

SIGNS OF OF THE SECOND



THE TIMES

COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.]

“THE TIME IS AT HAND.”

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THE NATIONS.

And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up.

We have had numerous questions propounded relative to the fall of the Ottoman power within the three last months, both by the friends and opponents of our cause. As we wish to give a full and distinct answer to them all, we present the following article for the satisfaction of that class of our readers. They will not only find all their questions answered, but we hope their faith in the word of God will be confirmed.

THE ELEVENTH OF AUGUST, 1840. FALL OF THE OTTOMAN EMPIRE.

The time and event above named have excited deep interest in the public mind for more than a year past. It is therefore proper that the whole subject should be carefully reviewed, and the exact state of the case presented.

Has, then, or has not, THE ORIGINAL CALCULATION IN REFERENCE TO THE 11TH OF AUGUST AND THE OTTOMAN EMPIRE BEEN ACCOMPLISHED?

The calculations are founded on the 9th chapter of Revelation. Therefore, without entering into a very minute exposition of the chapter, it will be sufficient to give the outline of the views entertained in reference to it.

1. The fifth trumpet is believed to have introduced the Mohamedan delusion, and the time of its sounding to be divided into two periods. The first devoted to the general spread and establishment of the Mohamedan religion; the second to the wearing out and tormenting of the Greek kingdom, under Othman and his successors, but without conquering it. The period of torment was to be five (prophetic) months, or 150 years; beginning when the Mohamedan powers, of which the Ottoman empire was composed, had a king over them and began under him their assault on the Greeks. But from the time of Mahomet to the days of Othman, they were divided into various factions, under different leaders. Othman gathered those factions and consolidated them into an empire, himself the chief.

2. The sixth trumpet changed the nature of the war carried on between the Turks and Greeks from torment to death, political death, which was to take place at the end of the five months, or 150 years.

With these general remarks I will present the original calculation made on these prophetic periods, that the reader may have distinctly before him what we were to anticipate, and compare it with what has actually taken place. Let it be borne in mind, this was not written in 1840 and after the 11th of August, and so adapted to meet the events of that day; but it was written in May, 1838. It may be found in a book en-

titled “CHRIST’S SECOND COMING,” by J. Litch, published by D. H. Ela, Boston, p. 153—158.

“It was given after the rise of the Ottoman empire, to torment or harass and weaken men (the Roman empire in the east) five months. If these are prophetic months, as is probable, it would be one hundred and fifty years. But when did that empire rise? Mr. Miller has fixed on A. D. 1298. Others, among whom is Gibbon, in his Decline and Fall of the Roman Empire, 1299. He says—Othman first invaded the territory of Nicomedia, on the 27th of July, 1299. He also remarks on the singular accuracy of the date, a circumstance not often found in the history of those times. He says—“The singular accuracy with which this event, is given, seems to indicate some foresight of the rapid growth of the monster.”

If we date the origin of this empire in 1299, the hundred and fifty years would end 1449. During that length of time, the eastern empire of Rome was harassed beyond measure by the Ottoman power, but was not subjected entirely to it. The year 1448, Amurath, the Turkish Sultan, besieged Coria, one of the strongest cities in the Roman empire. The end of the five months would come the next year. We should naturally look for some great defeat of the christian emperor’s army. But was it so? So far from it, that after a long summer’s siege and a great loss of men, the fall coming on and the rains setting in, the Turks raised the siege and retired. The empire was now left in peace. One would be almost inclined to think the word of prophecy must now fail.

But the time came, and the word of God was confirmed by the event. “John Paleologus, emperor of Constantinople, was dead, and his brother, Constantine Deacozes, would not venture to ascend the throne without the permission of Amurath, the Turkish Sultan. He sent ambassadors to ask his consent before he presumed to call himself sovereign. This happened A. D. 1449. This shameful proceeding seemed to prefigure the approaching downfall of the empire. Ducas, the historian, counts John Paleologus for the last Greek emperor, without doubt, because he did not consider as such, a prince who had not dared to reign without the permission of his enemy.” *Hawkins’ Otto. Emp.* p. 113. Gibbon, an infidel, is so struck with the singular accuracy of the record of the origin of this empire, that he attributes it to some foresight in the historian, of the rapid growth of the monster. But would it not become Christians better, to attribute it to the superintending providence of that Being who had set a bound for that and other empires, which they may not pass? who had given them power to harass and torment the empire of Constantinople five months; and to kill or subject it to their own sway, an hour, a day, a month, and a year; the whole being five hundred and forty-one years and fifteen days.

The sixth trumpet sounded; and a voice from

the four horns of the golden altar which is before God, said to the sixth angel which had the trumpet—“Loose the four angels which are bound in the great river Euphrates.” And the four angels were loosed which were prepared for an hour, a day, and a month, and a year, for to slay the third part of men. The four angels denote ministers of judgment. They refer to the four nations of the Seljukian Turks of which the Ottoman empire was composed, located near the river Euphrates, at Aleppo, Iconium, Damascus, and Bagdat. Up to the period of 1449, they had indeed tormented the Christian empire, but could not subject it. When the sixth trumpet sounded, God seems to have overawed the Greek emperor, and all power of independence seems, as in a moment, to have fled. He, in a most strange and unaccountable manner, voluntarily acknowledged that he reigned by the permission of the Turkish Sultan. The Turks very soon after addressed themselves to the work of reducing Constantinople. This they effected, A. D. 1453, four years after the emperor obtained permission to ascend the throne. The last third of the ancient Roman empire was now reduced by Turkish arms. The number of horsemen were two hundred thousand thousand; what this number means, expositors have been at a loss to determine. But I am inclined to believe with Mr. Miller, that it means two hundred thousand twice told, making 400,000, in all. What makes this probable, is the fact, that the Turks usually had from three to four hundred thousand horsemen in their army. They had, when Constantinople was taken, three hundred thousand, and some say, four hundred thousand horsemen, beside many foot, and a fleet.

Since the fifth trumpet sounded, there has been an astonishing change in the arms of the Turks. They then had breastplates of iron, and were armed with dirks and scimitars. Now the scene is changed, and they are prepared with breastplates of fire, and of jacinth and brimstone. And out of the mouths of the horses, proceeded fire, smoke, and brimstone. Their power was in their mouth and tail; their tails were like serpents; long, cylindrical instruments like serpents with heads in them, (bullets) with which they did hurt. This description has long been considered by expositors as a description of fire arms and gunpowder. And, indeed, I do not know how any one who knew nothing of such instruments, could describe them more clearly. The design of these plagues is stated in the twentieth verse. It was to lead the people on whom these plagues were inflicted; to repent of their sins, and break them of devil worship, &c. But they did not repent, neither of their murders, nor their sorceries, nor fornications, nor of their thefts. They, like most on whom the judgments of God fall, remain impenitent to this day; and the Turks continue to oppress them.

But when will this power be overthrown? According to the calculations already made, that

the five months ended 1449, the hour, fifteen days, the day, one year, the month, thirty years, and the year, three hundred and sixty years; in all, three hundred and ninety-one years and fifteen days, will end in A. D. 1840, some time in the month of August. The prophecy is the most remarkable and definite, (even descending to the days) of any in the Bible, relating to these great events. It is as singular as the record of the time when the empire rose. The facts are now before the reader, and he must make what disposition of them he thinks best.

From the foregoing extract it will be perceived,

1. That the 150 years began by a simple invasion of a Greek province, by Othman, July 27, 1299.

2. That at the termination of 150 years from that date, the Greeks voluntarily parted with their supremacy and independence, by virtually acknowledging they could not maintain their throne without the permission of the Mahomedans. Thus, from that time the Christian Government of Greece was under Turkish domination; and about three years after, fell a victim to Turkish arms.

3. But what termination of Ottoman power were we to expect, in view of the manner of the origin of the Ottoman power in Constantinople? *Most certainly, if we reason from analogy, a voluntary surrender of Turkish supremacy in Constantinople, to Christian Influence.*

4. What is the history of the Ottoman power for the last year? The Sultan has been engaged in a quarrel with Mehemet Ali, Pacha of Egypt. The Pacha had rebelled against his master, the Sultan, declared his independence, and conquered a considerable portion of the Sultan's dominions, together with his fleet. These he refused to surrender.

"Subsequent to the occurrence of the disputes alluded to, and after the reverses experienced, as known to all the world, the ambassadors of the great powers at Constantinople, in a collective official note, declared, that their governments were unanimously agreed upon taking measures to arrange the said differences, and the Sublime Port, with a view of putting a stop to the effusion of Musslemen blood, and to the various evils which would arise from a renewal of hostilities, accepted the intervention of the great powers. His excellency SREKIH EFFENDI, the Bey likgiz, was therefore, despatched as plenipotentiary to represent the Sublime Port at the conference which took place in London, (July 15, 1840.) for the purpose in question." (*Extract from a translation of an official article from the Moniteur Ottoman, Aug. 22d.*)

This conference was composed of England, Russia, Austria, and Prussia. The following extract from the same official document above quoted, shows the decision of the conference.

"It having been felt that all the zealous labors of the conferences of London in the settlement of the Pacha's pretensions were useless, and that the only public way was to have recourse to coercive measures to reduce him to obedience in case he persisted in not listening to pacific overtures, the powers have, together with the OTTOMAN PLENIPOTENTIARY, drawn up and signed a treaty, whereby the Sultan offers the Pacha the hereditary Government of Egypt, and of all that part of Syria extending from the Gulf of Suez to the Lake of Tiberius, together with the province of Acre, for life; the Pacha on his part evacuating all the other parts of the Sultan's dominions, now occupied by him, and returning

the Ottoman fleet. A certain space of time has been granted him to accede to these terms, and as the proposals of the Sultan and his Allies, the Four Powers, *do not admit of any change or qualification, if the Pacha refuse to accede to them*, it is evident that the evil consequences to fall upon him will be attributable solely to his own fault. His Excellency, Rifant Bey, Musteshar for Foreign Affairs, has been despatched to Alexandria in a government steamer, to communicate their ultimatum to the Pacha."

From the foregoing extracts it appears the Sultan felt his weakness and most gladly accepted the intervention of the great christian powers of Europe, to assist him in maintaining his empire. In case war was the result of the decisions of the London conference, it, to all intents and purposes threw his dominions into the hands of those powers. As long as the *decision of that conference was in his hands, he maintained his independence: but the ultimatum once suffered to pass from him into Mehemet's hands, and the question of war or peace between Mehemet and his Allies was beyond his control*; and if it did result in war, it must throw him entirely into the hands of the great powers. If Mehemet acceded to the ultimatum and the difficulties were peacefully adjusted, he would still remain independent, and support his own throne. When then was the question put officially within the power of Mehemet, Ali?

The following extract of a letter from a correspondent of the London Morning Chronicle of September 18, 1840, dated Constantinople, Aug. 27th, will answer the question. Let it be understood Rifant Bey left Constantinople for Egypt, August 5th, with the ultimatum.

"By the French Steamer of the 24th, we have advices from Egypt to the 16th; they show no alteration in the resolution of the Pacha. Confiding in the valor of his Arab army, and in the strength of the fortifications which defend his capital, he seems determined to abide by the last alternative; and as recourse to this is, therefore, now inevitable, all hope may be considered at an end of a termination of the affair without bloodshed. Immediately on the arrival of the Cyclops steamer with the news of the convention with the Four Powers, Mehemet Ali, it is stated, had quitted Alexandria to make a short tour through Lower Egypt: the object of his absenting himself at such a moment being partly to avoid conferences with the European Consuls, but principally to endeavor by his own presence to rouse the fanaticism of the Bedium tribes, and facilitate the raising of his new levies. During the interval of this absence, the Turkish government steamer, which had reached Alexandria on the 11th, with the envoy, Rifant Bey, on board, had been by his orders placed in quarantine, and she was not released from it till the 16th. Previous, however, to the Port's leaving, viz. on the very day on which he had been admitted to pratique, the above named functionary had had an audience of the Pacha, and had communicated to him the command of the Sultan with respect to the evacuation of the Syrian Provinces, appointing another audience for the following day, when in the presence of the consuls of the European powers, he would receive from him his definite answer, and inform him of the alternative of his refusing to obey, giving him the ten days which have been allotted him by the convention to decide on the course he should think fit to adopt. But though this period must still elapse before his reply can be officially received, it may be said, in fact, to be al-

ready known, for, nothing daunted by the presence of the Bellerophon, which, with four other vessels, whose names are not given, is stated to have anchored off the port on the 14th, he had at once expressed to Rifant Bey his resolution of confiding in the success of his army; and the preparations he is making for a determined resistance are a sufficient earnest of his intention to keep to it."

From this letter, it appears, Rifant Bey arrived at Alexandria on the 11th of August, and threw the decision of the affair into the hands of Mehemet Ali. And from that time it was out of the Sultan's power to control the affair. It lay with Mehemet Ali to say whether there should be war or peace. True, the Turkish envoy did not have an audience with the Pacha until the 14th, and did not receive his answer until the 15th, yet it was entirely under Mehemet's control, and not the Sultan's, after the 11th.

But was the Sultan's throne in danger from Mehemet, that he needed the support of the great powers, and thus threw himself into their hands for support? Let the following extract from a manifesto he had put forth about the 20th of August and caused to be read in the Mosques, day after day, answer. It is taken from the same letter with the above extracts.

"The Port, in order to counteract this (the pretensions of Mehemet) has deemed it necessary to publish a manifesto, laying before its subjects a statement of affairs from the commencement of the quarrel up to the present period, and proving to them by the clearest arguments, that the Pacha himself is the enemy of their religion, and that the object he is aiming at is to **DETHRONE THE SULTAN, and warning them, under the severest penalties, against receiving and circulating the doctrines he (Mehemet) is preaching to them.**" If we can give any credit to the sincerity of the Sultan in putting forth this manifesto, he did consider his throne in danger from Mehemet. The truth is, the Ottoman power in Constantinople was impotent, and could do nothing toward sustaining itself; and it has been since the 11th of August, entirely under the dictation of the great christian powers of Europe. Nor can it longer stand at all, than they hold it up. Finally, the London Morning Herald is right when it says. (See the Signs of the Times Jan. 1. 1841.) "*The Ottoman government is reduced to the rank of a puppet, and that the sources of its strength are entirely dried up.*"

In conclusion: I am entirely satisfied that on the 11th of August, 1840, *The Ottoman power according to previous calculation, DEPARTED TO RETURN NO MORE.* I can now say with the utmost confidence, "The second woe is past and behold the third woe cometh quickly." "*Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame.*" L.

THE TWO WITNESSES.

Rev. xi. 3. "I will give power unto my Two Witnesses, and they shall prophecy a thousand two hundred and threecore days, clothed in sackcloth."

In this age of inquiry, and of the study of Prophecy, not only are the commonly received explanations of difficult passages of Scripture undergoing a thorough investigation, but the very principles of interpretation by which the "mind of the Spirit" is to be determined, are themselves passing through an ordeal which is searching them most thoroughly. I rejoice to

see, on the part of those who are examining the prevailing system of Prophetic Interpretation, (commonly denominated the spiritualizing system,) a disposition manifested to weigh the points of difference between themselves and their opponents, in the balance of the sanctuary; in other words, to submit the question—How are the prophecies to be interpreted?—to the Scriptures themselves for decision, believing that the Sacred Volume contains in itself the best canons for its own interpretation. How the prophecies have been interpreted by the same spirit which “moved the holy men of old who spake them,” is the first question which every student of those prophecies should investigate, and satisfactorily determine in his own mind, before he attempts to explain them to others. If the result of such an inquiry proves to be, that the literal sense of the prophecy did not appear in the event which is the acknowledged fulfilment of it, to be the meaning of the Holy Ghost, then are we released from the obligation, binding in all other cases, of understanding or explaining the language in its plainest and most obvious signification. If, on the other hand, it appears that in all the Old Testament prophecies quoted in the New, the fulfilment is in strict accordance with the literal sense, then we have no such release, but must be governed by the Divine canon established in the sacred word. It may be useful to every student of the prophecies, in searching the mind of the Spirit in difficult passages, to test his interpretation of it by the context. Many a striking elucidation of a dark passage of the word of God has been stripped of all its beauty, by viewing it in its connection with the narrative of which it formed a part. If the spiritual, or as it is also termed, the figurative sense, will not apply throughout, it affords a strong presumption that it is not the principle of interpretation by which the meaning can be evolved. As an illustration of these remarks, I submit the following view of Revelations, xi. 3—“I will give power to my two witnesses,” &c. Two different explanations of this mystery are given, by opposing interpreters on entirely different principles. The first regards the language as figurative, and seeks its meaning in some historical circumstance or ecclesiastical abomination which has occurred at some period subsequent to the rise of popery. The second adhering to the literal sense, regards the prophecy as yet unfulfilled, and believes the two witnesses shall be two persons who shall arise and bear testimony for God in a manner altogether peculiar and extraordinary. The former object to the literal interpretation—because, as they conceive, it involves an absurdity. They seem to think that any explanation which carries us out of the ordinary course of God’s Providence, is to be viewed with suspicion; especially if it savours of the marvellous, it should of course yield to one brought more within the compass of probability. But shall this be adjudged sufficient ground for departing from the literal sense? Shall it be considered as taxing our credulity too much to believe, for example—that two bona fide saints of a former dispensation shall be commissioned to appear in their own proper bodies to give the world, and especially the church a last solemn warning of the near approach of her Judge and King? With God, this is not impossible; then why should it be deemed more remarkable or incredible to us than that many of the saints, after the resurrection of Christ, were called from their graves, and were sent into the holy city to appear unto many as witnesses that the Lamb

that had been slain was the Resurrection and the Life? If, then, we are not driven from the literal sense by any absurdity, why depart from it? If any evidence were wanting of the evil of abandoning the plain import of the language, it is furnished by the utter impossibility of determining spiritually who, or what the two witnesses are. Are they the Waldenses and Albigenses?—so say some. The Old and New Testaments?—so say others. Baptism and the Lord’s Supper? This has also been maintained on as good authority as either of the former—for the “water and blood bear witness on earth.” 1 John v. 8. Water in baptism and the cup of the New Testament, in Christ’s blood, in the Supper. Those two ordinances have been as much spiritually slain, by the beast, which slays the two witnesses, generally supposed to be Popery, as the Old and New Testaments have been. But the power of these two witnesses to turn water to blood, shut up heaven, &c., their death, exposure in a particular place, resurrection, ascension, Rev. xi. 6—12, hardly agree with the Waldenses, Testaments, or Sacraments. While we may admit, that these have been, in a certain sense, witnesses for God, as well as meeting-houses, Sabbath days, and many other things belonging to Christianity, does it thence follow that the persons spoken of, Rev. xi. 3, will not be *literal persons*? Who dare say that Christ will not yet prove, by ocular demonstration, that if men will not believe Moses and the Prophets, they will not believe, though some rise from the dead.

But it may be inquired. If you reject the spiritual or figurative meaning, and cling to the literal, who then are the two witnesses? In answering so grave a question as this, it behoves us to speak with great modesty; and we rather submit our view for investigation, than affirm it to be the “mind of the Spirit.” Of one thing, however, we feel assured;—that the prophecy of Revelation xi. is an unfulfilled prophecy—that it relates principally to the Jewish people, the scene being laid in the holy land—verse 1—and the usual distinction between that people and the rest of the world, mentioned in verse 2. Now the two witnesses will, I conceive, be of that people,—will be sent to them, and confine their labors principally to them. If, as I learn from the prophets, the Jews will be restored to their own land in an unconverted state, and will inhabit it some little time before they “look on Him whom they have pierced,”—Zach. xii.—then it may well consist with the mercy of the Lord to that people, to send them some of his most distinguished servants to bring them to the faith of the Messiah, and to prepare them to receive their king “whose feet shall soon stand on Mount Zion;” for unless their “hearts are turned to their fathers,” they will not be “able to abide his coming.” Now, who, of all the ancient servants of God to that people, would be best qualified for this work? There are two of their ancient prophets who are regarded by that people as the greatest and holiest men that ever lived—and who would naturally exercise a greater influence over them than any others that ever lived. Those are Moses and Elias; both eminent for the services that they rendered to that people, and both remarkable for the manner in which they closed their lives. God himself, taking charge of their bodies, when called to rest from their labors. May not those be the persons, the very two witnesses, the two olive trees; that is, sons of oil, or anointed ones. The two candlesticks, or “burning lights,” “which

stand in the presence of the Lord of the whole earth,” as ministering spirits, ready to depart on any mission in which they may glorify God. If it be asked, why Moses and Elias, rather than Enoch and Joshua, Samuel and David, Elisha and Daniel, or any other eminent worthies who, through faith “obtained a good report,” we shall now assign very briefly the reasons which have brought us to the conclusion to which we have arrived.

1. The *titles* given to these two persons may furnish some clue by which we may ascertain their names. “*My two witnesses.*” Whose two witnesses? Christ’s? That will not be disputed. This book is the “*Revelation of Jesus Christ, which God gave to him to shew unto his servants the things which must shortly come to pass.*” Christ therefore says, “I will give power or authority to my two witnesses to prophecy,” &c. Now what two individuals had been special witnesses for Christ at the time this was spoken? For he spoke of them not *as to arise*, but at that time, “*standing before the Lord of the whole earth.*” Every believer is a witness for Christ. This, however, is general. To him gave all the prophets witness—Acts x. 43. This is more particular. “Ye are witnesses of these things,” Luke xxiv. 48, said Christ to the eleven; this is still more definite. But were there no others more special and extraordinary still, who bore testimony that He was the Christ; and who, by way of eminence, might be called his two witnesses? There were. At his transfiguration, Moses and Elias appeared and talked with him, and spake of his decease, which he should accomplish at Jerusalem. These two anointed ones standing before the Lord of the whole earth, were dispatched from the world of spirits to bear testimony that Jesus was the Son of God. Are they not then witnesses of him in a more exalted and peculiar sense than prophets or apostles, Waldenses or Testaments, possibly can be? They were emphatically Christ’s “two witnesses.” They are so still, and without doubt, will, in due time, appear again to execute their commission to prophesy in sackcloth and ashes, to that self-same people whom they once served with such acceptableness to God, and such honor to themselves.

2. The fearful attributes which are declared to belong to these two witnesses, further incline us to the belief that Moses and Elias are the persons intended by Christ in these words: “These have power to shut up heaven, that it rain not in the days of their prophecy.” What mortal ever possessed this power? Read James v. 17, 18, and compare it with 1 Kings xvii. 18; xviii. 42—45. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not, &c. Here then is a description of Elijah, which applies to no one else. How can we mistake it? Further—“Have power over waters, to turn them into blood.” Was this power ever exercised by any person but Moses? “To smite the earth with plagues as often as they will.” Does not this remind you of that same Moses by whom so many plagues were brought upon the land of Egypt? If this language is intended to give us such a description of these witnesses, as may enable us to identify them, how can the persons be more clearly pointed out? Here are features so peculiar that they belong to no others. They describe the only two persons that the Scripture declares ever possessed them. Further—v. 5—“If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies.”

Need I here repeat 2 Kings, i. 10? Elijah said, "If I be a man of God, let fire come down from heaven, and consume thee and thy fifty; and there came down fire," &c.—or Numbers xvi. 26—35—"Moses spake unto the congregation, saying, Depart, pray you, from these wicked men, and touch nothing of theirs, lest they be consumed in all their sins; and there came out fire from the Lord, and consumed the 250 men." &c. If it be asked how did fire come out of their mouths, I answer, in the same way that rain came out of Elijah, and the plagues out of Moses. At their request or bidding these judgments came.

"Whosoever will hurt them, he must, in this manner, by fire, be killed." The captain and his fifty undoubtedly intended to take Elijah prisoner, that Abaziah might wreak his vengeance on him, for the insulting message Elijah had sent him. 2 Kings, i. 6. But they were killed by fire. The 250 men that gathered themselves together against Moses, perhaps meditated his death—certainly intended his overthrow; and they were also consumed by fire. The beast from the bottomless pit, that shall slay these witnesses, shall himself be cast alive into a lake of fire, burning with brimstone—Rev. xix. 20. Thus whosoever will hurt them, will be killed by the same element of destruction which overwhelmed their former opponents.

Now, the description given of these two witnesses is completed. The reader will judge for himself which system of interpretation is to be preferred,—that which adheres to the plain obvious import of the language, and seeks its meaning not in the regions of fancy, but in the sober relation of facts, or that which gives the rein to the imagination, and allows it to make any selection out of the whole chamber of its imagery, in which it can discover some faint resemblance to the simple truth which it rejects. To say that the Two Testaments have now or ever had "power to shut up heaven, turn water to blood, and smite the earth with plagues as often as they will," is to say that for which there is no authority whatever, no shadow of proof in either sacred or profane history. If, then, they have not these powers, they are not the two witnesses. Neither are the Waldenses nor Albigenses—nor would they ever have had this honor conferred upon them, had not a system of prophetic interpretation arisen which seemed anxious to make faith in the word of God as easy as possible, and to accomplish its object, stripped it of every thing marvellous by the simple method of renouncing the literal sense, and deciding that words of plain and well defined meaning should henceforth be regarded as metaphors, and their interpretation be figurative. That point being gained, and imagination called upon to apply those new principles of Hermeneutics, she amuses herself with brilliant displays of illustration,—dazzles and bewilders the unthinking multitude, but not instructs them, and not unfrequently brings the word of God into contempt. Alas! that so much darkness and obscurity should be wrought upon the best of books by a false system of interpretation.

The ministry of these two witnesses, together with their martyrdom, and final departure from the world, included in verses 7—13, shall form the subject of another communication.

I. P. LABAGH.

"The time of rest, the promised Sabbath comes—
Six thousand years of sorrow have well nigh
Fulfilled their tardy and disastrous course."

Cowper.

SIGNS OF THE TIMES.

BOSTON, FEBRUARY 1, 1841.

Views of the Prophecies and Prophetic Chronology, selected from manuscripts of William Miller; with a Memoir of his Life; by Joshua V. Himes. Boston: Published by Moses A. Dow, 204 Hanover Street. 1841.

EDITOR'S REMARKS.

We hold the doctrine of a man's responsibility for the sentiments which he publishes, whether they are his own or another's. He is accountable to the community, and will be held accountable at the great tribunal, for the good or the evil they produce. We have had this thought in view in all that we have done to give publicity to Mr. Miller's writings; both in the publication of the Boston edition of his Lectures, and of the numerous Essays and Letters from his pen which have appeared in the "Signs of the Times" during the past year.

Notwithstanding the fears of many, esteemed wise and good, that the effect of this class of writings upon the community would be deleterious; we have, on the contrary, witnessed, as we expected, the most happy results. Their moral and religious influence upon all classes who have given them a candid examination, has been most salutary.

We are now induced to add a second volume on similar subjects, with a short memoir of Mr. Miller's life. We send it forth with the fullest assurance of its usefulness to the church and the world. It will be a valuable aid to an understanding of the chronology of his Lectures; as also the dictionary of prophetic figures, and principles of interpretation, will be of great service to the biblical student.

As it respects the general views of Mr. Miller, we consider them in the main to be in accordance with the word of God. We do not, however, adopt the peculiarities of any man. We call no man master. Yet we frankly avow that there is much in his theory that we approve and embrace as gospel truth. For example:—His views of the literal interpretation of the prophecies—The character and divinity of Christ, and his personal reign on the earth—The restoration of Israel according to the faith of Abraham, with the rejection of the "judaizing notion" of the return of the carnal Jew to Palestine—The true millennium of the saints in the resurrection state; and the utter rejection of the modern notion of a temporal millennium—The first and second resurrections and judgments—The final destiny of the righteous and the wicked: on all these points we fully agree with him.

On the question of "prophetic periods," and of his laborious and learned chronology, we are not competent, with our limited erudition on the subject, to decide with such positiveness as on the other topics; having never given our attention to the critical study of the subject till within the last year. We, however, believe in the definiteness of prophetic periods, and feel satisfied that we live near the end of time. We have come to this conclusion by the prophetic times of Daniel and John, and not from the fact only that the kingdom has always been at hand. These "times," (to which we might refer, if it were proper in this place,) are nearly accomplished, as all who believe in prophetic periods agree. Some have fixed upon the year 1866, some 1847, while Mr. Miller fixes upon 1843 as the "time of the end." We think he has given the more satisfactory demonstration of the correctness of his calculation. The advent is near. It is possible that we may be mistaken

in the chronology. It may vary a few years, but we are persuaded that the end cannot be far distant.

With these views, we proclaim continually the kingdom of heaven at hand. And not being able with the voice alone, and our limited abilities, to give the "midnight cry" the extent which we think the subject demands, we have availed ourselves of the aid of the press. Accordingly, Mr. Miller's Lectures were put into the hands of a popular bookseller, who has in the last year circulated five thousand copies. In the mean time, fifty thousand numbers of the "Signs of the Times" have been sent abroad in the United States and in Europe; and two thousand copies of the full Report of the General Conference on the Second Advent have just been issued from the press, for distribution. We now send out this volume to bear the same message, and arouse a slumbering world to duty.

Some repetitions may be noticed in this work, in consequence of many of the articles having been written at different times, without reference to publication in a connected series. But these the reader will find of advantage, on the whole, as they will present the subjects in various and new aspects.

The work claims nothing of literary merit. It is given in a plain English dress, that will present to the reader the various subjects discussed in a distinct and intelligible style.

We are not insensible of the fact, that much obloquy will be cast upon us in consequence of our association with the author of this work. This, however, gives us no pain. We had rather be associated with such a man as William Miller, and stand with him in gloom or glory, in the cause of the living God, than to be associated with his enemies, and enjoy all the honors of this world.

Finally, whatever may be the truth upon the subject treated in this volume, it is certainly one that commends itself to the serious and careful examination of all persons, whether saints or sinners. If, indeed, the grand drama of this world's wickedness and wrongs is about to close—if, indeed, the Son of God is about to descend from heaven, to take vengeance on them who obey not the gospel, and to receive his saints to their final rest,—then how important is it that we should all know these facts—the wicked to tremble if they will not repent, and the righteous to wait with calm faith, and a certain hope for the coming of the Lord. Do not dream that all is well because you see no threatening signs of the great day. Did the inhabitants of the old world stand in fear of the flood? Yet the flood came and "took them all away." All great calamities which come upon the nations by special interposition of divine Providence have been sudden, and, by the mass, unexpected.

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LETTERS, APPENDIX, &c.

MR. MILLER IN BOSTON AGAIN. Mr. Miller's health is so much improved that he is able once more to enter the field with a determination to labor for the good of Zion, and the salvation of souls, as long as his health and strength permit.

He is now giving a course of lectures to anxious crowds in the Chardon St. Chapel. Friends will be advised of his future labors in this paper from time to time.

It is expected that he will give an exposition of the "Book of Revelation," in this city soon: due notice of the time and place will be given in our next.

Several articles designed for this paper are crowded out. They will appear in our next.

THE REPORT OF THE GENERAL CONFERENCE.

Most of our readers have seen this rich pamphlet, replete with sound learning, holy doctrine, and varied interest. To such as have read it, we need not speak its praise. They hail it as the first born of a family, which prepares the way of the coming Lord of the whole earth; the beginning of our strength. But to such as have not seen it, a short description will be not unwelcome.

It opens with the proceedings of the Conference, in which the remarks of the Chairman, and the Circular Address of the Conference, are conspicuous. These draw freely on the New Testament, and on the primitive history, and the earliest fathers of the church, with the happiest effect to prove the divine original of the precious faith and hope of the coming Lord, in which the Conference assembled. The first article of faith recognized in the ancient church, and those universally recognized in all churches of Christ to this day, Roman, Greek and Protestant, confess the doctrine of the second advent near, and imply folly in those who remove this advent afar off. The same is the doctrine of the article on the second advent.

The articles in the Report, on the Chronology of prophecy, are drawn up with great care; and the conclusion to which they come, is one of singular concurrence with the learned Faber, the logical Habershon, the quick sighted Keith, and a score of others, among whom the Jewish Missionary Wolfe may be named, in attaching very grave importance, either to the precise date A. D. 1843, or to the years not long subsequent. It is true, that the names above mentioned do not look for the end of the world at that date;

but they, with a multitude of other learned and devoted men, look for most extraordinary changes about that date; and most of the class look for the fulfilment of the promise of the Lord's coming in that date. But to us it seems strange, that while they look for the coming of the Lord, and for the resurrection of the dead, and for the change of the holy living into the likeness of Christ's glorious body, and for the slaughter of the wicked, they should also look for time to continue, and for the race of the flesh and blood to increase and multiply; and wants and passions, and even death, to survive the Lord's coming and the resurrection of the dead! Who they may be that are to continue, whether holy, and so changed; or unholy and so slain, we find it difficult to conceive. * And how flesh and blood are to enter into the kingdom, and corruption to inherit with incorruption; or how sin is to survive the Lord's appearing in his glory, or death is to continue in the earth, while the will of God is done in earth without sin, as it is in heaven: these and many similar things puzzle our faith and fall utterly out of due proportions.

The articles on the Chronology of Prophecy are not embarrassed with any such anomalies. Likewise that on the restoration of Israel, escapes from the fetters of Judaism and from the entanglements of the ritual and temple, and the sacrifices of the carnal seed of Abraham, in the Jerusalem, which is *Hagar*, the bondmaid, and her son; and leads us through and beyond and above this labyrinth of imagery, to the restoration of the chosen people, *the Israel of faith*, who will come from the East and the West, the North and the South, and will sit down with Abraham Isaac and Jacob in the kingdom of heaven; the true land of promise, and the only "Holy Land." It relieves the hopes of the Christian from all confidence in the flesh, though it be the flesh of Abraham and of Aaron. It cuts off the carnal mind from the hope of joys in the carnal Jerusalem, and presents instead thereof, to every believer in Christ, the promise of immortal felicity in the Jerusalem above, where there is no place for carnal joys; but the inhabitants are like the angels, even the children of God, being the children of the resurrection. The carnal Jews are only types of the spiritual seed, and the promises to the types are to be fulfilled to all the faithful and spiritual seed; and never to the types, as types; never to the carnal seed and to the unbelieving. We are of the spiritual seed, or we have no part in Christ; and what inheritance have we in this world's cities, even its Jerusalem? We have none; we ask for none; our hope is in heaven, our conversation is in heaven, our treasure, our inheritance is there; and they seem to us to be not unlike the tribes in the wilderness, who expect a return to Judea: they die ere they arrive there; as when Israel came out of Egypt. The promises are made to all the seed. The dead are a unmerous family;

and they have not lost the inheritance by an untimely stroke. They will rise to take it. They will enjoy it in eternal life, under the Beloved, our King, who is the Savior of Israel, by faith now; and in the day of judgment by manifest revelation.

The Article on the Millenium sketches the doctrine in the light of the promises, of the prophecies, and the Gospel; as it is exhibited in the Bible. It then takes up the history of the peculiar doctrine of the twentieth chapter of Revelation from the time it first appeared in the writings of Justin Martyr, about the middle of the second century, and traces it down to the year 373, when it had become so hideous and gross, so carnal and heathenish, that the whole thing was condemned in a council under Pope Damasus. From that time to this, the papacy has effectually ruled the doctrine out of the church, both Roman and Greek; but in the Protestant church it began early to lift its head in the name of Anabaptists, and Fifth Monarchists, well known in the history of the fifteenth and sixteenth centuries. These were often very honest men, and were deluded by the hope of realizing, in this world, those high and holy promises, which are addressed to our faith in this world only, and are offered to our embraces by faith. The great Reformers, however, marked the distinction accurately, and drew a plain line of boundary between the truth and the error, by placing the stamp of a "*judaising notion*" on all hopes of subduing, converting, and governing this world for Christ, "*prior to the resurrection.*"

The Article proceeds to show through whom the doctrine, revived as above, passed into the favor of the Protestant church, a hundred years ago. How it was clad at first in terrors; how, at length, it slipped out of this covering, and now stands before us clothed in beauteous light, the hope of the most active sects. Also, notice is taken of the accord between the English millenaries of this century with the ancient millenaries; and of the value of their doctrine in that it retains the coming of the Lord, while the Millenists refuse his coming; and seek to understand it in a figure, in which the name CHRIST represents not himself, but another, called his Spirit; and "His coming" is not Christ's, but his Spirit's coming; and *His manifestation is invisible*, with other like absurdities. Having concluded the history of the doctrine, the Article tries its value by the analogy of faith, and by the more sure word of Holy Writ, and finds it to be, in the form now current, a base and spurious offspring, not belonging to truth; but full of the subtlety of the deceiver of mother Eve, and of the mother church, and now in this thing also of the Protestant churches; offering bliss in this sinful world, to cheat the faithful from its sure pursuit in the world to come.

We cannot conclude this notice without a word on the cover of the Report. It gives a bird's eye view of the doctrine of the Lord's coming and of its principle pillars, and refers

with authority to names and works and bodies of men, revered by all ages and denominations of Christians, in support of the doctrine, and also to many appropriate texts of Scripture. And altogether the support is such an one as every Christian will find profit and pleasure in reading; and the Conference will rejoice in circulating.

W.

We give the following extract from Part Third, page 56.

THE ANALOGY OF FAITH.

"Having then," says the apostle, "gifts differing according to the GRACE that is given to us; whether prophecy, let us prophesy according to the proportion (or analogy) of faith; or ministry, let us wait on our ministering."—Rom. xii. 6.

PART FIRST of this discourse opens the doctrine of a future state of eternal bliss in the earth, as it is announced in the Holy Scriptures, and as it was received and understood in the church, until the Reformation.

PART SECOND opens the doctrine of a future state of temporal bliss in this world, as it began to be understood by Muncer, Pfiffer, and King John of Munster, and as it was received and is held by the learned Whitby, the profound Edwards, and the canonical Encycloped of Religious Knowledge.

PART THIRD promises to try the prevalent doctrine of this age by the analogy of the faith, and by the word of the blessed God, and also to discuss in brief the whole subject of a millennium.

In trying any doctrine of the church, we should have an eye to the analogy of the faith; for faith has a due proportion between its component parts, which, if observed by the teacher, offers a picture of hope beautiful to the most critical and also to the least practised eye; and a picture of fear, appalling to every sinful heart. But if the proper analogy be disregarded, the several parts become distorted, and their hideous proportions instantly offend multitudes, who would joyfully embrace the true faith, were it presented to their view in its own elegant symmetry and proper analogy. An image of the human face may represent every feature in its true place, but out of all due proportion, as in a painted mask; and, if assumed and presented earnestly to the life, it will involuntarily fill the beholder with unaffected horror, or with convulsive laughter; and a similar disproportion in the true faith may either stultify or offend the most devout hearers, notwithstanding the due parts are all there in their relative position, but only out of all christian proportion.

Where is the analogy of faith? Who can find and tell its dwelling place?

"Lo here!" cries the Roman; "Lo there!" says the Lutheran. "See here!" exclaims the Episcopalian, or "See you have it there!" adds the Baptist.—"Go not after them, nor follow them." The Christ, the Son of the living God, he is the Author and Finisher of Faith. Whoever abides in him prophesies according to the proportion of faith, and lives and walks according to the analogy of faith, directly following in the Master's pathway, through tribulation to the grave, and from the grave to glory. Sunlight is on that pathway; while gloomy darkness broods over every other. This is the way the Master trod, through many sorrows to the tomb, and from the tomb to the heavenly glory. Did He travel this way? Yes; even to mockery of his person as a king, and to abuse as of a slave; even to bear scourging and spitting and his own

cross, until exhaustion produced fainting; until he was submissively nailed to the tree and crucified, like a lamb led to the slaughter, and laid with the rich in his death. He arose, he revived, he ascended into glory. And do the preachers of the cross well to conceive that a period is approaching, in which mortals may hope to reign with him, with whom they have not suffered? Can a mortal follow the Lord Jesus to the heavenly glory, and not go the way he led? Should one attempt to follow after him to the same glory, by another way, that moment he ceases to be a follower of the Lord; and if, perchance, he should strike out a new path to this same glory, he is sure to be received as a robber at last, for coming to the heavenly fold by his own way, to the neglect of the royal highway and proper gate opened by his suffering Lord.

This view of the faith strikes you, whatever name you may bear, to be simple, pellucid, scriptural, and orthodox; those who would follow Jesus to the heavenly glory must go the way he went. Christian faith follows Christ, a pilgrim and sojourner, not having where to lay his head; a man of sorrows and acquainted with grief, even to death and the cold grave; thence by the resurrection to eternal life and joy. This is the analogy of faith the standard of the Master's life, by which being measured, the millennium of this world is found wanting and proved to be false; for it offers no counterpart to the temptation of the Master, or to the sorrows of the Master, or to the rejection of the Master, or to the agony and painful death of the Master.

The German Reformers, in the Augsburg Confession, Art. 17, publicly stigmatize the hope of a church empire, "prior to the resurrection," as a "judaizing notion;" and the Church of England, A. D. 1552, Art. 41, brand it a fable, and condemn those who revive and circulate the doctrine, as "opposed to the Holy Scriptures." Let the great men and martyrs who framed those articles answer for it; wisdom is justified of her children; for the "judaizing notion" and "fable" bears no sort of analogy to the christian faith: it offers no proportions corresponding to the life of Christ.

Faith follows the Lord Jesus through tribulation, to the cross, and to the grave; but the "notion" and "fable" which the reformers condemn, offers to the credulous to walk at ease through this world, on flowery beds, for a whole millennium, without a thorn to pierce, or bramble to rend, or serpent to bite the well-fed flesh, and at last, to pass away in ecstasy to the higher glory, no one knows how.*

Nothing can be more unlike the pathway our Master trod, and all his faithful have followed, from the apostles to our time, than this fabled mode of life in the carnal millennium. He was tempted by Satan; but the millenists cannot be, for in their day satan will be close bound and shut up. He was afflicted with bodily hunger and want; but they cannot be, for all needful things are to be spontaneously produced. He was despised and forsaken of men; these cannot be, for all are to be of one heart of love in the millennium. He mourned over Jerusalem; but they cannot, for it will be both their joy and the joy of the whole earth. He was rejected by the rulers; but they are to be themselves the rulers in that day. He despised the shame of the cross; but they cannot, for they are to live joyfully all their days amid the triumphs of the cross.

* "They will die, or rather fall asleep, and pass into the invisible world." Hope. Mill. State. p. 75.

He died a painful death; but they are to "fall asleep, and pass into the invisible world."

Faith has a beautiful analogy, and an unimpeachable standard, in the life and example of its Author and Finisher. He was born of a woman. He endured toil in mechanical labor; he encountered hunger and the tempter in the city, and in the wilderness; he suffered reproach as a lover of wine and of good living, and yet was a pilgrim, without any certain dwelling-place. He was rejected and despised of men; was betrayed by a chosen and trusted follower; was mocked by his foes, was deserted by his disciples, was buffeted by the soldiers, was condemned by the rulers, and crucified with criminals, a slave's death, as if for a base offence against the laws of God and of man. All faith must fall far below this standard, but it is not Christian unless it bears some analogy to it; and if any are without chastisement, of which all are partakers, then are they bastards, and not sons. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." The millennial notion offers no analogy to this trial of the sons, and admits of proportion to the faith only of bastards; it presents no counterpart to the sufferings of Christ, and, therefore, can secure no part in the glory which is to follow.

"THE FOOLISHNESS OF GOD IS WISER THAN MEN. 1 Cor. i. 25.

This is a bold speech; it deserves to be repeated with great reverence. To imply foolishness in the All wise is only tolerable in the way of humbling the pride of human wisdom. To that end the apostle uses the expression. Daily events illustrate its truth. To the wisdom of this world the cross has ever been foolishness. It is deemed unsuitable that the just should die for the unjust; that the Holy One should overcome death and him that hath the power of death, by the sacrifice of an innocent person; but "the foolishness of God is wiser than men." The Most Just maintains his justice, by the cross of Christ, and purchases redemption for a lost world, by the death of his only begotten Son. Wise men revolt at this "foolishness;" but they are only wise men; and the word of God, that shall stand, when the heavens fall.

So, wise men regard the coming of the Lord "at hand," for eighteen hundred years as "foolishness." It is to them absurd; even a child might know better in their opinion. They think it much more becoming, to suppose that the Lord came at the destruction of Jerusalem, than that "quickly" can cover eighteen centuries; though no one then saw Him, whom, when he comes, every eye shall see, and every knee shall bow before him. They, in their wisdom, understand grim Death, the king of terrors, for the king of Glory; and in his ghastly visage they behold the Sun of Righteousness, the one altogether lovely; because to them it is "foolishness" to expect the resurrection of the dead, and "the glorious appearing of the great God and our Savior Jesus Christ." They count it folly to become as little children, in matters pertaining to the kingdom of heaven; and they seem to know better than the Maater, being sure that his kingdom is of this world in which they dwell, and

that it will be made more and more manifest, until every eye shall see it, but never an eye shall see the King in that kingdom.

Again, they think, in their wisdom, that this world under the curse, lying in wickedness, and full of all manner of idolatry and blasphemy;—scourged with plagues, storms, wars, pain and death, is a very clever place notwithstanding; and that it is “foolishness” to look for its Maker to cast it into the furnace, mould it anew, and bring it out free from sin and corruption, and delivered from the bondage of death. They rather have this world with its prince, then see the Lord of all coming in the clouds of heaven. In their wisdom, they cannot desire such a revolution as his personal coming is sure to make. They think well of such a change, as he might please to make, *in favor of ruling this world by THEM*, even in his wisdom; but to pass off this old world for a new one, in which he himself will reign, is to them “foolishness.” They have no idea of it; “because the foolishness of God is wiser than men.”

Wise men fail of perceiving that the Lord's appearing is the appearing of the Lord; because it is to them “foolishness;” they in their wisdom suppose his appearing to be an invisible appearing, which is an absurdity they are driven into, in order to avoid his manifestation in glory, who has already manifested himself as a servant among men. They refuse him personally to possess his throne, and reign over them: because it is foolishness for them to think of him on the throne of that earth, in which he is clothed at the right hand of power. They, in their wisdom, look for him to come, not himself, but another which is to look for him, and not for him; and is impossible. They allow his dominion, but cannot entertain the thought of his exercising it in person; it must be by a substitute or vice-gerent, or deputy: to rule in person would be most unsuitable, although he suffered in person, and in person exclaimed; *Eloi, Eloi, lama sabachthani!* It is well that he personally died on the cross; but that he should personally sit on the throne of all nations, quick and dead, is “foolishness.” He wore the crown of thorns in person; but that he should wear the crown of empire personally, the wisdom of the wise is puzzled to understand; it is “foolishness” to him. In the wisdom of this world, He who was personally transfixed with a Roman spear, should wield the sceptre of empire by a substitute: He who was pierced in his hands and feet for transgressors, should not himself hold the sword of justice—that were “foolishness;” but he should have some pope, or high priest, to hold it for him; that were wise. But to make an end—“The foolishness of God is wiser than men.”

WARD.

A recent letter from one of the Baptist Missionaries in Burmah, states that appearances in the East indicate that Mr. Miller's views of the coming of Christ are correct. Many of the Christians there believe the advent near—and that the political horizon indicates a general war!

THE DISCIPLE. “Master we saw one casting out devils, and we forbade him”—Why? Because “He followed not with us.”

THE LORD. “And Jesus said unto him, forbid him not; for he that is not against us, is for us.”

[The editor loves the Master, and means to obey him. In the mean time, lest any modern disciples should be troubled with the ancient bigotry, or heresy of separation from the good, for opinion's sake, we recommend to them the following article from a truly orthodox brother.

Ed.]

In this day of sectarian zeal, when the church, by the dissensions prevailing, is proved to be Babylon, or confusion and discord, it is next to impossible to engage in any great enterprise, except by striking hands with some whom others of our associates would reject. This calamity stares the politician in the face while he consults for his party; and the abolitionist while he consults only for the slave; and it troubles the Christian exceedingly, while he has an eye single to the glory of his sect.

Having, by request, to make a few remarks on this head, I come to the point at once. Some standard of faith the gospel furnishes, around which all the followers of the Lamb may rally together, and ought to rally now: and one is discovered to me, under which any that enlist for the Captain's sake, I am ready to own fellow-soldiers in war, and fellow citizens in peace; whether they are of this sect or that, this country or that, handman or free, kings or republicans. Behold it; THOU ART THE CHRIST, THE SON OF THE LIVING GOD. (Matt. xvi. 16.)

“Heresy! heresy!! The Socinian, the Universalist, the Unitarian, will all come into the camp, under this banner!”

In every large army there are many hard citizens, turbulent, reckless, hard hearted soldiers; but when we come into the fight, for our hearths and liberties, our wives and children, our country and its institutions, the army is never too numerous; and oftentimes the wickedest in the camp, are the stoutest in the field of battle, they slaughter the enemy with a bravery, that all patriots admire and praise, and that the most accurate veteran will gratefully acknowledge. Therefore, I shall not deal harshly with the poor fellows, children of our common Father, and soldiers of our common Lord; *if only they love the Captain and obey orders.*

“But how can a Socinian love, and a Universalist obey the Lord?”

Now one may be easily curious where another is hardly wise; and so I let this question pass, while we take our stand on the Rock, and consider, that if it were not every way suitable, the Master Builder would not have chosen and laid it for the foundation of his church. “On this rock I will build my church,” he exclaims; and who will not say, Amen! Who will say, “Master! the Rock is too broad”—or “it is unequal”—or “it is insufficient”—or “it is not firmly placed?” The same philosophers, in their wis-

dom, rejected Christ; whose children reject the rock or creed, on which he positively asserts he will build his church. Their folly was not manifest to the fathers, nor is this folly manifest to the sons; though it is ever the height of folly to reject the counsel of the blessed Lord God.

“I am orthodox, and how can I engage with those who disparage my Lord and King?”

Stand firm my friend, my brother; and our King make thee strong as David. We will not desert the banner of our King for the watchword of a party; we will not be enticed from the Rock of the church universal, by the Shibboleth of a sect. Unitarians and Trinitarians may be far too learned in the mysteries of the Holiest of the Holies for our poor brain. They that have great light do well to be thankful, and not to despise their weaker brethren. I should be glad to understand all mysteries, but charity of deportment toward all who strive to honor the Lord, is more precious than the gift of prophecy. Do we honor him as we ought? Oh! shame and confusion of face forever belong to ourselves, to myself, that I honor him so little; that I converse of all others sooner; that I call on him no more! Those who refuse him honor, I will not in his name honor; but if I refuse to acknowledge all who do not honor him enough, I cut off myself. To love my neighbor as myself, I must acknowledge his fellowship, even though he honors the Lord less than he ought.

I will come closer, if the reader can bear with me. Some holy men are afraid of the doctrine of the Lord's coming, because it is found on the lips of other some, who being caught at the passages of Jordan, cannot frame to pronounce “Trinity,” but only “Inity.” This is holy truth, though not of the sacred record; and in all soberness, I think this word as good as that; neither of them are in the Bible; and men use them to distinguish between Gilead and Ephraim, more than humbly to glorify God. Do not mistake me. I am one of the straightest of the sect, commonly called Pharisees. And I am decidedly hostile to all those doctrines and practices among men, which degrade and dishonor the name or offices of our Lord Jesus Christ. I am free to say they seem to me greatly to err, who fear robbery, in that our Lord himself feared none—“for Jesus to be equal with God.” (Phil. ii. 6.) They seem to me to be wholly in the wrong, who refuse to ask of Him, *by calling on his name;* a privilege, which the Holy Scriptures allow, and all ages of the faithful have enjoyed; notwithstanding some “new light” brethren would snerberly take it from us. But I must forbear; my object being not to reprove any, but only to encourage all the faithful to unite under the banner of the cross on earth, for the crown in heaven: and to despise none, who love our Captain, and obey his laws, whether they aspire, or hiss the *Ibboleth* of a sect; while, at the same time and always, I will not conceal, but do openly avow my faith and truth, that He is Jehovah of

Hosts, the King of Israel, our Savior and shortly expected Sovereign Lord and King. If a party near, let me be found on the Lord's side, and all my friends with me; then it matters not who may be on the other. The onset is dangerous only to the foe, when *Jesus* leads, and his soldiers are faithful and true to Him. "*Blessed is he that cometh in the name of the Lord.*"

CHRONOLOGY OF THE DESTRUCTION OF THIS EARTH BY FIRE.

MR EDITOR,—I wish to give you my own views on 2 Peter iii., relating to the chronology of the destruction of the earth by fire, as therein set forth.

I am satisfied from both the text and the prophets, who elsewhere have written, that the commonly received opinion, which places it as contemporaneous with the period of the appearing of our Lord, is not well founded. Bro. Miller, in his argument, has failed to show that such a construction can be sustained. On the reverse, he has proved that the day of Judgment is 1000 years in duration. The apostle as a preliminary to this announcement, in the 8th verse, states, that he would not have us ignorant of this fact, to wit, that a day unto the Lord is as a thousand years, and (note) a thousand years as one day, alluding no doubt to the opinion as expressed by St. Barnabas (Apocraphal New Testament) to wit, that as the natural world was six days in its creation and the seventh a day of rest; so that in six thousand years the work of the moral creation would be finished, and the seventh a period of rest for the people of God, as St. Paul states, Heb. iv. unto which the 20th chapter of Revelation witnesses. Now the argument of St. Peter appears plainly to set forth, that the day of the Lord is of a thousand years duration. In verse 10th the apostle states that that day so cometh as a thief in the night, in the which (day) (that is sometime during the day of a thousand years) the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, &c.: and afterwards in the 13th verse he says that a new heaven and earth are created, wherein dwelleth righteousness.

(The object of the apostle seems rather to warn us to watch for the coming of our Lord, and not to place our affections upon things transitory and fleeting, rather than definitely to define at what period it was to take place. See 11th verse.) Now if we examine chapters xx. and xxi. of Revelations closely, we find, from the statements there made, that the destruction of the earth takes place at the end of the thousand years. In the 20th chapter St. John (having in the preceding chapter given the history of the overthrow of the beast and false prophet,) goes on to describe the binding of Satan for a thousand years, and the reign of Christ and his saints for that period, and informs us that the rest of the dead lived not again until the thousand years was finished; then goes on to state that at the end of the thousand years Satan is loosed and deceives the nations, and leads them against the camp of the saints; and of the overthrow of the wicked host. In the 12th verse he states the events of the last Judgment, when the residue of the dead are raised, and states that the sea gave up the dead that were in it, &c., and then in the 11th verse tells us that the heavens and earth fled away from the face of Him that sat upon the throne; agreeing with St. Peter's statement; and in the 12th chapter,

1st verse states "I saw a new heavens and earth, for the first heavens and the first earth had passed away, and there was no more sea" &c. Now it appears plainly from this testimony, that the sea remained until the final Judgment, and of course, through the thousand years, as in the new heavens and earth there was no sea. Now if we place the chronology of the creation of the new heaven and earth at the beginning of the thousand years, how could the sea give up its dead if there was no sea in existence, and they must have remained in the sea, as the 5th verse of the 20th chapter states that the rest of the dead lived not again until the thousand years were finished. It is plain from this, that the new heavens and earth were not created until after the final Judgment, when all the dead are raised. This presents the chronology and meaning of St. Peter's remarks plainly to our view, and makes the testimony of the two apostles agree. In my next I will give you some further comments from the Old and New Testaments on this subject.

Your obedient servant,

A. MYRICK.

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TURKEY AND EGYPT.

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In the summer of 1837, the Pacha of Egypt, finding himself obliged to keep up a large army to carry on the war in Arabia, and to keep the Sultan in check, made propositions to his Highness, the Grand Sultan, to pay in future a larger tribute, on condition that Egypt and Syria should be hereditary in his family. He promised to disarm his fleet and reduce his army. Sultan Mahmoud, though he declared that this concession was contrary to the rights of the Caliphate, consented to relinquish Egypt, but demanded that Syria should be restored to him as a compensation for the pardon which he granted to his vassal. In consequence of this requisition, the negotiations were broken off, and affairs remained in the same condition as before.

In 1838, there was again a threatening of war between the Sultan and his Egyptian vassal—Mehemet Ali Pacha, in a note addressed to the foreign consuls, declared that in future, he would pay no tribute to the Porte, and that he considered himself independent sovereign of Egypt, Arabia and Syria. The Sultan, naturally incensed at this declaration, would have immediately commenced hostilities, had he not been again restrained by the influence of the foreign ambassadors, and persuaded to delay. In the meantime, Mehemet Pacha, in consequence of the arguments of the European consuls, had modified his pretensions, and countermanded his fleet, after it was ready to sail. The Sultan, in consequence, changed the destination of his fleet, which was on the point of sailing, and the war was again put off. The prospect of the maintenance of peace was strengthened by the announcement by the envoy of Mehemet Ali, that he was ready to pay a million of dollars, arrearages of tribute, which he owed to the Porte. An actual payment to the amount of 750,000 dollars was made in August of this year. The efforts of the European powers, with both the parties, though not sufficiently powerful to effect a reconciliation, were so far successful as to prevent an actual outbreak. Both parties, however, continued their warlike preparations. The Sultan strengthened his army and his fleet, procured European officers, and fortified the towns of Koniah and Angore.

In March, 1839, war appeared inevitable. The Sultan seemed resolved to be avenged of his vassal, and declared that he would march in person at the head of the army. He had sent his rear admiral to demand of Mehemet Ali the payment of the tribute due, but the envoy was not able to see him, in consequence of his absence in Abyssinia, or could not obtain a promise of an interview until September. The Sultan was indignant, and pressed his military preparations in every department. The French, Russian and English ambassadors used their best efforts to restrain him, and in reply he gave assurances of his pacific intentions. Reinforcements, however, were sent to the Seraskier of the army of Asia, Hafiz Pacha, at Orfa, on the frontier of Syria, and the fleet, of 27 sail, was ready to sail in a few days. The French government offered its mediation between the Sultan and the Viceroy. The Sultan declined it, and appeared more disposed than ever to treat Mehemet Ali as a revolted subject. The latter, in reply to the representations of the consuls general of France, England, Russia and Austria declared that he had conquered Egypt, Arabia, Sennaar and Syria by the sword, and that he would preserve them by the sword, and that if the Sultan sent his fleet to sea, he would take the command of the Egyptian fleet in person, and would try the chances of war. He ordered a new levy of 50,000 men, having already under the command of his son Ibrahim, in Syria, an army of 80,000, of which 30,000 were at Aleppo, and a strong reserve at Damascus. In April, the prospect was again changed, and both parties assumed a more pacific attitude, and both made to the allied powers the most pacific professions.

On the 21st of April, however, the first column of the Turkish army crossed the Euphrates near Bir. This was not necessarily regarded as a hostile movement. The Egyptian army was concentrated near Aleppo. Though some slight skirmishes took place, the negotiations for peace, were still carried on. The ambassadors of the allied powers had frequent conferences with the ministers of the Porte. The Sultan published a proclamation in June, declaring on what conditions he would make peace, which was soon followed by a decree, in which the Viceroy and his son were declared to be deprived of all their functions, and the dignities with which they had been invested, and Hafiz Pacha was appointed to replace Mehemet Ali in the government of Egypt.

Mehemet Ali, having received from his son Ibrahim Pacha, who had the command of the Egyptian army, a letter announcing that the Ottoman army had taken possession of four villages, and placed arms in the hands of their inhabitants, declared to the consuls of the four great powers, that he should henceforth be compelled to oppose force to force, and that he should give orders to that effect to his son, but that he should also give him directions to await the arrival of the Turkish commander, on the Egyptian territory, that they might be proved to be the aggressors. But to strengthen himself as much as possible, the Viceroy called on the Bedouins of the desert for assistance, and received from their Sheiks more than twenty thousand men.

To be continued.

Bro. J, and also a Bible Reader, will appear in our next. We are grateful to all the friends who have contributed for the paper, and will endeavor to give each one a fair hearing in due time.