

# SIGNS OF OF THE SECOND



# THE TIMES COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.]

"THE TIME IS AT HAND."

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## SIGNS OF THE TIMES.

BOSTON, FEBRUARY 15, 1841.

### THE LITTLE HORN—THE POPE.

FULFILMENT OF PROPHECY.

"That horn that had eyes, and a mouth that spake *very great things*, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom." Daniel vii. 20—22.

I. Notice the little horn. What does it represent? Answer. *Popery*. We will give a proof of this in some extracts of a letter from the present Pope, written in September, 1840.

The letter, it will be observed, was addressed to the officers of the Catholic Church, and the duties enjoined upon them are, to *wage war* upon all the true saints in Christendom.

"**ENCYCLICAL LETTER** of Our Most Holy Lord Gregory XVI. by Divine Providence Pope, to all Patriarchs, Primate, Archbishops and Bishops.

"GREGORY XVI. POPE.

"Venerable Brethren,—Health and the apostolic Benediction.

"You will know, Venerable Brothers, how great are the calamities with which the Catholic Church is beset on all sides in this most sorrowful age, and how pitifully she is afflicted. You know by what a deluge of errors of every kind, and with what unbridled audacity of the erroneous, our Holy Religion is attacked, and how cunningly and by what frauds, heretics and infidels are endeavoring to pervert the hearts and minds of the faithful. In a word you know there is almost no kind of effort or machination which is not employed, to overthrow, from its deepest foundations, if it were possible, the immovable edifice of the Holy City.

"Indeed, are we not (Oh, how shameful!) compelled to see the most crafty enemies of the truth ranging far and wide with impunity; not only attacking religion with ridicule, the church with contumely, and Catholics with insults and slander; but even entering into cities and towns, establishing schools of error and impiety, publishing in print the poison of their doctrines, skillfully concealed under the deceitful veil of the natural sciences and new discoveries, and even penetrating into the cottages of the poor, traveling through rural districts, and insinuating themselves into familiar acquaintance with the lowest of the people and with the farmers? Thus they leave no means unattempted whether by corrupt Bibles in the language of the people, or pestiferous newspapers and other little publica-

tions, or caviling conversation, or pretended charity, or, finally, by the gift of money, to allure ignorant people, and especially youth into their nets, and induce them to desert the Catholic faith.

"We refer to facts, Venerable Brethren, which not only are known to you, but of which you are witnesses; even you, who, though you mourn, and, as your pastoral duty requires, are by no means silent, are yet *compelled to tolerate* in your diocess these aforesaid *propagators of heresy and infidelity*; these shameless preachers, who while they walk in sheep's clothing, but inwardly are ravening wolves cease not to lay in wait for the flock and tear it in pieces. Why should we say more? There is now scarcely a barbarous region in the universal world, to which the well known Central Boards of the heretics and unbelievers have not, regardless of expense, sent out their explorers and emissaries, who either insiduously, or openly and in concert, making war upon the Catholic religion, its pastors and its ministers, tear the faithful out of the bosom of the church, and intercept her approach to the infidels.

"Hence it is easy to conceive *the state of anguish into which our soul is plunged day and night*, as we being charged with the superintendence of the whole fold of Jesus Christ, and the care of all the churches, must give account for his sheep to the Divine Prince of pastors. And we have thought fit, Venerable Brethren, to recall to your minds by our present letter, the causes of those troubles which are common to us and you, that you may more attentively consider how important it is to the church, that all holy priests should endeavor, with redoubled zeal, and with united labours, and with every kind of efforts to repel the attacks of the raging foes of religion, to turn back their weapons, and to forewarn and fortify the subtle blandishments which they often use. This, as you know, we have been careful to do at every opportunity; nor shall we cease to do it; as we also are not ignorant that you have always done it hitherto, and confidently trust that you will do hereafter with still more earnest zeal."

1. His distress and "anguish," *nev. xvi. 10, 11.*  
2. The title he assumes. "Our Most Holy Lord!" What blasphemy! *2 Th. ii. 4.* 3. The authority he assumes: "charged with the superintendence of the whole fold of Jesus Christ." 4. His course towards the saints:—"all his priests are directed to put down other religions with redoubled zeal and united efforts—and *every kind of efforts.*" This he has always done. "Nor shall we cease (says the Pope) to do it *even with more earnest zeal.*" Thus, he ever has, and ever will continue to make war with the saints "until the Ancient of days shall come."

II. His mode and means of warfare. In time

past he appealed to the sword—prison—rack—fire &c. But in modern times he has taken another course. The times of cruelty and barbarism by the Inquisition are past. A more humane, and apparently, kind policy must be pursued. Hence the order of the Jesuits, whose business it is to entrap, deceive, decoy and lead the saints into error and darkness. In order to support this class of deceivers, a society has been formed, "For the propagation of the faith in aid of Foreign Missions in the Two Worlds." To this society the Pope refers in the following extract.

"Above all, we especially recommend to you the aforesaid Society for the Propagation of the Faith, which, having been first established in the very ancient and most noble city of Lyons, in the year 1822, has, with wonderful rapidity and prosperity, spread far and wide. Nor indeed do we less earnestly recommend the other societies of the same kind, which have been established at Vienna or elsewhere, and which, tho' known by a different name, yet labour with equal earnestness in the same work of propagating the faith; a work which is also sustained by the most religious favour of Catholic princes.

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Do you, therefore, Venerable Brethren, who have been called to a participation in our cares, sedulously labour to procure for this great work, daily increasing augmentations among the flocks committed to each of you. *Sound the trumpet in zion*, and by your paternal admonitions and persuasions, bring those who have not yet become members of this most pious society, zealously to enter it, and those who have joined it, to persevere in their understanding. \* \* \*

"Given at Rome, at St. Mary the Greater, on the 18th of the Kalends of September, of the year 1840, the tenth of our pontificate.

GREGORY XVI. POPE.

By means of this society, the Pope is enabled to send forth thousands of Jesuits into all lands. This he is now doing to an unparalleled extent.

III. His field. The world. The whole world Pagan, Mohamedan, Europe, Asia, America Africa, and "the Islands of the Sea."

IV. His success. In almost every country of which we have knowledge of his operations, he is succeeding beyond all calculation. In the United States, particularly in the Western States, great success has attended the labors of the Jesuits.

So also in Europe—particularly of late in the Mahomedan countries of Europe and Asia. We only present one example of their movements in Persia and Turkey.

The following extract of a letter to the editor

of the New York Observer, by the Rev. Mr. Perkins, Missionary at Ooroomiah, (Persia) Aug. 30, 1840, will show clearly the movements of the "little horn," or the "Beast," in the dominions of the "False Prophet."

After speaking of the signs of the times, and the bright prospect of the establishment of Protestant Missions in the East, he goes on to say:—

There is, however, a dark shade to this bright picture, which, ungrateful as is the task, I feel constrained to portray to the American churches, and beg to do so, through the medium of your columns. The numberless and remarkable facilities, which are now opening, in connection with the changes above named, for the introduction of Christian light and Christian influence, into these Mohammedan lands, seem to be far better understood and appreciated, and much more eagerly embraced, by *Papist* than by *Protestant* Christians. Sad indeed it is, that the children of this world are always so much wiser in their generation than the children of light.

I shall allude, in this letter, to the influx of Papists into *Persia only*; though probably as much, or more, might be said in relation to their recently quickened efforts in Turkey, and perhaps in other parts of Asia.

It is now nearly two years since two European papists made their appearance at Ooroomiah, one of them an Italian priest, and the other, professedly, a French antiquarian. They called on us, a few moments, and stated their object to be simply that of travellers on their way to Bagdad. The most conspicuous of the two was the Frenchman, who gave us his address as M. Boie, with a somewhat pompous string of learned honorary titles, and attempted to astonish us with some account of his *antiquarian researches and discoveries* in Turkey. This same learned *antiquarian* has, however, since proved to be a French Catholic Monastic, of the *Lazarist order*. And while at Ooroomiah, at that time, he so far put in operation his Jesuitic schemes, as to dupe a young Nestorian bishop, and would have made sure of his prey, had we not, some time afterward, discovered the plot and warned the bishop of his danger.

From Ooroomiah, these Papists went to Tabreez; but instead of traveling onward to Bagdad, as they had declared to be their purpose, when here, finding the state of things favourable to their designs, they immediately applied to the prince-governor of Azerbaijan for permission to open schools, which permission they readily obtained. The Italian priest then returned to Constantinople, for more *Lazarists* to come on and occupy the field; and the Frenchman made arrangements, and at length opened a school for young Mussulmans at Tabreez.

About a year, since, this Frenchman made a second visit to Ooroomiah, to make sure of the young Nestorian bishop; whom he supposed he had fairly entrapped, through correspondence, by promises to give him money and secure for him great worldly aggrandizement, in case he would allow the Catholics to open schools among his people, and second their plans and efforts. Did my limits allow, it would amuse your readers should I insert in this connexion some extracts from his letters to the bishop, which, through the favour of the latter, are now in my possession. This Nestorian bishop is an ignorant young man, and withal, extremely vain. Of course, the Frenchman, in the true spirit of a Jesuit, would address his *vanity*, as the weakest

and most vulnerable point in his character, in the hope of thus gaining him. Accordingly, he often declares the ineffable delight he should feel, in *approaching and bowing before* so venerable a personage, and being honoured with a permission to *kiss his feet*. The conception of the latter attitude is consummately ludicrous to us,—especially as we have often seen this same boyish Nestorian bishop about *barefoot*, with feet so *dirty*, that it would seem to require no common attainment of even monkish piety, to prompt the penance of *kissing them*. However, such an attitude might be the most effectual method of inflating the young man's vanity, and thus upsetting him,—and just this, it was the learned antiquarian's object to effect. But how great was his disappointment and chagrin, to find the bishop, who had been warned by us, on the subject, totally disinclined to have any thing more to do with him. Stung by mortification, he made an ineffectual attempt to awaken prejudice against us at this place, and on his return to Tabreez, threatened loudly to the English gentlemen resident there, that he would publish, respecting us, in European journals, in a manner that would present our characters in a revolting light to the civilized world. Conceiving me to be the principal obstacle to the success of his schemes, among the Nestorians, he honored me with rather more than my share of his threats and maledictions. Feeling assured, however, that *Protestant Christians* will understand the spirit and the representations of Papal emissaries, we have given ourselves no trouble on the subject.

It is worthy of remark, that this Frenchman, on his second visit here, that he might take the better with the Persians, who are very fond of show, instead of wearing the habiliments of a *Lazarist monk*, or the dress of a common gentleman, assumed the garb of a MILITARY OFFICER—sword and epaulette, and proclaimed himself to be a *French colonel*!

Meanwhile the Italian priest had succeeded, at the well stocked monasteries of Turkey, and from the propaganda itself, in starting onward to Persia papal priests, who are still coming in like locusts to devour the land. Mr. B——, the pioneer and ringleader, has gone to Isphan, and opened a school for the Armenians as well as the Mohammedans, to revive the dying embers of papacy that have long been almost extinct in that city. The school at Tabreez is prospering in the hands of two of his coadjutors; and they speak of soon being reinforced to an extent that shall enable them to open other schools at Tehran, at Salmas, and at Ooroomiah.

Thus it is evidently the plan of these papists to pervade *all Persia* with their influence, and sweep the whole board,—a plan to which the Persian government will offer no obstruction, and for the success of which the strong disposition of the people to receive European instruction, presents almost unparalleled facility. Their hope seems to rest primarily on the *native Christians*—the Armenians and Nestorians—as likely to become the most easy and early prey to papacy. But to secure this object, they wisely deem it necessary to do something also for the instruction of the Mohammedans, that they may satisfy the expectation of the rulers, and conciliate all classes of the people, and obtain an amount of influence in high places as well as low, which shall enable them to prosecute their efforts, unmolested, among both nominal Christians and Mohammedans; nor are they probably without hope, that from the latter also—

particularly in the event of political revolutions—they may, in due time, secure a rich harvest of converts to the Papal religion."

This then is only *one* instance of the activity and success of the emissaries of the Pope, or "little horn." His efforts are becoming general, and will, if time permit, become universal. He will continue to make war with the true saints until Christ shall come a second time without sin unto salvation. Then the Beast, False Prophet, and Dragon will be destroyed together, and the millennial reign will commence. The kingdom will be given to the saints of the Most High, who will possess it forever, ever, forever and ever.

#### FURTHER REMARKS.

Since writing the above, an ancient work of Robert Fleming has fallen into our hands from which we quote the following sentiments.

FIFTH VIAL. "And he poured out his vial upon the seat of the Beast." &c.—"But we are not to imagine that this vial will totally destroy the papacy (though it will exceedingly weaken it,) for we find this still in being and alive, when the next vial is poured out.

THE SIXTH VIAL, verse 12.—will be poured out upon the Mahomedan Anti-Christ, as the former on the Papacy. And seeing the sixth trumpet brought the Turks from beyond Euphrates, from crossing which river they date their rise; this sixth vial dries up their waves, and exhausts their power, as the means and way to prepare and dispose the eastern kings and kingdoms to renounce their heathenism and Mahomedan errors, in order to their receiving and embracing Christianity.

"Now seeing this vial is to destroy the Turks, we hear of three unclean spirits like frogs, or toads, that were sent out by satan, and the remains of the polity of the church of Rome, called the Beast and the False Prophet, in order to insinuate upon the eastern nations, upon their deserting Mahometism, to fall in with their idolatrous and sprurious Christianity, rather than the true reformed doctrine. And these messengers shall be so successful as to draw these eastern kings and their subjects, and with them the greatest part of mankind to take part with them. So that, by the assistance of these their agents and Missionaries, they shall engage the whole world in some manner, to join with them in rooting out the saints."

Let the reader take notice, that these sentiments were written one hundred and forty years ago. Then let him carefully compare them with the foregoing letter of the Pope, and the letter of Mr. Perkins on the signs of the times in the East, and he will see a very remarkable fulfilment of Mr. Fleming's exposition of the fifth and sixth vials; indeed, if he had written but yesterday he could not have more accurately described the present condition of the East.

It remains now for the "little horn" to prosecute the war with the saints for a little season,

when the seventh angel will sound, and the Ancient of days will come in the clouds of heaven.

### THE TWO WITNESSES.

Continued from page 164.

We come now to consider the ministry of these two servants of God, together with their martyrdom and final departure out of the world. 1. The nature of their ministry, this is declared v. 3. *They shall prophecy*, i. e. not merely declare events shortly to take place, but preach righteousness also. They shall especially seek to convince their brethren, that Jesus of Nazareth, whom their fathers slew, and hanged on a tree, but whom God raised from the dead, and set at His own right hand in the heavenly places, is the Messiah promised in the Scriptures, that He will soon appear in glory to take vengeance on all them who know not God, and obey not His Gospel, and to set up a kingdom which shall never be destroyed, Dan. ii. 44. They will then exhort them with all earnestness to seek his favor, by a timely repentance and faith; to kiss the Son lest He be angry, and they perish in the way when He cometh forth out of His place to punish the inhabitants of the world for their iniquity. But as Paul "who mightily convinced the Jews out of the Scriptures, showing that Jesus was the Christ," found them "slow to believe what their prophets had written," so these two witnesses will find that stubborn unbelief of eighteen centuries will hardly yield to the testimony of those who have come from the world of spirits; they will therefore afflict their souls before God, for the unbelief of their brethren, and put on the outward badge of humiliation and grief, viz. sackcloth v. 3, which the prophets under O. T. frequently wore in seasons of threatening danger, or spiritual declension. 2. The duration of their ministry is next declared, v. 3. a thousand two hundred and sixty days. A very important question here arises, viz.—whether these are literal or prophetic days. A prophetic day is a year, Ezek. iv. 6; a literal day twenty-four hours. How can we decide which is intended. We here apply that great principle of interpretation, that key which unlocks many mysteries, viz., depart not from the literal sense unless driven from it by necessity; or in other words, do not make metaphors or symbols out of plain expressions, unless the first and simplest meaning of them is either contrary to other parts of the word of God, or impossible in itself. Now 1260 literal days, or three and an half years in the first and simplest meaning of the words convey a very natural and reasonable idea. That the period of their ministry should be limited, is in perfect accordance with the past. Christ's was limited, and was, as is generally believed, three and a half years. John Baptist's was limited, and was probably of about the same duration, and in this short time they each accomplished a great work. Why then should three and a half years, or 1260 literal days be deemed too short a period for Moses and Elias to fulfil their important embassy of witness bearing, and upon the eve of the present dispensation, themselves to sound the midnight cry, Behold the bridegroom cometh? Certainly if literal persons are intended by these two witnesses (as we think has been satisfactorily shown) then literal days best comport with the period assigned them to finish their testimony. Three and a half years of laborious and useful service has often been performed by men as witness bearers for God; but 1260 years never has been by any individu-

al. Does not, then, the history of the past unite with the first and plainest rule of interpretation, to decide in favor of literal days? This period having expired, these faithful servants of God are called upon to seal their testimony with their blood, v. 7; And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. This verse introduces several topics of grave consideration. Who is this beast? From whence does he come? Why does he make war on the two witnesses? These inquiries on which we have bestowed the most careful reflection, we shall now endeavor to answer. Inasmuch however, as the first and second of them would lead to a considerable digression from the subject immediately under discussion, *the two witnesses*, we shall omit them at present. To the third question, then: why does the beast make war on these two witnesses; we now direct our attention. The first reason we assign is contained in verse 10, "because these two prophets tormented them that dwell on the earth." And here we must pause for a moment to notice a further confirmation of the opinion we have already expressed, that these two witnesses are literal persons. In addition to the personal powers ascribed to them in verse 6, "to shut up heaven," &c., personal official titles are here applied, *they are called prophets*. Now this title is never applied, in the Scriptures, to an impersonal object. Prophets, in Scripture language, always mean men, never mere things, and when these two witnesses are expressly declared to be prophets, and to do the work of prophets, is it not making almost as cruel a war upon them as the beast does to strip them of that literal existence with which the Holy Ghost has clothed them, and reduce them to non-entities—if this is not "handling the word of God deceitfully," then we are at a loss to know when this sin can be committed.

But how will these two witnesses, now declared to be prophets, torment them that dwell upon the face of the earth? We answer, by the exercise of the powers ascribed to them, v. 6, "to shut up heaven that it rain not," to turn water to blood, and afflict with plagues, &c. We can hardly suppose that the sacred writer would have been so particular in noticing the fact that these two witnesses possessed these powers if they never were to be exercised, but always to lie dormant within them; but they having formerly possessed them, and exercised them, and still possessing them, and perhaps on this account having been deemed the most suitable persons to despatch on their extraordinary mission, the record of this fact is very important, it furnishes them with their credentials. As Christ in Luke iv. 16—21, referred the Jews to Isaiah lxi. 1—3, and said this day is this scripture fulfilled in your ears, so may these two prophets in the exercise of their powers refer to this very prophecy in confirmation of their mission, and as evidence that their testimony should be received. And why should it be thought more strange that Elijah should chastise an ungodly enemy at this time with famine, the necessary consequence of drought, than at a "former time." He punished Ahab in this manner for his unprecedented wickedness. Ahab withstood him and he shut up heaven against him, and by the powerful testimony he bore for God and against Baal, 1 Kings xviii. 30—40, proved a real tormentor to Ahab, so that this monster of wickedness, sensible that the disasters which befel him proceeded from Elijah, charged him with being a troutler of Israel, 1

Kings xviii. 17. Or why should it be thought a strange thing that Moses should deal with this beast at this time, as he formerly did with Pharaoh, afflict him with plagues one after another? Moses continually insisted that Jehovah was the only true God, and by the proof he furnished of this and the plagues he brought, proved also Pharaoh's tormentor. Here then is a reason why this beast should make war on these two prophets, their tormentors, expecting by their death to be relieved from their testimony, and escape the further infliction of their judgments; so Pharaoh and Ahab reasoned, and therefore sought the lives of their tormentors, and it is not therefore surprising that this beast, a greater monster still in iniquity, should, reasoning in the same manner, make war upon them.

But how mysterious are the ways of God, and His "Judgments past finding out." He who formerly rescued these prophets from the vengeance of incensed potentates, now delivers them up to the infuriated rage of the most vehement and virulent of all his foes. "The beast that ascendeth out of the bottomless pit shall make war upon them, and overcome them, and kill them." That such language as this should ever have been pressed into the service of those who maintain that the two witnesses are the Testaments, seems almost incredible; What! the word of God overcome and slain! "All flesh is grass, &c., the grass withereth, but the word of the Lord endureth forever." If this be the written word, as from the succeeding clause, "and this is the word which by the gospel is preached unto you," seems to be intended, then who will maintain that this has ever been *unwritten*. The papal church, however great her sin in perverting the gospel, *was never guilty of destroying the Testaments*. On the contrary, she was always tenacious of the authority of the Vulgate, and during all the dark ages, this, with many other versions, were to a certain extent in use throughout Christendom. With what propriety then can it be said that the two Testaments were ever made war upon by the Romish Church, *overcome and slain*. The Jews scattered every where maintained in their synagogues written copies of the Old Testament, so that one witness was alive. The Waldenses and their associates, the Lollards, Culdees and others, were certainly never destitute of the New Testament, so that the other witness was in existence. In fact it was because the word of God which endureth forever, could not be slain by the Romish Church, although she had for herself locked it up in the Latin tongue, that Wickliff, Huss, Jerome of Prague and a host of others were continually springing up and preaching the gospel in its purity, and with great success in different parts of Europe. But while the two Testaments, *the imaginary witnesses*, could not be destroyed by the Romish Church, another power shall destroy the *real witnesses*; the prophets which ascendeth out of the bottomless pit. He shall make war upon them, overcome them, and kill them. A prophet *is mortal, can die, may be killed*; such has often been their fate, and such seems to be the lot appointed for Moses and Elias, one of whom has never yet tasted of death, and the latter end of the other was singularly remarkable. Why God has so ordained, in His infinite wisdom, that these two men shall re-appear in their bodies, and after a short season of witness bearing be overcome and slain, is not for us to inquire, unbelief may make a stumbling block of such a truth, and cry out, incredible! impossible! absurd! just as the

Jews do of the great mysteries of Godliness. God manifest in flesh! but all considerations drawn from such sources have no weight with those who, like the father of the faithful, "stagger not at a promise through unbelief," and believe that nothing is too hard for the Lord.

*To be continued.*

### THE MILLENISTS ARE OPPOSED TO FAITH

The doctrine of the millenists is not only contrary to the analogy of faith; but it is, moreover, directly and totally opposed to faith.

Faith waits the Lord's coming. Faith endures, as seeing the invisible. Faith runs with patience, all the while looking unto Jesus. Faith walks with God. Faith climbs the mountain with Abraham, trusting in Him, *who is able also to raise the dead.* Faith suffers affliction with the people of God, counting the treasures of Egypt worthless, in comparison of the land of Canaan. Had Moses respect to a recompense in the Canaan of this world, he failed of his reward; but by faith he saw the better country, long before his eye beheld from Pisgah the whole valley of Jordan and the hill of Zion. Faith subdues kingdoms; faith obtains promises; faith works wonders, stops the mouth of lions, and triumphantly bears torture unto death, not accepting deliverance, which a retracting word might secure, being sustained by the hope of a better resurrection. Faith is the eye of the gospel, which looks above this world, and beyond its millenniums. Faith quenches the fiery darts of the adversary.

But of what possible use can faith be to a man in the millennium? He will have no enemies there. Lions, serpents, fiends, evil men, nor mischievous boys, are to be there. As well might one come in armor of mail to a social tea-party, as to think of carrying about with him the shield of faith in the millennium; for no fiery darts come there; nor war, not strife, nor any harmful thing can, by the law of the kingdom, find entrance there; and to go armed in such a state would be the most ridiculous folly. We have seen some notable examples of the anticipated millennium in the blood: men having both a foretaste, they suppose, of its peace, love and joy; and also of its perfect liberty, and reign of righteousness in the flesh. The holy law being inscribed on their heart, they need not tax their eyes to study it. Having their conversation in heaven, from whence they do *not* look for the Lord Jesus this thousand years yet, they are quite independent of the ordinary means of grace. Preaching and praying and songs of praise are unprofitable to them; and with faith they have necessarily done, seeing they are absolutely translated into the kingdom of the Son of God. Ah! how deceived are these wretched men, who suppose they anticipate in their own persons and blood that degree of perfection, which the whole race of Adam is soon to recover in the millennium; a perfection of which they are the first fruits, the first ripe handfuls of the great harvest of a thousand years!

This comes of spiritualizing the word, which word is both spirit and truth, and the farther from the letter the worse the explanation. The word promises salvation, deliverance from evil, and a rescue from sin; but this promise is addressed in our *faith*; and by faith we stand. The moment man thinks to have the substance in the flesh, faith fails, and man falls. The word requires perfection in love and obedience; and

man should strive for it with faith, that he will attain it; but the moment he thinks in his heart "I have attained," faith fails, and its fruits perish. The fancied perfection swells and rises with a natural leaven, that if not checked inevitably sours the lump, and the mass returns to corruption.

Many sound and holy minds are at this day tossed on the billow of doubt between faith and perfection, seeing the latter is promised, and to reach it the former must be let go of. The word of promise is sure; they are *perfectly* right in that; but the time of redemption is not in this world, notwithstanding the doctrine of the millenists teaches so. The time of redemption is the resurrection of the body, and perfection then safely takes the place of faith. Be holy, be perfect; and that you may be, trust in him who will raise the dead in triumph over *death*, as well as sin.

#### A CONTRAST.

The gospel warns men by faith to flee from the wrath to come; but he would trifle, who, in the millennial day, should preach the terrors of the holy law, seeing every soul will have the comfortable assurance that it is born in the millennium! Who is so blind that he will not see?

The gospel cheers men in sore troubles with the words of the apostle; through much tribulation we must enter into the kingdom of heaven. But this must be obsolete in the millennium, when the whole race seems to enter the kingdom by natural generation.

Our Lord, in his gospel, says, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Whence then comes this new saying, "In this world ye shall not see tribulation for a thousand years?" Eve learned that she might eat and not die; but the serpent deceived her, and beguiles the church now, under cover of plausible pretences.

The gospel requires believers to come out from the world and be separate: but this will be nullified in the millennium, for then all mankind are to run in the heavenly race together, neck and neck.

The gospel requires men to turn to the service of the living God, and to wait for his Son from heaven: but the doctrine of the millennium abates the latter part of that; for it is naturally impossible for mortals to wait, or expect, or look for an event, certain not to transpire until after their day a thousand years.

Christian faith from the blessed Master down the track of ages, has been known solemnly to renounce the pride of this world, its riches, pomp, and glory, as a poor inheritance, fleeting, vain and perishable: on the contrary, the millennial notion offers this world, its riches, power, and glory, as an object of worthy and certain attainment, and of lasting possession; "even all the kingdoms of the world, and the glory of them"—for a thousand years. This very offer was made to our Lord 1800 years ago, on certain terms; but he rejected both the tempter and the offer. Now, the church has a mind to accept the offer, it is worth the while to search and see whether in heart also she be not consenting to the terms accompanying the offer: "If thou wilt fall down and worship me." Should it prove so, the good Lord help his beloved heartily to respond his own indignant words, "Get thee behind me, satan."

Faith looks for the Lord from heaven in his *parousia*, or personal coming: on the contrary, the "fable" looks for Christ in this world spiritually to engross the government of this world.

Faith sojourns with Abraham in pursuit of the heavenly Canaan, and the Jerusalem above: on the contrary, the "judaizing notion" looks for the Jerusalem that is in bondage with her children, to become the seat of universal empire, and her natural children its royal princes.

Faith puts off the carnal man with his lusts, to walk in conformity with the sufferings of Christ: on the contrary, the "judaizing notion" promises deliverance from all suffering, and seems also to offer a full satisfaction of the natural appetites.

Faith is the good fight of a Christian against well known enemies: but of the millennial heresy it is no fight at all; having neither danger nor adversary to encounter; having satan bound, the world converted, and all "*peace and safety*," a thousand years or more.

Faith overcomes the world by severe conflicts; but in the millennium, having overcome the world, faith seems to rest from its labors, and to leave sight and sense in full possession of the spoils of victory, without any competitor.

Now, by faith we stand, and are exhorted to take heed lest we fall: but in the fabled millennium men may be high minded with the most perfect security all around.\*

Now, men become the children of God by faith in Jesus Christ: but then they are to become his children, being in fact born an untold multitude in the millennium.

Now, are they heirs of righteousness which is by faith: but then heirs of righteousness by natural descent, as of Abraham.

Now, must they examine, whether indeed we be in the faith: but then in as a matter of course, and full of ease in Zion.

Through faith the saints have subdued kingdoms, wrought miracles, and obtained a good report; but through the millennium, they are to have a good report *beyond* all controversy.

In this way is fully manifested the entire contrast between the "judaizing notion," and the faith once delivered to the saints; a palpable, essential, indisputable, perfect contrast, Mount Gerizim and Mount Ebal are not being more opposed to each other. The "fable" claims to itself this world; and this world fondly embraces the fable, and returns the loving claim: while faith totally disclaims this world, and its millennium; faith turns her back on them, and journeys onward, looking steadfastly to Jesus, whose tribulation was in the flesh, and whose triumph was in the resurrection from the dead, and whose glory is in the world to come.

Many abominations have obtained footing in the holy place; but never one with basilisk eyes, like this Jewish fable, to charm the holy people out of the life of faith, and turn them into stone; to entice them, with a syren's voice, from the hope of the Lord's appearing, to hope for a time of extraordinary felicity, when men will be naturally delivered from the wrath to come, and filled with blessings in this present evil world. Well did the ancient church reject and reprobate it; well did the great reformers of Germany and England stigmatize and crop it, and also condemn those who circulate it, and brand it on the forehead "a fable," "a judaizing notion," to forewarn the faithful against its seducing spirits, its sorceries, its sweet singing serpents, and doctrines of devils.—*Report, p. 49.*

### MISTAKEN FEARS OF OUR DOCTRINE.

Just returned from an excursion of preaching the kingdom of Heaven at hand, in Middlesex

## SIGNS OF THE TIMES.

BOSTON, FEBRUARY 15, 1841.

## VOLUME TWO.

Our subscribers may depend upon the second volume of this work. Our present list of subscribers will meet the *expense of paper and printing*. The editor feels encouraged to hope that the friends of the paper will exert themselves to increase the subscription list so that the editor may at least receive a pittance from it as a reward for his unceasing efforts. As yet our agents have received much more in proportion for their labors, than the editor or publishers.

An appeal to six classes of persons in behalf of our paper.

1. To AGENTS. Will they not exert themselves to increase our list of (paying) subscribers? Will they not get a notice of the paper inserted in some respectable periodical which has a good circulation, that the paper may become more generally known. If they will, they may deduct the cost of the advertisement from monies due to us.

2. To SUBSCRIBERS. Dear friends, we thank you for your patronage the last year. If you like our paper, and think it worth what you give for it, we solicit your patronage for the year to come. More. But can we ask more? Perhaps we deserve no more; but then we have *one request*. "What is it that?" say you. It is this; that you will all try to get *one subscriber* apiece for the second volume. Will you try? *I will*.

3. To LECTURERS. Will you give public notice in the assemblies to whom you lecture on the advent near, of the character and design of our paper, and if you think it proper, solicit subscriptions?

4. To MINISTERS; who believe the doctrine of the advent near. Dear brethren, will you not give some notice to your respective flocks of the existence, character and design of our paper, and secure the patronage you think the paper deserves. Can you? Will you not do it?

5. To EDITORS. Those who are favorable to the discussion of the doctrine of the second coming of Christ; we respectfully solicit you, dear brethren, to give a respectful notice of our sheet, for the information of the *people*; as the great mass of the people are still ignorant of its existence.

6. THE PEOPLE. The unsophisticated people: who are inquiring for and desire to know the truth. *To you*, we appeal for sympathy and support, in this enterprize; shall we have it? *No doubt of it*.

Now if these *six instrumentalities* can be secured, and will do what they can: we shall be able to do *ten* times the amount of good in the year to come, than in the year past. "He that knoweth to do good and doeth it not, to him it is *sin*."

## MR. MILLER IN BOSTON.

Mr. Miller has just closed a course of *eighteen* lectures on the speedy return of the Lord Messiah to our earth. They were given in our Chapel in Chardon Street (which by the way was originally a stable) because there was no room in the "Inn." The house was crowded almost to suffocation, and thousands were obliged to retire from the place, for want of room.

Brother M. is in good spirits, and unshaken in the faith of the Lord's coming in, or about the year 1843. He was unusually impressed himself, and great solemnity pervaded the minds of the anxious crowds who listened to the solemn message. The intelligent and influential part of the community begin to be aroused to think, and examine the subject. Opposition in high places is giving way, and the doors of our churches begin to be opened for him, who, a short time since, was spurned away, as unworthy to occupy their pulpits. The time is past for the clergy to scoff at this solemn subject; or hoodwink their people and keep them from the truth of this glorious cause. The people are determined to hear and know for themselves. We honor them for it. Let them treat their Pastors with all due respect; but at the same time, let them not be cheated out of the truth by a priesthood who take from the people the "key of knowledge," and neither enter into the kingdom themselves, nor let others enter! The times have changed. Mr. Miller will now have a fair hearing in spite of all his opponents. He will give two courses more of his lectures in this city, in spacious houses already secured, so soon as his other engagements are fulfilled.

So far as we have witnessed the effect of his recent lectures, they have been salutary. Christians have been waked up; and sinners have been aroused, and some have been converted.

He commenced a course of Lectures in the Baptist Church, South Boston, on the 9th inst. His next course will be given in the Baptist Church in Andover. They will commence on the 20th inst.

To all the friends who have written, or made applications to Mr. M. for his services, he wishes us to say; If they have not been answered by letter already, that he has them in remembrance, and will do the best he can to serve them. At present he has many positive engagements that must be fulfilled, before any new applications can be complied with.

REPORTS. There is now about 400 of the reports on hand. Will our friends see to it, that they are circulated. \$25 per hundred.

We have supplied the Mission at Calcutta, Madras, Bombay, Ceylon, Burmah, Siam, Oromiah, Persia, Jerusalem, Sandwich Islands, Oregon. Also the Institutions at Andover and Newton.

County, Conn. I would say, for the encouragement of the saints, that in several towns, particularly in Essex, Saybrook, Deep River, Westbrook, there is considerable awakening of the churches; and inquiry among unbelievers, what they shall do to be saved. At all these places, there are more or less hopeful conversions, and at Deep River I learned that there were 50 serious minds at the inquiry meeting, though I did not go there. At some of these places, the clergymen expressed their fears, before hearing the doctrine I taught, that it would rather tend to dissipate the seriousness, in setting the people to speculating about things foreign to the interests of their soul, and thus grieve away the Divine Spirit. One of these watchmen, notwithstanding my solemn appearance of preaching only the things which Christ and the apostles did for the deepest and most immediate repentance, after all, chose to have me go my way for the present, though he kindly assured me, that at a future and more proper time, he should like to hear for himself, and have his people hear me on the interesting subject. Accordingly I went on, and spent the next sabbath at a short distance, next congregation, where, also, the spirit of the Lord was striving with the people. The watchman here was cordially with me in his views of the kingdom at hand; and gave me his place during the day and evening. Some twenty persons had begun to hope in the Lord. And though in preaching, dwelt chiefly on the great things of Christ's coming, now specially "at hand;" and nearly twice as long as is usual on other subjects, the audiences were apparently interested and solemn to the end. At the close of the meeting the inquirers were invited to manifest their feelings; when a dozen presented themselves on seats together, then vacated for them. At the dismissal of the assembly, one young lady among the serious, professed to have joyfully submitted to God during the meeting. Before leaving, the brethren told me, that the whole church approved, and heard the doctrine gladly; and that although the Universalists assumed a threatening attitude the next day, such doctrines were just what was wanted, to help forward a revival. The next evening, though I was gone, was the converts' meeting, where there was 7 or 8 hopeful conversions, and within about a week after, more than 30 others, making "55" in all, who were counted as converts, as I learnt, by a brother among them, on meeting him, in another town. This revival was in the western part of Westbrook, and among the Protestant Methodists, though apparently not sectarian in feeling or action. These things being so, why will not ministers take hold, study, and preach this doctrine as did Christ, the prophets and apostles, as the only way of spreading the "gospel of the kingdom throughout the world?" And especially, why should there be another moment's delay in doing it, by those who already believe in it; for they know not what hour their "*Lord doth come?*"

H. JONES.

New York, Jan. 14, 1841.

TO CORRESPONDENTS.—Br. Duffield will accept our acknowledgements for his excellent Letter. It shall appear in our next. Also, Brothers French, Thayer, and others, in our next.

—We are requested to say, that Bro. Calvin French will be at Walpole, N. H. on the 15th inst. He will supply the friends in that vicinity with "Reports of the Conference," and all other works we have on the Second Advent.

## MR. MILLER'S FUTURE LABORS.

Mr. M. will, by special invitation, deliver his Lectures, (if his health will permit,) in the following places. Andover, in the Baptist Church, commence Feb. 20., close the 25th. Boston, in the North part of the city, to commence Wednesday, March 3d, close the 11th. New Bedford, and Fairhaven, to commence March 13th, close 25th. Providence, R. I. to commence 27th, close April 5th. Then he will give another course in the south part of this city in some spacious building that is to be opened for the purpose.

He has numerous other calls, that would take him a twelve month to fulfil, but he cannot now make any further definite arrangements. *The above arrangements are made conditionally, as his health is in a precarious state.* Any change in the above arrangement will be duly noticed in the paper.

Mr. MILLER would present his grateful acknowledgements to those ministers and churches who have opened their doors for him; and assures them that he will comply with their requests to the extent of his ability.

## A CHAT.

"My paper don't come regularly." "Don't it?" "No it don't; and I don't like it very well." "Well, I should not think you would. We don't like it neither, for we publish it on purpose for you. Well how is it?" *Our publisher says that he mails them ALL—Regularly. That closes his work.* "Yes." "Well, then, the fault is somewhere in the precincts of the Post Office. Is it not?" "Why, yes, I suppose so; but I want my paper!" "Well, now the Editor and Publisher solemnly promise that it shall not be their fault if you do not get it; and get it in due season in time to come.

☞ Next number will be out early.

## "BY THEIR FRUITS YE SHALL KNOW THEM."

MR. HIMES:—Your number of January 1st, I read in ears that did not tingle with its doctrine. Having finished some pages, "What do you think of it?" was the question. "I don't know much about it;" she said, "but when I see them less grasping at this world, I shall believe more of it." "Then you have known some of these?" "Oh! law, yes! I have known a number of 'em; and they are just as avaricious and greedy of gain as other people." I reflected in the following strain.

Unbelievers are ever ready to demand of the Christian the very same thing: "when I see church members walking consistently with their profession, says the doubtful man, I shall feel it my duty to join the church." So says the scoffer: "When I see them less grasping at this world, I shall believe more of their doctrine." Straight and narrow is the way that leads to life eternal; and few can find it except for their neighbors. If one believes the Holy Word;—"The end of all things is at hand;"—he is deemed inconsistent, if he does not retire from business, and give up his tools. To sell out is

no more than others do; and to receive the money for his trade, is no better than an unbeliever. To suit their notions of consistency, he must put his estate into their hands, nearly as a free gift. This will prove him sincere to their satisfaction; almost a saint in their eyes. But to a number a little removed, who hear of this without receiving it right, the same believer is esteemed a simpleton: "He strips himself, he impoverishes his family, he neglects his business, because of the old dream that the world is coming to an end!" In truth, if he does his work well, and in a finished style, he denies his faith; and if he does it shabbily, just for the time, he is a shabby fellow; and like certain of old, when thrown into the water, if they did not sink to drowning, they must be burned or hanged for witches.

"By their fruits ye shall know them." Certain it is, if men are not restrained by faith, if they are not curbed in their love of this world and its gains; if they are not made more careful of justice, truth, temperance, and mercy, their faith is dead; it is unprofitable; and they become as salt which is without savor and good for nothing. Believers ought to walk, so as to light up the pathway to heaven, in cheerful conversation, giving vent to a grateful heart, and in active business gaining not only a living, but something in aid of the necessitous. I am far from thinking a Christian should withhold his hand entirely from the great enterprises of the age; that he should refuse to improve his farm, or to make a new road, or to learn his children in the most thorough discipline of the schools; or that he should refuse to build a factory, or a steamer, or to clear up the wilderness, or to marry and raise up children for his country, which is the holy land of promise in heaven. I speak as a man; I am without wisdom; but the word of God teaches that men will plant and build, buy and sell, marry and give in marriage to the end of time; and it no where forbids us to do so: but this it enjoins, that we do all with the end in view;—all to the glory of God;—all in lively apprehension of the Judgment day;—all our life is to be spent soberly, righteously, charitably, in this world, serving God our Father, and waiting for his Son, the Lord from heaven, to make all things new; in eternal life and the world to come. The precepts of the Gospel requiring to use the world as not abusing it, to sell all and give to the poor, to lay not up treasures for the moth and rust, but for heaven; these and the like have ever the same force, and will have to the end: and they may be abused again, as they have long been, to persuade men to forsake society for the cloister, and to part with all they have, and live by begging; and to forsake business in the close pursuit of fasting and prayer.

"By their fruits ye shall know them;" not their fruits of monkish folly, but their labors of christian love, integrity, fidelity, punctuality, generosity, sincerity, purity, and self-denial. Let

these be multiplied, and though unbelievers scoff at a distance, they will change as they draw nigh; our God will be glorified, and we shall be girt for the change of these vile bodies and be fashioned like unto the glorious body of our Lord Jesus at his coming. W.

## BIBLE CLASSES ON THE KINGDOM.

I am glad to see the subject of searching the scriptures, by Bible Classes, beginning to be discussed in the Signs of the Times; and more especially so, because a proposition is made, to connect with it, the subject of the Coming of Christ and his kingdom "at hand;" as it is every where exhibited in the holy writings. I have long had the same thoughts on the subject, as those given by Bro. L., in the No. of Jan. 1, and have frequently urged them upon others where I have been, when visiting their Bible Classes and Sabbath Schools. For seven years or more, it has pained me to see, and know of Sabbath Schools receiving almost no instruction on the scriptures, except on the mere letter of the word, or the supposed earthly things of their contents. And if we look to the Sunday School Question Books, we shall find nearly all of them strangely deficient in regard to Questions and answers on the infinite interests of the soul; and almost, if not entirely, silent on the awful and glorious events of the approaching kingdom of God, resurrection, judgment and end of all things. Sometimes, however, they flatter the carnal mind, with the hopes of a glorious millennium, spiritual kingdom, and reign of Christ, in *this* world, in the conversion of all men, and a thousand years of "peace and safety" to the church before the coming of the great and terrible day of the Lord with his real kingdom to judgment. These books are most generally occupied with the supposed secular things of the divine word; such as those of the Jewish priesthood; their sacrifices and offerings; their customs and ceremonies; their occasional fidelity; their sins against God; the promises of their inheritance, in this world, if faithful; and their rational senses yet fulfilling on earth, because unfaithful; the manner of their houses, furniture, dress, food, their worldly gains and losses, their worldly prospects for the future, &c. This course of instruction in Sabbath Schools, I am confident, never has produced and never will produce the awakening and conversion of souls, though prayer and exhortation away from the Bible, here frequently produced such effects in the same schools. And I am as confident that this course of Bible instruction never has, and never will open the mind of the pupils to obtain that view of spiritual and everlasting things, which the scriptures were given to teach.

If even "two or three," of the friends and believers of the kingdom "at hand," would unite and commence in a proper Bible Class, to examine first principles, to make the Bible its own interpreter, on this great question; looking unto God for his spirit to assist; surely they might expect many others immediately to co-operate with them, with much interest and success in their efforts to remove the dark veil which is still not only "on Moses," but also on nearly all the prophesiers of both the Old and New Testament. And if this veil were but once fairly removed, it would at once help the saints generally, to behold "wonderous things," now written in the divine law, which, for more than a century past, have been woefully obscured by the long accumulating rubbish of traditions of human learning;

or "oppositions of science, falsely so called." Then might the "gospel of the kingdom" be immediately propagated with the power of the Holy Ghost throughout the earth, in the sudden preparing of the way of the Lord, for his coming "suddenly to his temple," when "every eye shall see him," and "all the kindreds of the earth wail because of him." Even so, AMEN. J.

## Illustration of Prophecy.

### REPLY OF BIBLE READER TO MR. MILLER.

"There is something evidently wrong with the Bible Reader.—He is laboring under some mistake.—He either does not understand his own rule, or he is taking some unnecessary pains to blind his readers, and get us into the same snare with himself. He either does not understand the manner of the Revelation from God to us, or, he is trying to overthrow by confusing the minds of his readers, what he dare not undertake in fair fight."

Bible Reader is guilty of these sinister designs, and this unmanly cowardice, because, says Mr. M., "I perceive he is not satisfied with my explanation of the two witnesses." "Charity," says Paul, "suffereth long, and is kind—is not easily provoked—thinketh no evil." "The servant of God must not strive; but be quiet to all, apt to teach, patient. In meekness, instructing those that oppose themselves." "With me it is a very small thing that I should be judged of you, or of man's judgment, yet I judge not mine own self. For I know nothing by myself, yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come." We will now endeavor to meet all Mr. M.'s questions. And 1st., "Where does the letter say two persons?" I answer (1) wherever in this 11th chap. of Rev. it uses such personal pronouns as "they"—"them" and "their." When speaking of the two who are meant by the words *dusi martusi*, translated two witnesses, which the letter of the New Testament uses not less than thirty seven times, and always applies to persons, see verses 3, 5, 6, 7, 8, 9, 11, 12. (2.) When the letter calls these same two witnesses, *two prophets*, and also says they shall prophesy—be killed—and their dead bodies shall lie three days and a half in the street of the great city. If *two prophets*, who can live and prophesy, be killed, have dead bodies, come to life, stand upon their feet, hear a voice, and obey the same, are not two persons, I cannot comprehend the import of language. 2d. Mr. M. asks, "What rule has the Bible Reader brought to prove that two olive trees, and two candlesticks mean two persons?" I ans. 1st. If our worthy Editor had not divided my last article, Mr. M. probably would not have proposed it. And I think he had not seen the last part of said article (page 164 of this paper) when he prepared his reply, if so, permit me to refer him, in kindness, to Prov. 18: 13. And here permit me to suggest that the answer the angel gave to Zachariah in chap. 4, to the question in verse 4, refers to "the one candlestick with his seven lamps," not to the two olive trees. And then the answer is "not by might, nor by power, but by my spirit, &c., and 'those seven' (lamps of the one candlestick) 'they are the eyes of the Lord, which run to and fro through the whole earth.'"\* This is plain because a definite question is asked by Zachariah in verse 11. "What are these two olive trees?" And the answer now is, "these,

are the two sons of oil, that stand before the Lord of the whole earth." Does not this look more like two persons than two scriptures, neither of which were then completed, and one of them was not written for hundreds of years after this? 3d. I had said it is plain that these two witnesses had not yet appeared, and exhibited their testimony when John wrote, for it is said, "I will give unto my two witnesses, and they shall prophesy," &c.; therefore they could not be the scriptures, which had appeared, &c. Mr. M. asks, "How is it so plain? Zachariah says he saw them, and the text says standing, that is, then standing, &c." Now does Mr. M. believe that Zachariah saw the New testament scriptures, when, as yet, not one word of it had been spoken, nor had been revealed, and of course could not have written until centuries after his time? While two witnesses—two prophets—two appointed ones, and as Enoch and Elijah had already gone to heaven without dying, two persons could stand before the Lord, and Zachariah could see them.

Bible Reader makes no pretensions to merriment or childish quibbling over the word of God, therefore he would candidly answer Mr M's. 4th question. "How two persons can have such mighty power as described in the 5, 6 and 7th verses?" (1.) These two prophets can have such mighty power because the Holy Spirit has revealed that they shall have it, and I believe what God has said. (2.) Elijah, Moses, and Aaron, had similar power. (3.) The possession of such power shall deter some of their enemies from attempting to hurt these two prophets until they shall have finished their testimony. (4.) Then the Beast shall make war upon them, overcome them, and kill them. And now what prevents the Beasts and their enemies, who could make themselves merry over the dead bodies of these two prophets, from receiving the threatened punishment? If any man will hurt them, fire proceedeth out of their mouth (not mouths, as Mr. M. reads it) and devoureth their enemies. Can Mr. M. credit it, that Bible Reader views these prophets when they shall prophesy, as the mouth of Jehovah. ("Thou shalt be as my mouth." "It is not ye that speak," &c., Jer. xv: 19—Mat. x: 20.) That upon their fall their quarrel is personally assumed by the Lord himself, and that Rev. xix. 15, 20 and 21, will make good this 5th verse! See, also, Is. xxx: 33. 5th. Mr M. asks "why did Bible Reader pass over these three verses, 5 to 7, so slightly?" Ans. (1) For fear of making his article too long—as it was, it was thought to be too long to be printed entire. (2) Because all need not be said that can be said on every subject. (3) Without my intending it, Providence has so ordered it that my studied brevity should be a test of Mr. M's spirit, for his next question in the next line, is, "Was Bible Reader honest when he told us he wished to obtain light? We fear not." This is the only question Mr. M. has proposed which we must forbear to answer, as it would throw no light upon the subject in hand. The Lord forgive him for the unkind suspicions he entertains. We will now look a little more closely into these verses. It may be that the reader may discover additional reasons for believing that the actors in these verses, are two persons, rather than the Old and New Testaments. "And if any man will hurt them," two witnesses, two prophets can be hurt because they are persons and have bodies that "can be touched with the feeling of our infirmities," "fire proceedeth out of their mouth, and devoureth them." Here again it seems plain to

me that the prophesying of two persons is meant, as when we said that "Elijah answered and said, if I be a man of God, let fire come down from Heaven and consume thee and thy fifty, and the fire of God came down from heaven and consumed him and his fifty," we understand that the prophet himself personally prophesied. And we have never yet found the text in the Bible where such things are said of the scriptures: "if any man will hurt them (these two prophets) he must in this manner be killed." We have read and known of men ridiculing, treading upon, cutting with knives, and burning the scriptures, but we have never heard of their being so killed, nor do we believe that the Holy Spirit has any where revealed that men shall be so killed for so hurting written testimony. "These have power to shut heaven, that it rain not in the days of their prophesy." One is again reminded of the prophet "Elias, the man subject to like passions as we are," and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and a half, or 1260 days, the time these two prophets shall prophesy. This we can understand as applied to two prophets who are yet to prophesy, but, in no sense, to the scriptures. "And have power over waters to turn them into blood." As did the two prophets, Moses and Aaron, in Egypt, so shall these two prophets yet plague the earth 1260 days. Can any one, not wedded to a theory, hesitate to see that this verse more naturally applies to two living agents, two prophets, than to the scriptures? "And to smite the earth with all plagues, as often as they will," "With my lips have I declared all the judgments of thy mouth," Ps. cxix: 13. Here again we are introduced to living—personal—voluntary agents, not written testimony. "And when they shall have finished their testimony, the Beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them." Here are three insuperable objections to applying this to the scriptures. (1) We must assert that the scriptures shall cease their testimony, before the end of the world, contrary to the express words of our Lord, "My words shall not pass away." (2) That this beast shall not only make war against, but overcome the scriptures; now how the Bible can be overcome, save by proving it untrue, I know not—and what believer is willing to assert "that the scriptures shall in any sense be overcome?" (3) But more, "and kill them." Now as "all scripture is given by Inspiration of God," what must be the import of killing the words of Inspiration? Is not such an idea calculated to wound the church to the heart? This is worse than crucifying our Lord—it stabs at the Life of the Spirit, by which Jesus Christ was raised from the dead. And yet these terrible consequences seem to me irresistibly chained to the interpretation that these two who are killed, are the scriptures. But applied to two prophetic persons, and all is in perfect accordance with the whole word of God and common sense. Two persons can finish their testimony, can cease to prophesy, can be overcome, can be killed. "It is appointed unto men once to die." Your Fathers, where are they? The prophets, do they live forever? But my words and my statutes, which I commanded my servants, the prophets, did they not take hold of your Fathers?" Zach. 1. Elijah requested of himself that he might die, and said, now, O Lord, take away my life: for I am not better than my fathers," 2 King xix. Hear the language of the first Christian Martyr. "Which of the

Prophets have not your fathers persecuted? And they *have slain* them, which showed before the coming of the "Just One, of whom ye have now been the betrayers and murderers," just before he himself was *stoned to death*. Hear how "the souls of them that were slain for the word of God and the testimony which they held, were comforted, when they called upon God to avenge their blood, and it was said unto them, that they should rest a little season, *until their fellow servants also, and their brethren should be killed as they were, should be fulfilled.*" Rev. vi. Lastly, Mr. Miller asks, "How shall we know these two persons, by the fire which cometh out of their mouths: or by the water turning to blood?" I answer. (1) Not by making light or even seeming to do so of any word or line of Divine Wisdom. (2) Nor by saying with one of old, "How can these things be?" (3) By a patient persevering and prayerful searching of the Holy Oracles, believing as a little child, all God's words, whether we understand or not; and where we "lack wisdom asking of God, who gives liberally and *upbraids not,*" and we shall be taught to understand and honor that word—yes, and see wonderful things in it, and more, if we are alive then, we shall be clad with the whole armor of God," and be prepared to distinguish between these *two prophets of the Lord,* and the "*many false prophets,* which our blessed Lord has solemnly forewarned us "*shall arise, and shall show great signs and wonders, insomuch that, if possible, they shall deceive the very elect.*" "Many shall be purified, and made white, and tried: but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Math. xxiv; Dan. xii.

We now leave it with every reader's conscience, whether Bible Reader deserved the charges and insinuations so freely heaped upon him by his aged reviewer, and to the common sense of each as he reads his Bible, which interpretation most accords with the Holy Spirit, Mr. Miller's, or that of your sincere friend,

#### A BIBLE READER.

N. B. I would most earnestly beseech the reader, never for one moment to consider this a mere dispute about words. *It is a question, whether this 11th chapter of Rev. is fulfilled, or unfulfilled prophecy!!* Is this a light matter? Is it not one of momentous import? What if the terrific power, described in Rev. 13, is yet to arise? Read the 13th and 14th chapters, and then tell me, reader, if you and I have no concern in the settlement of this gigantic question; for the power that kills these two witnesses, is none other than the power detailed in chapter 13, and 2. Thes. ii, and Dan. vii, 21, 25. (See how the Holy Daniel felt on this subject—Dan. vii:27.) Is it "to throw darkness on the similitudes God has given us," or, to faithfully sound an alarm, and call upon every expectant of our coming King, to expect and prepare for the revelation of the Anti-Christ, first, "whom the Lord will consume by the brightness of His coming?" Let those who dare, throw dust and darkness into your eyes, and talk or write flippantly on the subject of prophecy. Bible Reader is free to avow he dare not—and if ever he shall do so unwittingly, he trusts he will ever be prompt to ask pardon of his readers, and forgiveness of his God.

\* "The seven candlesticks," in Rev. i. 20, are called "the Seven Spirits of God," in the chap. xxi. And the likeness of "the living creatures, was like the appearance of lamps," and yet "they had the likeness of a man" and whither the Spirit was to go,

they went. Ezk. i. "And the face of a certain man was as the appearance of lightning, and his eyes as lamps of fire." Dan. x.

## SECOND ADVENT JUST AT HAND. NO. II.

Math. xxiv: 10. And then shall many be offended, and they shall betray one another, and shall hate one another."

This is expressly one of the events which Christ foretold would take place, among his professed followers, and which should be a *sign of his coming and of the end of the world,* when "*near even at the doors.*" (Math. xxiv: 3, 33.) If we understand Christ and his disciples here as speaking literally, and not in parables, then this "*end of the world,*" means "*the end of this world,*" and his own "*coming*" means his own "*coming*" again, at the real "*end of the world,*" and not the coming of the Roman army at the end of the Jewish dispensation, to destroy the temple and city of the Jewish nation; as many have been made to believe. And certainly this prophecy of offences was not fulfilled before Jerusalem's destruction, forty years after Christ gave it. Instead of committing such offences, then, as to "*betray and hate one another,*" they were rather so well agreed in walking together, loving one another, and looking for the coming of their Lord at hand, that they lived as martyr spirits generally, for at least two hundred years, as supposed to be admitted by the saints best acquainted with the history of the primitive church. But in order to see that we are ourselves, now witnessing the fulfilment of this sign, of Christ's coming very soon, we have only to look at, and consider the present state of the professed disciples of Christ, as they are dreadfully offended, or gone astray; yea, actually "*offended*" one against another; alienated, and literally divided into some 300 sects, with creeds of contention, as swords clashing together, and more guarded against the dreadful attacks of each other, than against the powers of darkness. And how rapidly this has come to pass with the protestant church within 300 years since their coming out from the Roman church. This anti-fraternal, or brother-hating system of affairs has proceeded so far, that not finding success or employ enough, in warring against opposing departments of the church, they have frequently urged civil war against supposed opponents in their own denominations, and private branches of their own body; till the church has now, perhaps a score of different Presbyterians, different Congregationalists, different Baptists, &c., &c. A specimen of this has been lately witnessed in the bursting asunder in the midst of the great body of the General Assembly of the Presbyterian Church of the United States of America. Since this division, it is painfully known, that there have been, not only many newspaper and public hostilities between them as separate bodies, but much sharp contention, not for the faith which was once delivered to the saints, but for the mammon of unrighteousness; in appealing, not "*to the law and to the testimony,*" but to the unrighteous and unbelieving authorities of this world. The hostilities of professed christians against each other, have gone still further than those now mentioned. In thousands of instances, they have literally gone into the battle field against each other; and have deliberately shot down, and butchered each other; with ministerial chaplains to pray for the success of their bloody weapons. And how many of the hopefully pious among us, still blindly justify this Christian butchery, when

supposed to be necessary for the defence of their own mammon! Under these circumstances, it would seem difficult to conceive how the above foretold "*sign of Christ's coming and of the end of the world*" "*at hand,*" could be any more literally, and signally fulfilled, than it is at this very time.

Math. xxiv: 21. "Then shall be great tribulation, such as was not since the beginning of the world, to this time, no, nor ever shall be," &c.

20. Immediately after the tribulation of those days, shall the sun be darkened, &c.

30. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven, with power and great glory."

31. "And he shall send his angels with a great sound of the trumpet and they shall gather together his elect, from the four winds, from one end of heaven to the other."

This great and unprecedented "*tribulation*" then, when come to pass, was to be a sign of Christ's "*coming with the clouds of heaven,*" &c., "*immediately;*" or "*immediately after the tribulation,*" &c. Understanding, as I must, all these verses, literally, I, of course, admit not the fable of their fulfilment in a flesh and blood-siege against Jerusalem 1800 years ago, as maintained by unbelievers in endless punishment. The "*tribulation,*" of course, was to be witnessed but just before the end of the world, or Christ's coming. If, then, this "*tribulation*" has actually come to pass, and is *now* existing as never before; surely, Christ's coming himself, is actually and in all respects, just upon us, as never before. In now attempting briefly to show, that this is the saints' latter day "*tribulation,*" "*immediately,*" before the end of the world, the following considerations may be noticed:

1. This "*tribulation*" could not be that of the Jews, nor of any other sinners in the flesh, for their everlasting tribulation, or wailing in hell, will be greater than any suffering of theirs in the body.

2. Christ assured his saints of having "*tribulation*" while "*in this world.*"

3. An apostle has repeated it, that it is through much "*tribulation*" that we shall enter into the kingdom of God.

4. The Revelator, on having a vision of the final heavenly hosts, was informed of their having come of "*great tribulation,*" &c.

5. Daniel in speaking of the apparent same "*tribulation,*" calls it "*a time of trouble, such as never was since there was a nation;*" and connects it with the deliverance of all God's people, the resurrection of the dead, their everlasting doom, &c. &c. (Dan. xii: 1—3.)

6. This "*tribulation*" cannot be the saint's suffering external prosecution for righteousness' sake, since Christ considers that no tribulation; but rather a cause for their great gladness and rejoicing.

7. Nearly all the prophets have agreed in foretelling saints' latter day falling away, their being oppressed, overcome, down trodden, fallen asleep, killed all the day long, slain by the heasts, bones of the valley, at the grave's mouth, &c. &c. And now their present state of falling away, conformed to the world, fallen before their enemies, who now for a short time triumph over them, all appear to join in showing the church to be verily in the state of "*tribulation*" and "*immediately*" before Christ's "*coming and the end of the world.*" Look and see. "*Be ye also ready.*" J.