in Mr. Miller, but in Guthrie.

The civil commotions alluded to were based upon the coming of the third wo: when the sixth angel had ceased sounding, it is said "the second wo is past; and behold the third wo cometh quickly." Rev. xi. 14. The time that would intervene between the close of the second wo and the commencement of the third, would depend entirely upon the latitude that is to be given to the term "quickly," and which was not so immediate as Mr. Miller supposed.

It would seem that the present torpidity of public morals, the deceptions, bankruptcies, frauds, duels, murders, etc., etc., and the breaking up of all confidence in the community, must convey any impartial mind, that if the author expressed himself strongly with regard to the anxiety of these times, his anticipations have not been altogether unrealized.

poor and despised child of God, will then be deavered, when he makes up his jewels. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." This verse brings us down to the resurrection of the dead, when the dust will give up the bodies of the saints, and they shall awake to everlasting life; when death shall be finally conquered, and the grave resign up her captive saints to victory and glory.

The angel also mentions the resurrection of the wicked, and speaks of their shame and everlasting contempt. He dwells not in detail on this second resurrection, as though it were too painful for thought, yet tells enough to let the wicked unbeliever know his awful doom, and is silent. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." This verse needs no comment; it is a beautiful figure of the righteous in glory, and the durability of that happiness in the invisible and immortal kingdom of God. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." Some have taken occasion, from these words, to say, that this prophecy was to be shut up and sealed, that none might understand it until the end. If it was so, why give it to Daniel at all? Why note it in the Scripture of truth? Why give to us the same instruction which made Daniel understand what should befall the people of God in the latter day? But the plain and obvious meaning of the first part of this verse is, But, O Daniel, close up your prophecy, and set your seal to the truth of it, for at "the time of the end many shall run to and fro;" that is, at the time of the end the means of travel will be greatly extended, so that many would travel into all parts of the earth, and would increase in knowledge of places, men, and things. "And knowledge shall be increased." Can any prophecy be more literally fulfilled than this? The increase of travel, and the means of conveyance, and the improvement in the arts and sciences at the present day, have astonished the projectors themselves. But if it should mean holy things, then look at the great number of missionaries sent into all parts of our world. There are but few nations, civilized or barbarous, Christian or heathen, but what are visited by the professed ministers of Christ; and knowledge of the word of God has increased. And within thirty years, the Bible has been translated into one hundred and fifty languages,—more than three times the number of all languages that had received a translation during 1800 years before. Millions of copies of the Bible have been circulated within the thirty years past, where thousands only had been circulated before. "Then I, Daniel, looked, and behold there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river, and said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?" Here Daniel saw the two holy ones inquiring of the man clothed in linen, which stood upon the waters of the river. This man is the same as Michael standing up for the "children of thy people." The reason I assign is, he is clothed in linen, which shows he is the high priest for the people of God. It is the same angel that John describes, Rev. x. 1—6. This angel is represented as being the messenger of the covenant, by having a rainbow on his head. He was clothed with a cloud pure and white like linen. He, too, had a little book open, showing what he should do, agreeing with our explanation, spreading the gospel for the last time through the world, standing one foot on the sea, and the other on the earth, to keep down the power of anti-Christ, who sits on many waters, Rev. xvii. 1, 15, and the power of the kings of the earth, until the whole elect should be sealed. See Rev. vii. 1—3. And that this angel is the Mediator is evident. And now he closes up the mediatorial kingdom, when he says, Rev. x. 6, "that there should be time no longer," or, as some translate it, that there should be no longer delay; which must of course have one of two meanings—either God will no longer delay his judgment, or he will no longer wait to be gracious. See next verse, and 2 Peter iii. 9. Take either one or both positions, and it proves my object, that a part of the 45 years, the history of which we are now considering, is taken up in spreading the gospel, and bringing the last remnant into Christ's fold. "For this gospel of the kingdom shall be preached in all the world as a witness unto all nations; and then shall the end come," Matt. xxiv. 14. But the question, How long to the end of these wonders? means to the end of the reign of the beast, which the world wondered after, Rev. xiii. 3. 7th verse, "And I heard the man clothed in linen, which was upon the

waters of the river, when he held up his right hand and his left hand unto heaven." This language shows us plainly, that it is the same angel which John saw in Rev. x. 1-7. And the same time is indicated in Revelation as in Daniel. Here in Daniel it is in the last 45 years, and in Revelation immediately preceding the time when the mystery of God shall be finished, all that had been declared by his servants, the prophets, the whole prophecies would be accomplished. "And swear by him that liveth forever, that it shall be for a time, times, and a half." This is the same length of time given in Daniel vii. 25, which is there given as the reign of the little horn. It is also the same time which is given in Rev. xi. 2. Forty-two months, (three years and a half,) to give the holy city to be trodden under foot. Again, the same time is given, Rev. xi. 3, for the two witnesses to prophesy, clothed in sackcloth, 1260 days. Also, Rev. xii. 6, 14, for the church in the wilderness; and, again, in Rev. xiii. 5, where the anti-Christian beast had his delegated power to continue forty-two months. All these times ended in A. D. 1798, as we may hereafter show; when the 45 years began to accomplish the things which I have been attending to in this lecture. "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

This brings us down to our text, and gives us another important and conclusive sign by which we may know we live on the eve of finishing the prophecies, and on the threshold of the immortal and eternal state. Let us be wise, then, and secure an interest in the inheritance among the just, that when we fall on earth, we may be received into everlasting habitations prepared for those who love Christ.

But the last sign, "the scattering of the holy people," a part of the perilous times. How are they to be scattered? I answer, by the errors of the anti-Christian abomination, and the "lo heres" and the "lo theres," by dividing the people of God into parties, divisions and subdivisions. And methinks I hear you say, "Surely these things are already accomplished." Yes, you are right, in part, but not to its extent; the sects are all divided now, but not crumbled to pieces; some are subdivided, but not scattered. The time is soon coming when father will be against the son, and son against the father. Yes, the sects are all divided now. Presbyterians are divided into Old and New School, and then again into Perfectionists. Congregationalists are divided between Orthodox and Unitarian, old and new measures, Unionists, &c. Methodists are divided between Episcopal and Protestant. Baptists are divided between old and new measures, Anti-masons, Campbellites, open and close communion, &c. &c. Quakers are divided between Orthodox and Hicksites; and thus might we go on and name the divisions and subdivisions of all sects who have taken Christ for their captain.

And now let me sum up in short, what we have proved to you in this discourse. And first, I showed the length of time our history would take up, viz., 45 years. By the numbers given in Daniel xii. 11-13, his 1290 days, beginning when the ten kings, represented by the ten toes in Nebuchadnezzar's dream, and ten horns in Daniel's vision, should be converted to the Christian faith, and the daily sacrifice abomination taken out of the way, viz., A. D. 508, which would end in 1798, when the Pope lost his power to reign over the kings and trample on the holy people, and the abomination of desolation ceased his civil reign, by being deprived of his civil power by Bonaparte. I then showed you that the number 1335 days, beginning at the same time as the 1290 days, viz., A. D. 508, would end in 1843, at the resurrection, for Daniel would stand in his lot at the end of these days. And you have undoubtedly noticed that this brought us to the same year that Daniel's whole number, 2300, brought us, which is forty-five years, the difference between the two numbers, 1290 and 1335. I then began at Daniel xi. 40, and gave you the history of Bonaparte, his wonderful career of conquest and power, and his final end. I then gave you the history of Michael standing up, and the reformation that followed in the years 1815, 16, 17, even down to the present time. Then the unfulfilled prophecy which must come soon upon us, the troublous times. Next we came to the time of the deliverance of the people of God, every one that sleeps in the dust of the earth, and the resurrection. Then the angel gave us a few signs which would happen in the course of this time, such as the running to and fro, the increase of knowledge, the nations being restrained from preventing the gospel being preached, and scattering the power of the holy people; all which you have, many of you, witnessed, and can judge for yourselves whether these things are so.

I shall now leave you for the present; and may you reflect candidly and seriously on the subject; for many of you who are now on the earth may live to witness this fulfilment; and if unprepared then, with what regret will you look back on your present opportunity, and wish you had improved these precious moments for the salvation of your souls, and for the glory of God!

Be wise, O ye inhabitants of the earth, for the Lord will come and will not tarry, and the day of vengeance will overtake you as a thief in the night; "but the wise shall understand."

LECTURE VIII.

THE NEW SONG.

REV. v. 9, 10.

And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; 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.

THERE is such harmony, beauty, and knowledge in every part of the word of God, that the Bible student, whose heart is interested in the same, has often, while reading, been led to stop and admire the order, wisdom, and light which burst upon his enraptured vision, at the unfolding of the figures and truths which until that moment, perhaps, lay in darkness, doubt, and obscurity, and seemed to be wrapped up in a mysterious veil that almost makes the reader quail, and come to the conclusion that he is treading on forbidden ground; but, perhaps, in an unexpected moment, the inspired penman, seemingly having anticipated our ignorance or darkness, throws out a spark of that live coal which had touched his lips, and our darkness is dispelled, ignorance vanishes before the fulness of knowledge of the word of God, and we stand reprov'd and admonished for our stupidity and ignorance in the figures and truths before explained. Our text is a brilliant spark of that fire which is upon the altar between the cherubim, and gives us a clear ray of light to discover the allusion of the figures contained in the fourth and fifth chapters of this book. It is conveyed unto us by way of a chorus, like the angel's song at the birth of our Savior in Bethlehem of Judea. It explains to us, in a divine song, what the four beasts are, and gives a key to unlock the mystery of the twenty-four elders, and clearly shows who opens the seals of the book. I shall, in illustrating this subject, inquire,

I. Who they were that sung this new song;

II. Show the song, and the occasion of it; and,

III. Speak of the reign and the place where.

I. We are to inquire who are the singers in this grand chorus. The prophet calls them "the four beasts," or, as it might have been more properly translated, *four animate beings*; and the "four and twenty elders," he also calls them "saints." See the 8th verse, "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of the saints." Then comes in our text, "And they sung a new song," &c. The four beasts is a figurative representation of the whole New Testament church, not only in character, but in chronology, representing the four different stages of trial through which the church should pass in her pilgrimage in the wilderness of this world, before she would enter the visible kingdom of her glorious Redeemer, the New Jerusalem, and reign on the earth. And every individual Christian, who may live any length of time after his conversion, passes through some or all of these states of trial. The four and twenty elders are the twelve patriarchs, which are sometimes called *prophets*, and the twelve apostles of the Lamb. For it is said, we are built on the prophets and apostles, Jesus Christ being the chief corner-stone; and figuratively it may represent the faithful and true ministers of Jesus Christ; the same as the twenty-four courses of the priesthood under the Jewish economy. See 1 Chron. xxiv. 7-19. And the four beasts are typified by the four grand divisions of the Jewish camp under Moses. The first, on the east, was to follow the standard of Judah; that on the south side, and second in the march, was the standard of Reuben; on the west side, Ephraim, and his was the third standard in the march; on the north side was Dan's standard; and Dan brought up the rear in the march of the Jews through the wilderness. What their several standards were, I cannot tell, except that of Judah, which marched in front, immediately after the ark, which in

all probability was a lion. And the "first beast" under consideration was "like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle." These represent the four grand divisions of the gospel church. The first represents the church in the apostolic age, when the church went forth, bold as a lion, preaching and proclaiming the gospel among all nations. The second state or division of the church was the times of persecution and slaughter by the Roman emperors, represented by the calf. The third state of the church was in Constantine's day, when the church enjoyed privileges as a man, and became independent, and like a natural man, proud, avaricious, and worldly. The fourth and last state of trial was when the anti-Christian beast arose; and, under the scourge of this abomination, the church having two wings given her, like the wings of an eagle, she flew into the wilderness, where, a place being prepared for her, she is nourished from the face of the serpent a thousand two hundred and threescore days, Rev. xii. 6, 14.

This of course would include the whole Christian church until Christ's second coming, when anti-Christ will be destroyed, and the church delivered from all her foes, and brought into her New Jerusalem state, where John now sees in his vision the whole family of the redeemed, singing the grand chorus as in the verses following our text. "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand and thousands of thousands." In this vision John has the same view which Daniel had in his vision. See Daniel vii. 10. Daniel saw the same throne, and the same numbers stood before it; which proves, almost beyond a doubt, that Daniel's vision carries us into the eternal, immortal, and glorified state; for John, in the next verses, carries us into the eternal state of the righteous.

12th verse, "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 every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever." Nothing can be more evident than that John here saw the whole family of the redeemed, as they will be after the first resurrection; for he gives the several situations of every part of the whole family as they actually were, that is, in body, or the situation of their bodies at that very time when he was writing; "every creature," that is, in person, in their bodies, as they will be after the resurrection; not all mankind as some vainly suppose, but those who are redeemed, or who may hereafter be redeemed, "out of every kindred and tongue, and people, and nation." See our text. If it had been "all nations," &c., he would not have said, "out of," &c. Therefore we must take the whole in connection. But John saw every creature whose bodies then were some of them in heaven, as Enoch and Elijah; every creature who was then alive on the earth like himself and brethren; every body of the saints that had slept and been buried under ground, or in the sea, and all the saints who were yet in the loins of their fathers. In one word, he saw the whole general assembly and church of the first-born, whose names were written in the Lamb's book of life. These four beasts are the same living creatures which Isaiah saw when he had a view of the glory of God. Isa. vi. 1-3, "In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." Ezekiel also saw the same living creatures that Isaiah calls "seraphims," and John "four beasts." Ezekiel calls them "cherubims." See Ezek. i. and x. chapters. John says, Rev. iv. 8, "And the four beasts had each of them six wings about him," the same as Isaiah's "seraphims." These wings are the graces of the Spirit, as is strongly implied by Ezekiel i. 12, "And they went every one straight forward; whither the spirit was to go, they went; and they turned not when they went." "With two they covered their face"—humility and repentance; "with two they covered their feet"—that is, they walked by two of the graces, faith and patience, faith in God and patient in tribulation; "and with two

they did fly"—hope and love. They "mount up with wings as eagles; they shall run and not be weary, walk and not faint," says the prophet Isaiah, xi. 31. And again, John says, they were "full of eyes before and behind, and they were full of eyes within;" showing that they would have just views of sin, of God, and his word, and of themselves: they could look back and see their sins, and the pit from which they had been delivered, and with gratitude remember their Redeemer. They could with eyes of faith look forward and believe in the promises of God, and have a view of the glory that shall be revealed at his second coming. With eyes within, they could look into their own hearts, and see the remaining corruption and hidden depravity that lie lurking in every corner of the soul, and by this means put off the old man with his deeds. They are represented by John as being praying souls, "and golden vials full of odors, which are the prayers of saints." Every one had these vials, says John. How then, I ask, can the prayerless man or woman think to join this celestial throng? "Having every one of them harps;" showing that all of them would have new hearts, be born of God; so they would be enabled to sing in the New Jerusalem state the new song.

These are the characters and persons which John saw represented by the four and twenty elders and the four beasts. I shall now,

II. Show what we may understand by the new song, and the occasion of it.

The prophet John had been led by the angel through seven different stages of the church, by the vision of the mystery of the seven stars and seven golden candlesticks, under the name of the seven churches of Asia, which ought to be understood symbolically down to the time when the Judge stands at the door, ready to enter in to the supper of the great God, when all wicked flesh will be destroyed, and till the marriage supper of the Lamb arrives, when all the righteous will be raised, enter into the glorified state, and live and reign with him on earth. Then it is perfectly natural that after we had read the history of the church through all her trials, persecutions, and imperfections, we should be led to see her deliverance on the other side of the banks of Jordan, or beyond the power of death, and to hear a part, at least, of that new song which no man can sing unless he is redeemed from the earth.

In the second and third chapters of Revelation, we have the history of the church, as I have endeavored to show in my lectures on the churches. In the fourth and fifth chapters we have a view of the glorified state, and the characters given of those who will enjoy the privilege of that state, the song which will employ the golden harps, and the place where. The characters I have already given. The song is represented as a new song. It is new, because it is sung only in that state where all things are made new. See 2 Pet. iii. 13, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Rev. xxi. 5, "And he that sat upon the throne said, Behold, I make all things new." Now John saw, in Rev. iv. 2, the same throne, and him that sat upon it, and in the verse above quoted he speaks as though he had mentioned before "him that sat upon the throne." And as he has not mentioned him in this language in any other place, we may have strong reason to believe that the time and subject matter are the same in the 4th chapter of Revelation as in the 21st chapter. Again: we are expressly told that no man could learn the new song, but those who are redeemed from the earth, Rev. xiv. 3. And redemption from the earth is nowhere spoken of until the resurrection of the body. Christ says, in Luke xxi. 27, 28, "And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." And Paul says, Rom. viii. 23, "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies." In this state they can sing, "For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." It is also a holy song; for they cry, "and rest not day and night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come." The church in this state are not all holy; they have but a faint view of the holiness of God's character, his law or government; neither could they endure the sight; for when God has seen fit to reveal a small part of his holiness, men have fainted under it. Isaiah cried out, "Wo is me." Ezekiel fell upon his face, Ezek. i. 28. Daniel's comeliness was turned into corruption, so that

he retained no strength, Dan. x. 8. Therefore it is evident that this holy song can only be sung in a state of immortality, when we shall be holy, even as God is holy. This new and holy song will not cease, for they rest not day and night, which proves it to be in the eternal state. And the dress and crowns of the elders,—"clothed in white raiment," and they had on their heads "crowns of gold," and they "cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power,"—all prove that the new song is sung after the second coming of our Lord Jesus Christ; for Paul tells us, that a crown is laid up for him which the righteous Judge shall give him at that day; and not only him, but to all them also that love his appearing. So neither the elders nor the beasts can sing this new song until the New Jerusalem is formed, their bodies redeemed from the earth, and they brought into the eternal state of the righteous. It will not be sung until the last child is born into the kingdom—the last enemy conquered—the elect gathered from the four winds of heaven, and the cap-stone brought forth, when the heavens will ring with this general chorus. "Holy, holy, holy is the Lord God Almighty: blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever; and the four beasts will say, Amen."

III. I shall now show the reign spoken of in our text, and the place where.

There is much speculation at the present day on the reign of Christ on the earth, which is promised in his word, and in the text. Some have supposed that it would be purely spiritual, by the Holy Spirit's influence, when all, or a large share of mankind who then should be on the earth, would be regenerated and become the subjects of his spiritual kingdom; that there would be no tempting devil to deceive, nor any kingdoms on the earth, but what would be subject to Christ's spiritual reign, and the church would enjoy a long Sabbath of rest; and the long-desired period of some who profess to be the servants of Christ would come; when church and state would be united, and war would cease to the end of the world, and the world would increase in riches, arts, and science to an amazing degree, beyond anything we have yet conceived; thousands would inhabit the earth where there are but tens now, and man would live to a good old age, and nations be born in a day. This theory is the most rational one I have been able to discover, aside from the glorious reign of Christ with his people in a state of immortality.

To the above theory I have many scriptural objections. Although the advocates of this theory call it spiritual, yet a large share, if not all, are temporal blessings of this kingdom, and are exactly the same that the Jews believed they should possess at Christ's first coming. Again: they must suppose, if this be true, that the rulers of the world must all be Christians, or professedly so. Then what must we say to Christ's words, "My kingdom is not of this world!" and again, "In the world ye shall have tribulation?" The world hate you, and if ye live godly, ye shall suffer persecution; and these (meaning the whole family of the redeemed) have come out of much tribulation. How could those millions, who are born or live in this happy period, come out of great tribulation? But where do the advocates of the above system prove their doctrine? Some pretend to bring the same passages in the Old Testament that the Jews did, to prove their temporal kingdom over the Gentiles, and do not see that much of the Old Testament prophecy was, and has been fulfilled in its typical sense. And it is very easy to show that the passages they pretend to bring in the Old Testament were all fulfilled 1800 years ago.

But, if they had believed in this theory, would not some of the New Testament writers have mentioned this important period? I remember, when I was but a child, of hearing an old minister of the gospel make a remark like this:—"All the Old Testament prophecies," said he, "which were not fulfilled when Christ came in the flesh, are carried into the New Testament, and further explained." I then thought there was reason and propriety in the remark; I think so still, for the two witnesses must and will agree. And where do the believers in this system bring us one word from Christ? Not one. But we can show much to the contrary. The parable of the tares and the wheat carries us to the end of the world; and he expressly says, "Let them grow together until the harvest." His prophecy and parables in Matt. xxiv. and xxv. give us a prophecy until his second coming, and not a word about a happy period previously, but much about "lo heres," and "lo theres," and wicked

servants beating and bruising their fellow-servants, and eating and drinking with the drunken, saying in their hearts, My Lord delayeth his coming. Can this be a millennium? No. Too much devil in such conduct as this. Where does Paul, a very prominent writer, give us a hint of these important things? He must have understood the Old Testament as well as some, if not all, of our modern divines. But he, too, has given the reverse. In his epistle to the Thessalonians, he tells us plainly, "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy by the brightness of his coming," 2 Thess. ii. In his 2 Thess. i. he tells them of the necessity of patience and faith in all their persecutions and tribulations; which, he says, is a manifest token of the righteous judgment of God; and then goes on to show Christ's coming, and destruction of an ungodly world: nothing that looks like a millennium in this, or any part of Paul's writings, before Christ's second coming. Where, then, shall we find it in the New Testament? Perhaps they may say, in Rev. xx.; but this chapter can never be given to them until they do away the first resurrection; for all in that chapter is after the first resurrection, and, of course, is after the personal and second coming of the Savior; and all the arguments to do away or destroy the word resurrection are so futile and weak that it needs no argument to refute them; for what could do it in that place might in every other case, and we should be Sadducees at once. James, Peter, and Jude mention the last days in their epistles, and describe them as being very wicked, yet make no mention of a day of the spread of the gospel in this wonderful manner. James speaks of their heaping up treasures for the last days. "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient, therefore, brethren, unto the coming of the Lord; for the coming of the Lord draweth nigh." Can this be the millennium? No! unless proud, earthly pleasure, wantonness, and murder, are the spirit of the millennium. Yet, if it is temporal, this would be the most likely fruits, if we judge of the future by the past; for the greater the temporal blessings, the greater is man's rebellion. Read the second and third chapters of 2 Peter, where he expressly speaks of the last days. "Knowing this first, that there shall come, in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" &c., agreeing with what Christ said the wicked ministers would be doing when he comes. They would say in their hearts, My Lord delayeth his coming. Can there be this happy time described in the above theory? All must answer, No. Then let this suffice as answer to the above theory, until our opponents prove their own sentiments by the word. There are many more branches of the above system, but none that I have seen but are liable to the same objections.

I shall now undertake to prove that this reign is in the immortal state, after the resurrection; that Christ will be present with his people, and, of course, personally; and that it will be on the earth.

I. Then I am to prove that it will be immortal after the resurrection.

The present reign is called, in Scripture, a reign of grace; "So might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." This reign has been ever since Christ was in the world, for 1800 years past. We shall now show that this reign must continue until after the resurrection of the dead. See 1 Cor. xv. 23—26; "But every man in his own order; Christ the first fruits, (resurrection;) afterwards they that are Christ's at his coming. Then cometh the end, when he shall have given up the kingdom to God, even the Father; when he shall put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Here we have plain Scripture that the same reign of grace must continue unto eternal life; and in the other text, until the resurrection of them that are Christ's, and death, the last enemy to the church, is destroyed. Where, then, shall we get in a spiritual or temporal reign? We see evidently there is no change of the reign of Christ in the gospel, or grace, from the apostles' days until the time comes when the saints shall possess the kingdom in the immortal state. Paul says, Rom. v. 17, "For if by one man's offence death reigned by one, much more they which receive abun-