*(MILLERITE)*

# *SIGNS OF THE TIMES*




OF THE SECOND COMING OF CHRIST.

*"THE TIME IS AT HAND."*

*VOLUME ONE*
*MARCH 20, 1840*
*BOSTON*

*JOSHUA V. HIMES, EDITOR*

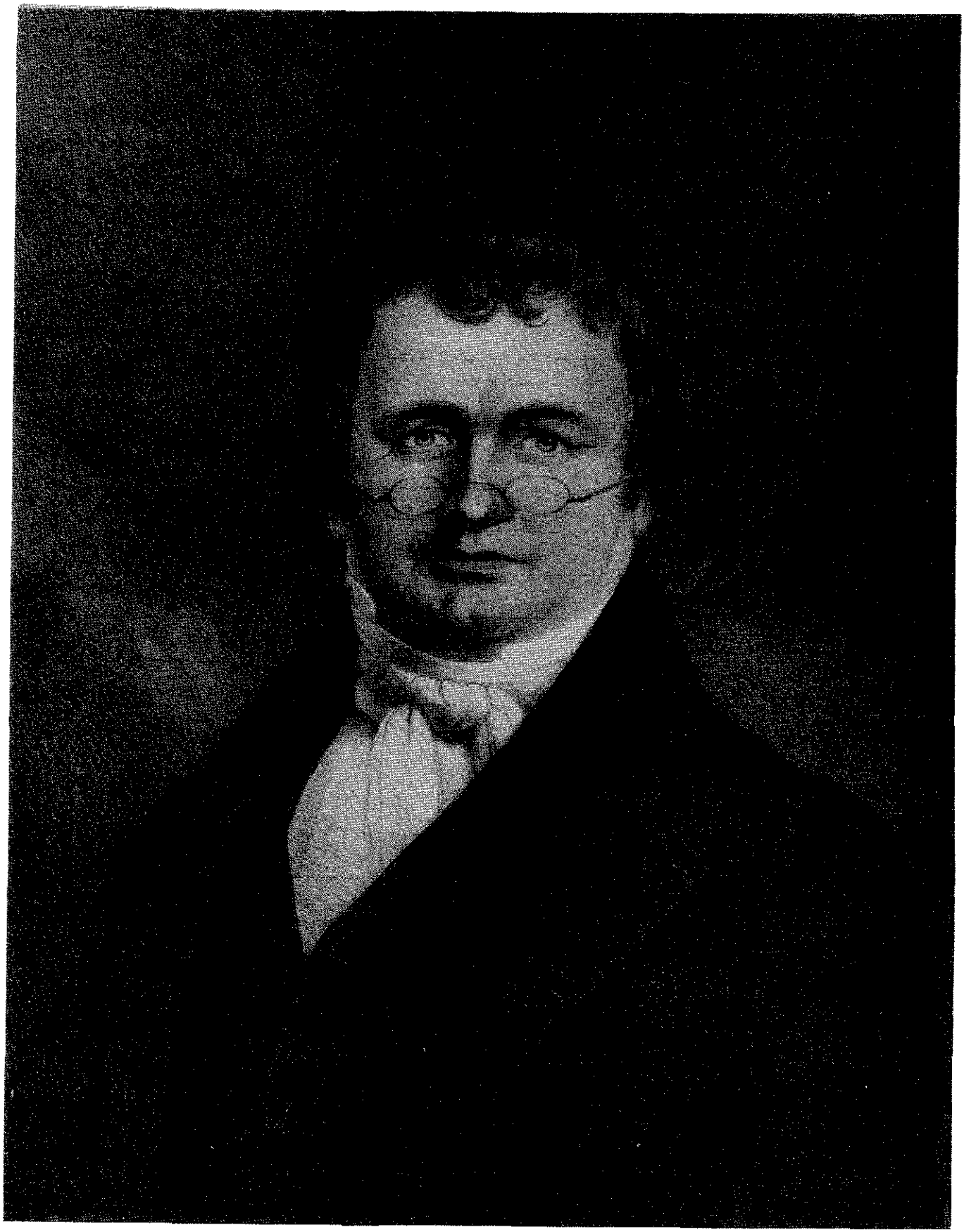
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Wm Miller

# SIGNS OF THE TIMES.

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## MR. MILLER'S REPLY TO CAMBELL, SMITH, AND OTHERS, ON THE LITTLE HORN IN DANIEL'S FOURTH KINGDOM.

"And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land."—Dan. viii. 9.

I. We might inquire what power this "little horn" represents? I answer: The Romans, or Daniel's 4th kingdom, as explained by the heavenly messenger, Dan. vii. 23—26, "Thus he said, The fourth beast shall be the fourth *kingdom upon earth, which shall be diverse* from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them, and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand, until a time, times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

Messrs. Smith, Cambell, and Phelps say it is Mahomet. What right they have for giving a different construction, without any intimation from God, the angel or Daniel, I cannot conceive: but when men have false theories to support, they must explain to suit their convenience.

The text says, "*out of one of them*," meaning one of the four kingdoms into which Alexander's was divided, "came forth a little horn." Rollin says, "that these four kingdoms all became Roman provinces between the years 148 and 30 B. C." Of course they ceased to be kingdoms. And as this little horn, "came out of one of them," it must have arose before Christ, instead of 622 years after Christ, when Mahomet arose. [See Rollin, vol. iv. pp. 210, 246, 264, 377.]

The angel says, Dan. viii. 10, "*It waxed great even to the host of heaven.*" Now if *host of heaven* means the Jews, then it must be before they were cut off as a nation, and of course the Mahometan power cannot be the "*little n.*" For God has cut off the Jews, and said, will no more have mercy upon the house of Israel; but I will utterly take them away. For ye are not my people, and I will not be your God." Hosea i. 6, 9. "For the Lord God shall slay thee, [Jews] and call *his* servants by another name." Isa, lxv. 15. They cannot, then, wax great to the host of heaven nearly 600 years after they are not the *host of heaven.* If they should say it means the Christian church, then I ask, What is meant by the place of his sanctuary? See 11th verse, "Yea, he [little horn] magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." Who is the prince of the host? Not the high priest, as Mr. Cambell says; for the priesthood was abolished many centuries before Mahomet lived. What is the place of his sanctuary? They must and will answer, if they answer at all, *Jerusalem.* And Jerusalem was cast down by the Romans 550 years before Mahomet lived. How can these things be?

Again; The angel says, Dan. viii. 23, "*And in the latter time of their kingdom,*" [the four kingdom's of Alexander's empire, the last of which was destroyed, as Rollin has shown, 30 years B. C.] "*when the transgressors are come to the full.*" That is, when the Jews are come to the height of their transgression, in the cup of abominations, God will suffer them to make a league with the Romans, or little horn. And "*a king of fierce countenance, and understanding dark sentences, shall stand up,*" meaning Rome, for Mahomet did not exist until 550 years after the Jews were destroyed for their transgressions. Moses explains this, Deut. xxviii. 49, 50, "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old nor show favor to the young." All commentators agree that Moses is prophecying the destruction of the city of Jerusalem by the Romans. If so, then is Daniel prophecying the same, for the characters and descriptions are the same.

Verse 24. "*And his power shall be mighty, but not by his own power.*" Now this is representing the Roman kingdom in its last part, papacy, as in the vision of the little horn, Dan. vii. 25. "*And they shall be given into his hand,*" *not by his own power.* Here is an agreement with the little horn of papacy, and agrees with the ten horns giving up their power to the papal beast. See Rev. xvii. 13, 17., "These *have one mind, and shall give their power and* strength unto the beast. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."

"*And he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people.*" Mahomet certainly did bear rule by his own power, he governed by his own laws, and, as John tells us, he was not *raised up to destroy green things; [the people* of the Holy One] "but only those men who have not the seal of God in their foreheads." Rev. ix. 4. "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads."

Dan. viii. 25. "*And through his policy also he shall cause craft to prosper in his hand, and he shall magnify himself in his heart.*" Compare this with the little horn of papacy, Dan. vii. 25, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time, times, and the dividing of time." 2 Thes. ii. 4, "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God."

Rev. 13: 4—6 "And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things, and *blasphemies; and* power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." "*And by peace shall destroy many.*" That is by pretending to be a minister of peace he shall destroy many by his delegated power over heritics. "*He shall stand up against the Prince of Princes.*" This is the Anti-christ spoken of by John, see 1 John 2. 18, "Little children, it is the last time: and as ye have heard that Anti-christ shall come, even now are there many anti-christs; whereby we know that it is the last time." Against the Prince of Princes, cannot apply to Mahomet, for he did not stand up against Christ nor the high Priest, as Mr. C. calls the prince of the covenant. "*But he shall be broken without hand.*" I answer, he must be broken by the stone cut out without hands, see Daniel ii. 34, 35, "Thou sawest till that a stone was cut out without hands, which smote *the image* upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of *the summer threshing floors*; and the wind carried them away that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." which carries away all the kingdoms of the earth, and sets up the kingdom of Christ which will stand forever.

Mr. Smith and Mr. Cambell admit that the 2300 days will end in 1843. And then Mahometism will be destroyed. The Jews return, &c. Very well, I will show that the Papal beast will be destroyed at the same time, and that Christ will come at the same time, and if ever the Jews return it must be at the same time, when the false prophet is destroyed: see Rev. xix. 20, "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." This text shows their destruction to be at one time. Now the coming of Christ. See 2 Thes. ii.8, "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." This text proves that Christ will come in his glory before the beast will be destroyed, meaning Papacy. See also, Daniel vii. 21, 22, "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." See also Dan. vii. 9, 10, 13, 14, "I beheld till the

thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued, and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.' Will Mr. Phelps, or his promptors, Smith or Cambell, tell us what these texts mean if it is not Christ's coming.

The Jews' return. See Luke xxi. 24—28, "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." This proves that Jerusalem shall be trodden down or possessed by the Gentiles, until the times of the Gentiles be fulfilled. See Rom. ii. 9, 10, "Tribulation and anguish upon every soul of man that doeth evil; of the Jew first, and also of the Gentile. But glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile." We see by this text that the time of the Gentiles carries us to the end of the gospel dispensation. And if old Jerusalem is ever built again it cannot be until the end of the gospel day. See Rom. xi. 25, 26, "For I would not, brethren, that ye should be wise in your own conceits.) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." When the fulness of the Gentiles be come in, then all Israel (spiritually) shall be saved. Isa. vi. 3, "And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory." "His glory is the fulness of the whole earth." [i. e. Gentiles.] Eph. i. 9, 10, also 23, "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: That, in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him:" "Which is his body, the fulness of him that filleth all in all."

By these and similar texts we are taught that the gospel church, among the Gentiles, is the fulness of Christ, and the times of the Gentiles must of course be the fulness of the gospel day. If then the Jews are to return to their own land and build Jerusalem again, it cannot be until the gospel dispensation is finished, or "the times of the Gentiles be fulfilled." For while the gospel dispensation lasts, if they continue not in unbelief, they are grafted in among the Gentiles, and are all one in Christ. And as long as they are without faith they cannot please God, and of course cannot be the people of God. Paul argues the above in the 11th chapter of Romans. Where in the New Testament can a single passage be brought to prove the return of the Jews to their own land? And if it is not in the New Testament, what biblical rule has any one to say that it remains to be fulfilled? If you say the Lord will set his hand again the second time to recover the remnant of his people, Isa. xi. 11, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." If this means the Jews, then it was fulfilled in the return of the Jews from Babylon.

I. They were redeemed from Egypt. See Deut. vii. 8, xv. 15, "But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt." "And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to-day." 1 Chron. xvii. 21, "And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?"

II. They were redeemed from Babylon. See Ezra ii. 1, "Now these are the children of the province that went up out of captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city:" Neh. i. 8—10, "Remember, I beseech thee, the word that thou commandest thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: But if ye turn unto me, and keep my commandments, and do them, though there were of you cast out into the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. Now these are thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy strong hand." Dan. ix. 2, 15, "In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." "And now, O Lord our God, that hast brought thy people forth out of Egypt with a mighty hand, and hast gotten thee renown, as at this day, we have sinned, we have done wickedly." Micah iv. 10, "Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon: there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies."

If his means spiritual Israel, then why look for thet Jew's return? True, God will redeem his people [spiritually] the second time.

I. From *Sin* by regeneration through faith. Heb. ix. 15, "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgression that were under the first testament, they which are called might receive the promise of eternal inheritance." Titus ii. 14, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Ps. cxxx. 8, "And he shall redeem Israel from all his iniquities."

II. From *Death* by the power of God in the resurrection. Hosea xiii. 14, "I will ransom thee from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes." Rom. viii. 23, "And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body."

So let Mr. Smith and Cambell, take which dilemma they please, I have shown by the plain scripture that the Son of Man must come at the time specified, Dan. viii. 14, "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." And as it is the main object of these writers to try to support a "*Millenium*" before Christ's second coming, I challenge them all or either, to prove it by the Bible, and nothing but Bible; let them keep to the point. Wm. Miller.

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### Destruction of the World by Fire.

The following "view" and "commentary" is from Dr. Macknight, on the Epistles. Dr. Macknight was a very learned orthodox commentator of the last century. He agrees with Mr. Miller, in his doctrine of the destruction of the world by fire.

*Illustration of* 2 *Peter* 3: 1, 14.

The apostle informed the brethren, that his design in writing both his epistles, was to bring to their remembrance the doctrines and precepts delivered by the prophets and apostles; because it was the most effectual method of preserving them from being seduced by false teachers, ver. 1.—Wherefore, as one of the greatest of these men's errors was, their denying the coming of Christ to judge the world and destroy this mundane system, he desired the brethren to recollect what the holy prophets anciently had spoken, together with the commandments of the apostles of Christ to their disciples, to prepare for and to expect these events, ver. 2.—But, lest they might think Christ was to come to judgment immediately, he told them they were to know this, that in the last age of the world scoffers will arise in the church itself, who, though they may pretend to believe the revelations of God, (see ver. 5,) will be infidels at heart, ver. 3.—and who, because Christ's coming was so long delayed, will ridicule the promise of his coming as a mere fable, and from the permanency of the mundane system, without any alteration since the beginning, will argue that there is no probability of its being ever destroyed, ver. 4.—But to shew

the fallacy of these reasonings, the apostle observed, that such atheistical Christians are wilfully ignorant of Moses's doctrine concerning the making of the heavens and the earth of water, and concerning the earth's subsisting by water through the power of the word of God, ver. 5.—and concerning the destruction of the old world by the same word of God, through his overflowing it with water, ver. 6.—Wherefore, the world having been once destroyed, as well as made, by the word of God, there is a possibility that it may be destroyed by him a second time. This conclusion following clearly from the Mosaic history, the apostle did not think it necessary to mention it. But to shew the certainty of the destruction of the mundane system, he assured the brethren, and all mankind, that the world is no more to be destroyed by water but by fire; being defended from deluges, and kept safely to be destroyed by fire at the day of judgment, ver. 7.—This argument being founded on experience, was unanswerable.

The apostle, it seems, foresaw, that on account of the day of judgment's being so long delayed, the scoffers would charge Christ with a want of faithfulness, or want of power to perform his promise. He therefore assured the brethren, that God's purposes are not affected by any duration whatever. One day is with the Lord as a thousand years, and a thousand years as one day. His purposes are accomplished with as much certainty, however long delayed, as if they had been executed the very day they were declared, ver. 8.—Further, he assured them, that Christ does not delay his coming, either because he has forgotten his promise, or because he wants power to do what he hath promised, but merely with a view to afford sinners space for repentance, ver. 9.; that his coming will be sudden and unexpected, and occasion inexpressible terror to infidels; that after the judgment, the heavens and the earth, and all the works of God and man upon the earth, shall be utterly burnt, ver. 10.; and that, knowing these things, believers ought always to live in a godly manner, ver. 11.—looking for, and earnestly desiring the coming of the day of the Lord, in which the heavens being set on fire, &c. ver. 12.—But though the world is thus to be burnt, the apostle declared, that he with all the godly, according to God's promise, expected a new heaven and a new earth, in which the righteous are to dwell for ever, ver. 13.—Wherefore he exhorted the faithful, in the expectation of an abode in that happy country, to endeavor earnestly to be found blameless by Christ at his coming, ver. 14.

COMMENTARY.

CHAP. III.—1 *Beloved, this second epistle I now write to you, in which two epistles my design is to stir up your sincere mind* to the practice of every virtue, *by* bringing to your *remembrance* some things which ye know;

2 *Even to recollect the predictions before spoken by the holy prophets*, Enoch (Jude, ver. 14, 15.), David (Psal. l. 1—6. lxxv. 8.) and Daniel (xii. 2.), concerning the power and coming of Christ to judgment; *also the commandment of us the apostles of the Lord and Saviour*, to prepare for that event, which we delivered to you as his commandments.

3 But that your faith in the prophetic word may not be shaken, *ye are to know this first* of all, *that scoffers will arise in the last* part *of the days* of the world, *walking after their own lusts.*

4 *And saying, where is his promised coming* to raise the dead, and to destroy the earth? *For from the time of the death of the first race of men, all the parts of the mundane system continue as* they were *at their first creation.* Christ's coming, therefore, is a delusion.

5 *But this wilfully escapes the scoffers*, (who, from the stability of all the parts of the universe, argue against the creation and destruction of the world), *that*, according to Moses, *the* aerial *heavens were at the beginning, and the earth* made *of water, and through water the earth subsists*, and all *by the word of God.* See John i. 3.

6 *By whom the then created world, being overflowed with water, perished* before it was two thousand years old.

7 *But* though the destruction of the old world by water shews that the present world may be destroyed, I do not say it will be destroyed by water. *The present heavens and earth, by the same word* who destroyed the old world, *are treasured up and preserved* from a deluge, *for* the purpose of being burnt with *fire at the day of judgment and destruction of ungodly men.*

8 Do not hearken to those who, from Christ's delaying, argue that he will never come. *But this one thing remember, beloved, that the Lord's purposes are not affected by any duration, whether short or long;* because nothing can happen to hinder their execution.

9 *The Lord, who hath promised* to come, *doth not delay* his coming to destroy the world, *for the reason supposed by some;* namely, that he is not able to do what he hath promised; *but he* delays his coming, that he may *exercise long-suffering towards us, not desiring that any should perish, but that all should have an opportunity of repenting.*

10 *However* long it may be delayed, *as a thief in the night* cometh suddenly and unexpectedly, *the day of the Lord will come; in which the atmosphere of air* being set on fire, (ver. 12.), *shall pass away with a prodigious noise, and the elements* of which it is composed, *burning, shall be disunited, and the earth, and the works thereon*, both of God and man, being set on fire by the flaming air, *shall be utterly consumed.*

11 *Seeing then the heavens and the earth*, and all the works thereon, *are to be burned, what sort of persons ought ye to be?* Certainly *such as by holy behavior* towards men, *and piety* towards God, show that ye

12 *Are expecting and earnestly desiring the coming of the day* appointed *of God, in which the atmosphere*, (ver. 10. note 3.), *being set on fire, shall be dissolved, and the elements*, of which this terraqueous globe is composed, *burning, shall be melted* into one fluid mass of fire, so that an end will be put to its existence in its present form.

13 *Nevertheless, according to God's promise* to Abraham, (as explained Isa. lxv. 17.), *we* who believe, *firmly expect* the creation of *new heavens and* of *a new earth, wherein righteous men shall dwell for ever.*

14 *Wherefore, beloved, firmly expecting the coming of Christ to destroy the present mundane system, and to create a new heaven and earth, earnestly endeavor to be found of Christ spotless and irreproachable*, consequently *in peace* with him.

## A LECTURE ON THE SIGNS OF THE PRESENT TIMES.

BY WILLIAM MILLER.

But can ye not discern the signs of the times? Matt. xvi. 3.

OUR text is a question proposed by Christ to the Pharisees and Sadducees, at a time when they came to him, tempting him for a sign from heaven; and is a reproof upon them for their unbelief in the signs already given by the Old Testaments writers, which they professed to believe, and which were actually fulfilling before their eyes, yet disregarded. The Pharisees and Sadducees were two of the most learned and popular sects among the Jews; many of them were scribes, lawyers, doctors, and teachers of the law; yet so perfectly blinded, that they could not or would not apply the most simple rules of interpretation to the law or prophets. They would apply the rules of common observation and common sense to the weather, but neither the one nor the other were used in understanding the Scriptures. They were well versed in the skill to tell the weather for the morrow, but had no skill in the promises, prophecies, and word of God. "When it is evening, ye say it will be fair weather, for the sky is red; and in the morning, it will be foul weather to-day, for the sky is red and lowering. O ye hypocrites! ye can discern the face of the sky, *but can ye not* (by the same simple rule) *discern the signs of the times?*"

All the signs given in the word of God concerning the first coming and person of the Messiah, were fulfilling before their eyes; yet they were demanding more and greater signs from heaven. Christ had, and was then performing mirracles which no man on earth could perform, and they ascribed it to the power of Beelzebub. No evidence had or could be presented, which they were not ready to evade or deny; and yet they claimed all the learning, all the wisdom, and all the piety of that day. This was the character of those whom Christ calls hypocrites, and to whom he addresses the question, "But can ye not discern the signs of the times?" And happy would it have been for us, who live in this day of gospel light, when the gospel shines with greater effulgence than at any other period of time since the world began, if hypocrisy had *died with the Pharisees and Sadducees*; but it was not so. Any man, of common capacity of mind, who can divest himself of prejudice, or who will try to see the character of man as developed at the present day *in* matters of faith, will discover the same unbelief, the same disregard, the same taunting, tempting spirit, concerning the second coming of the Messiah, as the Pharisees and Sadducees manifested in their conduct and conversation with our blessed Redeemer. And the question may with equal propriety, and I fear with tenfold force, be put to us at this day, if Christ was here, as then. And I have much reason to fear, that many may be found among our great, learned, teachers of divine things, who would receive from our divine Master the same reproof, were he as then a teacher among us. "Let him that thinketh he standeth take heed, lest he fall." I shall, then, in treating on this subject, use my text as a reproof to us.

I. I shall show a number of signs which the Jews had in that day, as evidences of Jesus being the true Messiah.

II. Show the signs that Jesus Christ, the prophets, and apostles have given us of his second coming, now fulfilling in this day in which we live.

*Under my first head, the signs of Jesus being the true Messiah, were,*

1. The universal peace at his birth. Of this Isaiah ii. 3, 4, had prophesied 760 years before. "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." This prophecy was accomplished at his birth. *For the temple of Janus was shut the very year* our Savior was born, which denoted universal peace; and this must have been known to the Jewish rulers. Also the doctrines of Jesus Christ taught that they should forgive and pray for their enemies, and learn war no more. "Peace on earth and good will to men," was sung by the heavenly band when they announced the birth of the Savior in the city of David.

2. The star that appeared and guided the wise men to the place of his nativity, prophesied of by Balaam, Num. xxiv. 17. "There shall come a star out of Jacob," &c.

3. A root out of Jesse. Isa. xi. 10, "In that day there shall be a root out of Jesse, which shall stand for an ensign of the people; to it shall the *Gentiles seek*," &c. That he was a descendant of David was well known to the Jews, for they were very scrupulous in their genealogies, and from the fact that he was born in the city of David when his parents went up to be taxed where their names were enrolled.

4. Born of a virgin. Isa. vii, 14, "Therefore the Lord himself shall give you a sign. Behold, a virgin shall conceive and bear a son, and shall call *his name Immanuel*." This was evidently fulfiled.

5. At Bethelem. Micah v. 2, "But thou Bethelem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from *everlasting*." *This was fulfiled, according to* their own showing, to the wise men from the east.

6. Herod slaying all the children in Bethelem, from two years old and under, prophesied of by Jeremiah, xxxi. 15, "A voice was heard in Ramah, lamentation and bitter weeping, Rachael weeping for her children," &c. This must have been known in all Judea.

7. Land forsaken of both her kings. Isa. vii. 16, "For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings." Herod and his successor both died before Jesus was of the comman age to refuse the evil and choose the good.

8. Called *out of Egypt*. Hosea xi. 1, "And called my son out of Egypt."

9. His forerunner, John. Isa. xl. 3, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." All Judea and Jerusalem went into the wilderness to John, and of course must have seen this sign.

10. Coming suddenly to his temple. Mal. iii. 1, "And the Lord whom ye seek shall suddenly come to his temple." For the fulfilment of this prophecy, read John vii. 11—14, "Then the Jews sought him at the feast, and said, Where is he? Now about the midst of the feast Jesus went up into the temple and taught."

11. The gospel preached. Isaiah lxi. 1, "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound."

12. The covenant confirmed one week or seven years. Daniel ix. 27, "And he shall confirm the covenant with many for one week." John preached three years and a half, and Christ *three and a half*.

13. The blind see. Isa. xlii. 7, "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house."

14. The lame walk. Isaiah xxxv. 6, "Then shall the lame man leap as a hart, and the tongue of the dumb sing."

15. The deaf hear. Isaiah xxxv. 5, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."

16. The dead are raised. Isaiah xxvi. 19, "And the earth shall cast out the dead."

17. His humility when on trial. Isaiah liii. 7; "He was oppressed, and he was afflicted; yet he opened not his mouth. He is brought as *a lamb to the slaughter*, and as a *sheep before* her shearers is dumb, so he opened not his mouth.

18. The manner and circumstances of his death. Psalm xxii. 13—18, "They gaped upon me with their mouths as a ravening and a roaring lion. I am poured out as water and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou hast brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have enclosed me: they pierced my hands and my feet; I may tell all my bones; they look and stare upon me. They part my garments among them, and cast lots upon my vesture." *This Psalm was indited more than 1000 years* before Christ's crucifixion, and yet every word had an exact and literal accomplishment in that transaction, and the Jews saw it.

19. His resurrection. Psalm xvi. 10, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

20 The pouring out of the Holy Spirit on the day of pentecost. Joel ii. 28, "And it shall come to pass afterward that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams, your young men shall see visions." The apostle told them that this scripture was fulfiled at the day of pentecost, and this transaction was well known to the Jews.

21. *The fulfilment of the seventy weeks spoken* of by Daniel, ix. 24—27, which I have shown in a former lecture, was accomplished to a day. And the Jews well understood it; for Caiaphas, being high priest that year; said to the Jews, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself, but being high priest that year he prophesied (or taught the prophecy in Daniel) that Jesus should die for that nation, and not for that nation only, but *that also he should gather together in one* the children of God that were scattered abroad." John xi. 49—52.

This evidence was well understood among the rulers of the Jews; yet notwithstanding all this scripture was fulfiled before their faces, and all these signs were actually accomplished in the short space of thirty-five years, and a cloud of witnesses testifying to all these facts, and they themselves had to consent that notable *miracles* had been done, they believed not. Well may you say, dear hearer, that they deserved wrath, and God was just in destroying their nation and place. But how is it with us? Do we believe in that word which we blame them for rejecting? Are we clear of the sin of unbelief? The Jews *were looking for a temporal king and kingdom*. And are not we looking for a temporal millennium—one in which the Christians will have the rule of the world? Let us see to it that we do not stumble at the same stumbling-stone; possibly we may have carnal notions as well as they. Therefore, let us inquire,

II. What signs are now fulfilling, which are given us by Christ, the prophets, or apostles, of his second coming and glorious reign? And,

1. Christ tells us, Matt. xxiv. 14, "This gospel of the kingdom shall be preached in all the world as a witness, and then shall the end come." Is not this sign already accomplished? Bible translated into more than 200 different languages; missionaries sent among all the nations known to us on the globe, and *reformation* succeeding reformation in every town, nook or corner in this land. The gospel has now spread over the four quarters of the globe. It began in Asia. In the apostles' days, that quarter was *full of light*. From thence it went into Africa; and, for a number of centuries, Africa stretched out her hands unto God. Europe, too, has had a long visitation of gospel blessings; and now America, the last quarter of the globe, is reaping a harvest of souls for the last day. The gospel, like the sun, arose in the east, and will set in the west.

2. The pouring out of the Holy Spirit, and *last reign of grace*. *Daniel tells us, after* Bonaparte should come to his end, and none should help him, xii. 1, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people." This I have shown, in a former lecture, is the same angel that stood upon the waters of the river, clothed in linen, Daniel xii. 6; also the same angel that John saw, Rev. x. 1—6, standing, his right foot upon the sea, and his left upon the earth, and in his hand a little book open. This angel told John that he must "prophesy again before many people, and nations, and tongues, and kings; meaning that the gospel must again be published as it had been in the apostolic days. And then would this angel lift his hand to heaven, and *swear by him that liveth forever and ever*, that time should be no longer. Again, James says, v. 7, 8, "Be patient, therefore, brethen, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the

early and latter rain. Be ye also patient; establish your hearts, for the coming of the Lord draweth nigh." And now, can any man, who has any knowledge of the present times, deny that God has poured out his spirit, in a remarkable manner, for twenty years past? Has not the gospel been spread in as rapid and extensive a manner, as in the apostolic day? Has not opposition and persecution of the kings of the earth, of the woman that sitteth on many waters, the sea, been in a great measure kept in check and powerless, by some invisible power, some mighty arm, until the servants of God should be sealed, the latter rain of grace descend, and God's purposes completed concerning this latter day? Here, then, we have a clear and visible sign, that the coming of the Lord draweth nigh.

3. "Many running to and fro." This is another important and evident sign of the end. Dan. xii. 4, "But thou, O Daniel, shut up the words and seal the book, even to the time of the end. Many shall run to and fro." Whether the prophet means to be understood, "many shall run to and fro" in a religious sense, or in a civil or temporal sense, or whether he means in both, is perfectly immaterial for my purpose. All must acknowledge, that this text is remarkably fulfiled in this day, in either point of view. If it means missionaries of the cross, no man can dispute the fulfilment. See the heralds of salvation crossing and re-crossing on every part of the habitable globe. If it means common travellers, or the rapid means of travel, still our text holds good, and the fulfilment obvious. No man, unless he is wilfully ignorant, can deny that this sign is not actually and literally fulfiled.

4. The great increase of knowledge given in the same text as above. "Even to the time of the end many shall run to and fro, and knowledge shall be increased." View this in any point you please, whether theological or scientifical, it is literally true; in this day of invention and improvement, knowledge increases. What of the fifty different moral societies, which have become general in the Christian world? Is there no increase of knowledge in our Bible societies, Sabbath schools, Tract societies, temperance societies, and a catalogue of others for moral reform? What can we say of all the inventions in the arts? What of all the improvements in science? In all this, is it not very evident that this sign is now fulfiling to the very letter?

5. The great increase of riches, and desire for laying up worldly treasures, as described by James v. 1—3, "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you; your riches are corrupted, and your garments are moth-eaten; your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." When, since the writer of this epistle was on earth, has there been such an increase of gold and silver, and treasures of this life, as at this day? Our rich men are laying up their gold, silver, and treasures in abundance. But, as though this individual exertion for riches would not completely fulfil our text, they have entered into all manner of companies and monopolies, to "heap treasure together." When, in the history of the world, can there be shown so many banking institutions as now? When so much insurance capital as is heaped together at this day? Are not our rich men perfectly infatuated with stocks of all kinds? And monopoly is the order of the day; to grind down the poor, and heap treasure together for the last days. Can any man, who has any knowledge of these things, deny that this sign of the last days is not evidently accomplished? Go to, ye rich men, weep and howl, for your miseries are come upon you.

6 The unwillingness of men to hear sound doctrine, taught us by Paul, 2 Tim. iv. 1—4, "I charge the, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

My brethren, need I say one word on this passage? There is none of you so blind, but you see that this passage does actually describe the most fashionable preaching of the present day. How many thousands do run after that kind of preaching which is only relating fables, and that doctrine which gives all power to man?

7 Scoffers, saying, "Where is the promise of his coming?" as Peter informs us in his 2 Epistle, iii. 3, 4, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? For, since the fathers fell asleep, all things continue as they were from the beginning of the creation." A right understanding of this text would show us, at once, that many of us, who fancy we are in the highway to heaven, are belonging to this class of scoffers. First, they walk after their own lusts; that is, after their own carnal notions concerning the coming of Christ. They say all things will continue as they were from the creation; they must have a temporal millennium; man must be married and given in marriage; the world will not be burnt, and My Lord delayeth his coming, some say a thousand years, and some say 365,000 years, and all the moral change that takes place on our earth, will be performed by the agency of man. Therefore, many scoff and ridicule the idea, that Scripture tells of the second coming of Christ, the manner, object, and time. And many are willingly ignorant; will not hear or read on this subject.

8. "Perilous times," as described in 2 Tim. iii. 1—7, "This know, also, that, in the last days, perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having the form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth."

What better description of domestic and public society could we expect from the most close observer of private characters, domestic circles, and public societies of our times, than is here given? One would conclude, had he found this in any other book but the Bible, that it was a modern writer, well acquainted with the human heart, and the generations now on the earth.

9. "Departing from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats." Thus Paul tells Timothy, 1 Epistle, iv. 1—3, "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith," &c. This, we must acknowledge, has been, and now is fulfilling. The whole, almost, of the christian world have departed, or changed their faith within fifteen years; seducing spirits are evidently at work; hypocrites are multiplying among us; Roman Catholics, Shakers, Pilgrims, Fanny Wright, Owen, and others forbid to marry. Roman Catholics, and many others among us are teaching to abstain from meats and drinks, which God hath created to be receivd with thanksgiving of them which believe and know the truth.

10. False teachers, making merchandise of the gospel. See 2 Peter ii. 1—3. "But there were false prophets, also, among the people; even as their shall be false teachers among you, who privily shall bring in damnable heresies, even denying the lord that bought them, and bring upon themselves swift destruction; and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of; and through covetousness shall they, with feigned words, make merchandise of you, whose judgment of a long time lingereth not, and their damnation slumbereth not." The apostle then goes on to show, that, as it was in the days of Noah and Lot, so it would be in the days of these false teachers; one generation would not pass off before the judgment would overtake them, who make merchandise of the gospel, and like Balaam, who loved the wages of unrighteousness.

11. Jude gives us a sign, 4 to 19 verses, inclusive, "How they told you there should be mockers in the last time, who should walk after their own ungodly lusts; these be they who separate themselves, sensual, having not the Spirit." Some preachers deny the agency of the Spirit in regeneration.

12. Christ gives a sign in Luke xxi. 25—28, "And there shall be signs in the sun, and in the moon, and in the stars; and, upon the earth, distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking for those things which are coming on the earth; for the powers of the heavens shall be shaken; and then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.

13. Christ gives another sign in Matt. xxiv. 23, 24, "Then, if any man shall say unto you, Lo, here is Christ, or there, believe it not; for there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect. There can be no doubt of this sign being fulfiled.

14. The fulfilment of the parable of the ten virgins—the midnight cry has gone forth from every quarter of God's moral vineyard, "Behold, the bridegroom cometh." The world has been, and are now, "trimming their lamps;" witness the Bible translated into all languages;

the Bible societies sending Bibles to every nation and family on the earth, the Sabbath schools and Bible classes studying its sacred precepts.

15. The scattering of the holy people, and division of sects, as prophesied of by Daniel, xii. 7, "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." This prophecy is now fulfilling in a remarkable manner. Not one sect, who profess holiness, but are divided and subdivided into contending schisms, and that, too, within twenty years.

16. The division of the political world, as prophesied of by John, Rev. xvi. 12—16, "And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty." —and 19th verse, "And the great city was divided into three parts, and the cities of the nations fell." That these spirits are political, is evident, from the fact that they come out of the mouth of the dragon, (kings,) and beast, (Catholic,) false prophet, (Mahometan,) and unclean, signifying they are not holy things. This prophecy is now accomplishing. What nation, within our knowledge, is not already divided into three political parties? None, which is in any way known to your speaker.

17. The church has fulfiled her 1260 years in *the wilderness, spoken of in Rev. xii. 6, 14,* "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." These days were evidently accomplished in 1798, since which time the Protestant church has enjoyed privileges even in the city of nations, the Roman empire; and, according to Daniel, forty-five years will complete the whole plan of redemption.

18. The two witnesses prove that the 1260 years are ended; for it is evident that the Old and New Testament are not now hid nor kept from the common people, but have arisen from their dead state, and are now performing the office God designed they should, conveying light to the world. They are not clothed in sackcloth, but, through the missionaries of the cross, and Bible societies, are testifying to the world of Christ and his second coming.

19. The civil power of anti-Christ is destroyed, and the 1260 years, in which she was to rule over kings, and tread the church under foot, was completed in 1798, *when the French army took* the Pope a prisoner, and erected Italy into a republic; since which time the Pope has exercised but little or no power over kings, or the Protestant church, and she is evidently sinking by the weight of her own corruptions.

20. It is very evident that the sixth trumpet has sounded, and the 391 years will be completed in 1839, when the 7th trumpet will begin to sound, and the mystery of God will be finished, all that he hath declared to his servants the prophets. If the fall of the Eastern empire at Constantinople was included in the sixth trumpet, which all the principal commentators, whom I have consulted, agree in, and that trumpet was prepared to sound an hour, a day, a *month*, and a year, which makes according to the reckoning of time in John's prophecy, 391 years and 15 days, then the sixth trumpet is almost finished. The whole appearance strengthens this exposition of the text; for the power of the Turks has diminished more rapidly within fifteen years, than any politician, however anxious he could have been for the event, could have anticipated.

21. The opening of the sixth seal, revealed in the sixth and seventh chapters of Revelaion, was open in the French revolution, and carries us thro' a sealing time unto the opening of the *seventh seal, which ushers us before the judg*ment seat of God. No one can deny but that, since the revolution in France, a sealing time has passed; many have been born into the spiritual kingdom of Christ, more than has ever been known, in the same period of time, since the apostles' days. This seal, then, is evidently opened, and is a strong evidence that the book of life will soon be opened, and the dead will be judged out of the things written in the books.

22. The sixth vial was poured out about the year 1822, when the Ottoman power began to be dried up. This is an important sign that we are on the brink of the judgment day. Rev. xvi. 12, "And the sixth angel poured out his vial upon the great river Euphrates; and the waters thereof were dried up, that the way of the kings of the east might be prepared." This preparation is for the last great battle, which will take place at the pouring out of the seventh vial, in the year 1839 or 40. At the pouring out of the seventh vial, a voice from the throne will pronounce the word, *It is done.* The kingdoms of *the earth and governments of the world will be* carried away, and their places not found. Every writer, of any note, will and have applied this vial to the Turkish government, and of course must acknowledge that this vial is poured out, for the power of the Turkish government is but little more than a name, and the strength of the Ottoman power dried up.

23. Another evidence is Daniel's resurrection at the end of the 1335 days. This evidence is very plain and evident, for Daniel says, xii. 11—13, "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." This cannot be the Jewish sacrifice; for if so, then it must have been fulfilled about five hundred years past; and as no event took place then which would warrant us in so understanding it, I can see no rational objection to understand this daily sacrifice to mean Pagan rites and sacrifices, which was the original beast of which the abomination of desolation was only an image, and, as I have shown in a former lecture, was to continue six hundred and sixty six years, and as Paul tells us, that when he was taken out of the way, the man of sin would be revealed, agreeing in language with Daniel. I think the proof is strong that from the taking away of Pagan worship, A. D. 508, to the end of the Papal civil power, would be 1290 years, which would end in the year 1798, and thus agree with all of John's numbers in Revelation. And then Daniel says, or the angel to Daniel, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Thus add 1335 to 508, will bring us down to the year A. D. 1843. "But go thou *thy way till the end be, for thou shalt rest and* stand in thy lot at the end of the days." And "Blessed and holy is he that hath part in the first resurrection." Then Daniel will stand in his lot, and Job will stand on the earth in the latter day.

24. Daniel's vision of 2300 days long. I have in some former lectures shown clearly that Daniel's vision concerning the four great monarchies which were or were to come, included the whole history of the world, so far as God saw fit to reveal it, down to the judgment day, and the coming of the Son of Man in the *clouds. I then showed that the question was* asked, how long should be this vision. The answer was given—2300 days. I then proved that days were to be counted years, by the command of God, by the example of Jacob, and by the fulfilment of a part of the vision. I then showed you when this vision began by the angel Gabriel's own declaration, who was commanded to instruct Daniel in the vision. According to this instruction I showed you that 490 years were accomplished of this vision, to a day, at the crucifixion of Christ, both events happening on the 12th day of the first month, 490 years apart. And then I inquired, that if 490 years of 2300 was fulfilled when our Savior was crucified, how much of the vision remained after his death. I answered, 1810 years. I then inquired, what year after his birth that would be; and the answer was, in the year 1843. I then begged the privilege, and do now, for any person to show me any failure of proof on this point, or where, possibly, according to Scripture, there may be a failure in the calculation I have made on this vision. I have not yet, by seventeen years' study, been able to discover where I might fail.

*Lastly.* Another sign of the last day you will find given by Paul, 1 Thess. v. 2, 3, "For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." Compare 2 Peter ii. 17—22.

The doctrine of peace and safety, and that there is no punishment in the future state, had but few or no advocates, until very recently. I am not certain but the first preacher of this soul-destroying doctrine is now living; and they now boast of their multitudes of followers and advocates. There have been, in past ages, a few who preached the doctrine of the restoration of all men, after a suitable punishment in hell; but to *modern Universalists* belongs the invention of preaching "peace and safety when sudden destruction cometh." If this sign is not fulfilled in the preachers of this order at this time, I ask, How can it be fulfilled? and what must the doctrine of those be who preach "peace and safety"? Surely, no human being can invent a doctrine so full of [promised] "peace and safety" to the wicked as this; and no other denomination on our globe ever have opposed the doctrine of the coming of Christ, the judgment day, and future punishments, but the modern Universalists; and if this is the doctrine that Paul had reference to in our text, as, I am fully satisfied, every candid and religious mind must and will allow, then we may reasonably suppose *sudden* destruction cometh upon them, and they shall not escape."

Therefore, my dear reader, I shall now, with few closing remarks, leave you to your own reflections.

The Jews had twenty-one signs in the Scriptures given them of the first coming and person of Jesus Christ; yet many rejected him as an impostor. You say, if you had lived in that day, you would have believed; and you in *in your hearts condemn them as a hardened* race of unbelievers; and notwithstanding their great pretence to piety, you say they were justly denounced by our Savior as a generation of vipers and a band of hypocrites. But, my hearers, be careful your own hearts do not condemn you for your unbelief in the signs which the prophets, Christ, and the apostles have given you as tokens of his second coming and the judgment day. I have brought from the word of God twenty-five signs of his second coming, end of the world, and judgment day, and all apparently fulfilled within the age of many present, or fulfilling now before your eyes. And do you believe? Many of you profess to be pious; many of you say, Lord, Lord! But do you believe his word? Are you willing to risk your life, your character, your all, on his word? or are you fearful and unbelieving? Now is the time to try men's souls. Now, if you wish to be *sure, examine closely, and see whether your faith will stand in the day of trial which is coming*; yes, has already come, in a thousand ways, to draw you from the gospel of Christ to another *new* gospel, which is not the gospel of God. "Can ye not discern the signs of the times?" Let me give you one rule by which you may know a false doctrine. They may have many good things in their creeds, they may be very plausible in their arguments, and after all deceive you. But examine them closely, and you will find they will deny, ridicule, or try to do away some prominent doctrine of the Bible, such as the divinity of Christ, his second coming, office of the Holy Spirit, eternal punishment, doctrine of grace, election, conviction for sin, regeneration, repentance or faith. And when you hear or see them make light or scoff at anything of this kind in the word of God, go not after them, nor bid them God speed. "Can ye not discern the signs of the times?"

And to you, impenitent friends, God has at all times given you warning of his approaching judgments. If you repent, believe his word, and break off your sins by righteousness, he is faithful and just to forgive you your sins. Why not take warning by the past? Is there no example for you? Look at the antediluvian world, Sodom and Gomorrah, Nineveh, Babylon, Jerusalem, and the once enlighted Asia, now worse than in heathenish darkness. Will God punish nations and not individuals? This cannot be, for nations are composed of individuals; and God is just, for he hath appointed a day in which he will judge the world in righteousness. "Can ye not discern the signs of the times?" Will God's word fail of being accomplished? Can you show a single instance? Why not listen, then, to the warning and admonitions, to the calls and invitations, to the examples and precepts contained therein? "Can ye not discern the signs of the times?" Will God cut of the unbelieving Pharisee for not discerning the signs of the times, and let you, with two-fold more light, go free? No: how can ye escape, if you neglect this great salvation? Watch, then, "the signs of the times." I say, Watch.

## AN ILLUSTRATION

OF THE FIRST CHAPTER OF THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS, FROM MACKNIGHT ON THE EPISTLES.

It seems, the messenger who carried the apostle's first letter to the Thessalonians had informed him, that they were exceedingly strengthened by it, and bare the persecution, which still continued as violent as ever, with admirable constancy.—This good news was so acceptable to Paul and his assistants, that they began their second letter with telling the Thessalonians, they thought themselves bound to return thanks to God for their increasing faith and love, ver. 3. —and that they boasted of their faith and patience, in all the persecutions which they endured, to other churches, ver. 4. (probably the churches of Achaia,) in expectation, no doubt, that their example would have a happy influence on these churches, in leading them to exercise the like faith and patience under sufferings.—And, for the encouragement of the suffering Thessalonians, the apostle observed, that their behavior under persecution demonstrated God's righteousness in having called them, notwithstanding they were of the Gentile race, into the gospel dispensation, ver. 5.—Yet it was just in God to punish their Jewish persecutors, by sending tribulation upon them, ver. 6.—while he was to bestow on the Thessalonians a share in his rest, along with the believing Jews, when Christ will return from heaven with his mighty angels, ver, 7.—to punish all who know not God, and who obey not the gospel of his Son, ver. 8.—with everlasting destruction, by flaming fire, *issuing from his presence, ver.* 9.—The apostle adds, that, at the judgment of the world, Christ will be glorified by the ministry of the angels, who shall put his sentences in execution, and be admired by all who believe, and, among the rest, by the Thessalonians, ver. 10.—And in this persuasion, he always prayed that the behavior of the Thessalonians might be such as would induce God to judge them worthy of the gospel, whereby they were called to eternal life; and also to perfect in them the work of faith with power, ver, 11.—That, on the one hand, the *name of the Lord Jesus Christ might be glorified* through them by their persevering in the faith of the gospel, even when persecuted; and, on the other, that they might be glorified through him, by the virtues which they were enabled to exercise, in a degree proportioned to the grace of God, and of Christ, bestowed upon them; for these virtues would excite in the minds of their persecutors, the highest admiration of their character, verse 12.

COMMENTARY.

CHAP. I.—1 *Paul, and Silas, and Timothy, to the church of the Thessalonians, which is in* subjection to the true *God our Father*, whereby it is distinguished from an assembly of idolatrous Gentiles, *and in* subjection to *the Lord Jesus Christ*, whereby it is distinguished from a synagogue of unbelieving Jews.

2 *May virtuous dispositions be* multiplied *to you, with complete happiness from God our* common *Father, and from the Lord Jesus Christ*, by whom the Father dispenses these blessings to men.

3. *We*, who in our former letter, (iii. 12.) prayed the Lord to fill you with faith and love, *are bound to thank God always concerning you, brethren, as is fit*; *because*, agreeably to our prayers, *your faith* in the gospel *groweth exceedingly*, notwithstanding the persecution which ye suffer, *and because the love of every one of you all towards one another aboundeth;*

4. *So that we ourselves boast of you to the churches of God* planted by us in these parts, *on account of your* singular *patience and faith, under all the persecutions, and* under all *the afflictions which ye sustain*, whether from your own countrymen, or from the unbelieving Jews in your city.

5 *This* your exemplary faith and patience under persecution, we told the churches, *is a demonstration of the righteous judgment of God who counted you* Gentiles *worthy of the kingdom of God, into which he hath called you*, (1 Thes. ii. 12.) and, *for which ye even suffer.*

6 *Notwithstanding* God is justified by your patience in suffering, *he reckons it right to give in return affliction to them who afflict you.* This I declare, to terrify your persecutors;

7 *And* to comfort you who suffer, I add, that God reckons it right to give *to you* Gentiles *who are afflicted, eternal happiness with us* Jews, *when the Lord Jesus shall be revealed* as the Son of God, by coming *from heaven with his mighty angels;*

8 *Inflicting punishment with flaming fire on the heathens who do not acknowledge God*, but worship idols; *and on them who believe not the gospel of our Lord Jesus Christ*, when preached to them; or who, though they profess to believe it, obey not its precepts.

9 *These* wicked men, being raised from the dead, *shall suffer punishment, even everlasting destruction*, by fire issuing *from the presence of the Lord;* the fiery cloud by which the presence of the Lord will be rendered illustrious; *and from that glorious token of his power* as Judge.

10 This punishment shall fall on the wicked, *in that day when Christ shall come* from heaven the second time, not to be despised and crucified, but *to be glorified through* the ministry of *his holy angels*, who will put his sentences in execution; *and to be* exceedingly *admired by all the believers*, on account of his justice and power; *and*, among the rest, *by you* Thessalonians, *because our testimony* concerning Jesus *was believed by you.*

11 On *which account also we always pray concerning you, that our God may* have reason to *judge you worthy of the calling* into his kingdom, ver. 5., by which he hath given you an opportunity of obtaining eternal life; *and* that he may *effectually accomplish all the good inclination of his goodness in you, and* carry *the work of faith* to perfection, *by his powerful assistance:*

12 *That the power of our master Jesus Christ may be displayed* to your persecutors, *through you* on whom he hath bestowed such fortitude and zeal; *and* that *ye* may appear honorable in their eyes *through him, in proportion to* the degree in which these virtues have been wrought in you *by the grace of our God, and of the Lord Jesus Christ.*

### SECOND COMING OF CHRIST.

MR. MILLER will commence a course of Lectures in the Baptist church in Watertown the first Sabbath in March; and will commence another course in Portland, Me. the 11th of March, at the Christian chapel, in Casco st.

### LECTURES AT THE MARLBORO' CHAPEL.

Mr. Miller's Lectures at the M. C. have been very fully attended. The influence produced has been very general throughout the city—and so far as we have seen, or can learn from others, it has been salutary and glorious.

# SIGNS OF THE TIMES.

SECOND EDITION.

BOSTON, MARCH 20, 1840.


## THE "SIGNS OF THE TIMES."

In accordance with the wish of the numerous friends of Mr. Miller and the cause he advocates, we have concluded to issue the "SIGNS OF THE TIMES," semi-monthly for one year.

The main object of the Paper will be to illustrate and explain the Prophecies; particularly, those which relate to the "*Second Coming of Christ.*"

Mr. Miller will furnish much of the matter. Others who embrace his views will also write for the paper. Those who oppose his system will have an equal chance to be heard. We shall give both sides, when it is desirable, or when justice requires it.

TERMS. One Dollar a year in advance. The second number will be issued on the 15th of April.

DIRECTIONS.

1. All communications designed for the "Signs of the Times," should be directed Post Paid. to J. V. HIMES, Boston Mass.

2. Letters on business should be addressed to the publishers, DOW & JACKSON,
14 Devonshire St. Boston.

## A CLERICAL ASSERTION!

Rev, Parsons Cook of Lynn, asserts in the "*Puritan*," that Mr. Miller's Lectures are *more demoralizing than the Theatre!!*

We should be glad to hear from those Societies with whom Mr. Miller has Lectured. Will they tell us whether this charge is true? What have been the effects of Mr. Miller's labors among them? Brethren, please let us hear soon.

☞A course of Lectures on the second coming of Christ will commence next Sabbath afternoon, 22d inst. at Chardon st. Chapel.

## TURKISH EMPIRE—EGYPT AND THE FOUR POWERS OF EUROPE.

By the Great Western, we have fresh intelligence from the East. The following facts are taken from the Mercantile Journal.—

It was said that the four great powers of Europe, viz: England, France, Austria and Russia, had determined to interfere in the quarrel between Turkey and Egypt, and maintain the integrity of the Turkish Empire. Mehemet Ali, however, was obstinate, and refused to relinquish possession of Syria, which had cost him so much blood and treasure—and was raising an immense army to oppose the designs of the great powers. It was feared that a bloody contest would be the consequence. The following is from the London Times of Feb. 19:

"It would appear that the Eastern question was again assuming a threatening aspect. It was feared in the best informed circles of Paris on Monday that the reply of the Russian Cabinet to the ultimatum of the British Government, presented to M. Brunow, and by him forwarded to St. Petersburg last week, would not admit of the speedy adjustment of the quarrel between Mehemet Ali and the Porte. A private letter from Constantinople, dated the 27th ult., received in a high quarter, calculates on the resumption of hostilities by Ibrahim immediately on his learning that an attempt would be made to coerce his father."

Again, the Editor remarks in relation to MEHEMET ALI, "This extraordinary man does not seem willing to submit quietly to the dictation of the allied powers of Europe. He is making extensive preparations for an obstinate resistance, both by sea and land. His resources are great; his energy is well known—and the military character of his son Ibrahim, who commands his armies in Syria, has rarely been equalled in the East. Every thing portends a sanguinary struggle—but Mehemet will have to succumb at last. He will not be able to contend successfully with all the forces brought against him. In a late conversation with Colonel Hodges, the English Consul, he expressed himself as follows:

"The powers of Europe wish to drive me to the last extremity. Well, I accept the challenge.—Alone, I am ready to face the danger, no matter from what quarter it may come. I am conscious of the vastness and inequality of the struggle—but I prefer a thousand times to succumb under the efforts of Europe leagued against me, than submit to her humiliating conditions. I shall break, if it be so decreed, but I will not bend like a weak reed.—I will not belie myself at the close of my career. I have risen and maintained myself by war. War may still save me. I shall make war since I am forced to it, and fight it out to the last. If I fall, it will be with glory, and the shame of my reverses will overwhelm those who drew them on me, in return for my moderation after a brilliant victory, and for my condescension to obey their dictates."

Then turning to M. Cochelet, the French Consul, who had spoke of territorial concessions, the spirited old man continued with emphasis, "I will not yield a hair's breadth!"

In another article the Editor gives us his views of the whole matter in short.

The dispute between Turkey and Egypt is not settled—and Mehemet Ali steadily refuses to give up his conquests to the Ottoman Porte. But if the four great European powers were actuated by a determination to maintain the integrity of the Ottoman Empire, and unanimity should prevail among them, they would soon bring matters to a satisfactory close. *But the jealousies which have for some time past existed between Russia on the one hand, and England and France on the other, seems to have increased, and it is feared will prevent an amicable termination of these difficulties;* indeed they may lead to hostilities between the great powers of Europe, *and bring on a general war.*

These are the facts as given by one of our political editors who is by no means in favor of Mr. Miller's theory. Yet, all that are accquainted with the views of Mr. Miller on this subject, know that the above facts, and statements fully confirm his illustrations.

The nations are beginning to be angry already, and the time of God's Wrath is near.—See Rev. xi, 18. Extensive preparations are being made by England, Russia, Egypt, France and Austria, for a sanguinary struggle.

Mr. Miller thinks this will be the last great battle before the coming of Christ. See Rev. xvi. 12; 16.—"Behold I come as a thief, Blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame."

## LETTER FROM MR. MILLER---NO. I.

BOSTON, FEB. 25, 1840.

MY DEAR BROTHER, You ask me to give you some account of the manner in which my mind was led into the doctrine which has drawn down upon me so much virulence from the several sects of the present day; and also the effect that has been produced, so far as I may have witnessed its operations where it has been proclaimed? I answer:—When I was young my mind was led into the doctrine of Deism, from the fact, that the advocates of the Bible, did, almost all acknowledge that God had revealed himself in a mysterious and dark manner; especially in all those passages which relate to the future, to establish faith or support hope. I then argued, that as God required faith in his word, and denounced sore and heavy judgments on those who believed not, without a distinction of any particular part of his revealed will, he could neither be wise, good, nor a God of love, to demand impossibilities of his creatures, and then punish them for disobedience. And to have faith in what we could not understand, would be a blind faith, and the very height of folly. In the year 1816, by the operation of God's spirit I was brought to see my lost condition, the Savior of sinners, and, in one word, to believe in *that book*, which, for twelve years I had labored to destroy. After which, my former arguments were presented against me; and then I came to the decision, that although my conclusions were just, the fault must be in my premises. Upon mature examination I was constrained to believe that the revelation of God could not be so mysterious as represented by some of its advocates. And therefore, I laid by all commentaries, former views and prepossessions, and determined to read and try to understand for myself. I then began the reading of the Bible in a methodical manner; and by comparing scripture with scripture, and taking notice of the manner of propheeying, and how it was fulfilled, (so much as had received its accomplishment,) I found that prophecy had been literally fulfilled, after understanding the figures, and metaphors by which God had more clearly illustrated the subjects conveyed in said prophecies. I found on a close and careful examination of the scriptures, that God had explained all the figures and metaphors in the Bible, or had given us rules for their explanation. And in so doing, I found to my joy, and as I trust with everlasting gratitude to God, that the Bible contained a system of revealed truths, so clearly and simply given, that the "wayfaring man though a fool need not err therein" And I discovered that God had in his word revealed "*times and seasons;*" and in every case where time had been revealed, every event was accomplished as predicted, (except the case of Nineveh, in Jonah) in the time and manner; therefore I believed all would be accomplished.

I found in going through with the Bible, the end of all things was clearly and emphatically predicted, both as to time and manner. I believed; and immediately the duty to publish this doctrine, that the world might believe and get ready to meet the judge and bridegroom at his coming, was impressed upon my mind. I need not here go into a detailed account of my long and sore trials. Suffice it to say that after a number of years, I was compelled by the spirit of God, the power of truth and the love of souls, to take up my cross, and proclaim these things to a dying and perishing world.

The first time I ever spake in public on this subject was in the year 1832. The Lord poured his grace on the congregation and many believed to the salvation of their souls. From that day to this, doors have been opened to me, to proclaim this doctrine of the second coming of Christ, among almost all denominations, so that I have not been able to comply with but a small portion of the calls. I will now speak of the effects, as far as I am able to judge. I have lectured in the states of New York, Vermont, Massachusetts, New Hampshire, Michigan, Ohio and Pennsylvania, and Canada. In every place, I think, two good effects have been produced. The church has been awakened to study, and the Bible has been read with more interest. In many, and I might say almost in every place a revival of religion has followed, which has lasted for months. Infidelity in many cases has been made to yield her iron grasp on the mind of many an individual. Deism has yielded to the truth of God's word, and many men of strong minds have acknowledged, that the scriptures must be of Divine origin. The sandy foundation of Universalism has been shaken in every place where it could be reached by an attendance on the whole course of lectures. And hundreds of men of sound minds and strong powers have had their spiders web broken, and have got a hope more sure in an experimental knowledge of the justice of God, and the forgiveness of sin, through the Blood and sacrifice of Jesus Christ. As proof of the truth of the above facts, I would refer you to the many false reports which Universalists and Infidels have industriously circulated in their periodicals and papers, concerning me and my views. The "hundred years mistake." The "not selling my farm," and the "rail fence," &c. &c. Stories too foolish for children to credit are promulgated as facts, sufficient to destroy the whole truth which is fairly proved by the word of God and history of ages past. Why use such false and weak arguments? Because the goddess Diana is in danger. It is evidence strong as holy writ, that when men use weak arguments and false productions, their cause is weak, and their foundation is trembling.

Furthermore. I have been fully convinced, that the effects of the promulgation of this doctrine on those who candidly hear, produces no little examination of the evidence of their hopes, founded upon the word of inspiration. The traditions of men too are brought before the public and tried by the unerring rule of God's word: such as a "*temporal Millenium.*" The "*Jew's return.*" In one word, in a moral point of view, every effect is good; and if ever there is a "*midnight cry*" made, the effect must be similar to the one now produced, or it cannot have a scriptural fulfilment. "Then all those virgins arose and trimmed their lamps." If this doctrine does not make men search the scriptures (lamp) I cannot conceive what would. One more effect I will mention. In every place where I have been, the most pious, devoted, and living members of the churches do most readily embrace the views thus proclaimed. While the worldling professor, the pharisee, the bigot, the proud, haughty and selfish, scoff at and ridicule the doctrine of the second coming of Christ.

And if ever Peter's word, in his 2 Epistle, can be fulfilled, surely it is so now. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the creation." Every word of this sign is literally fulfilled. In every place where I have been, the Infidel, the Universalist, and many who would be called teachers in our several sects of limitarians, before they are convicted, can all meet on the broad ground of scoffing, ridicule and falsehood, to put down the doctrine which they are not prepared to meet. And even meet the Universalists on the ground that the Judgment day was past at Jerusalem, rather than believe this thrilling doctrine of immediate accountability. McKnight thinks these scoffers will be in the church; how true is it so fulfilled. I have often blushed to see the hardihood of our priests who take the ground of "my Lord delayeth his coming," and publicly advocate the doctrine that it is a long while yet to come. "And shall begin to smite his fellow servants." Hear them, calling all manner of names, "false prophet," "visionary fanatic," "crazy old man," &c. "And to eat and drink with the drunken." Join any other doctrine, however repugnant to their creeds, rather than consent to this. "Pilate and Herod can make friends" *against* this doctrine of the coming of Christ.

And it cannot be doubted, by rational minds, that the proud and would-be popular clergy of the present day are opposing almost all the moral reformers of the age, and even the word of God, *until* they become popular with their several congregations. It is no wonder that our friend Garrison, and other reformers are hated and persecuted by these servants who first go and inquire of their rich and worldly parishioners, whether this, or that doctrine, would suit their minds. "How can ye believe which receive honor one of another, and seek not the honor which cometh from God only." Let Christ and their own conscience be their accusers.

I remain as ever yours, WM. MILLER.

Elder J. V. HIMES.

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# SIGNS OF THE TIMES,

RELATING TO

## The Second Coming of Christ.

J. V. HIMES, EDITOR.] "THE TIME IS AT HAND." [DOW & JACKSON, PUBLISHERS.

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Back numbers can be sent to those who subscribe soon.


### ILLUSTRATION OF PROPHECY.

*"But I will show thee what is noted in the Scripture of truth."*




### MR. CAMBELL'S REPLY TO MR. MILLER, ON THE LITTLE HORN IN DANIEL'S FOURTH KINGDOM.

Dan. viii.

8 Therefore the he goat waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

12 And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised and prospered.

"Out of one of them came forth a little horn," (verse 9,) i. e. from one of the four divisions of the Grecian empire, arose a vile religious imposture, always denoted by the emblem *little horn*, in distinction from an ordinary *horn*, which denotes political power. Now, let the reader answer the question—from which of the four kingdoms of Alexander's empire did such an impious power arise, and become established? If familiar with history, the common sense reader can decide the question as well as any expositor. The question is not what political empire arose out of one of the horns of the goat, for such a question involves an absurdity, which will require but little discussion in this place. There can be but one correct answer. It was the Mahomedan delusion. Syria was a "notable horn" of the goat, and that kingdom was the theatre on which was first acted that drama of wickedness. And Syria, including Palestine, will probably be the last strong hold of that power which will yield the contest.

If Syria is not the strong hold of this imposture, it is a central point of its influence, and matter of dispute between the Ottoman and Egyptian power at this very day. If it is wrested from the grand Sultan, and the young Pacha, *Ibrahim, pursues his present liberal policy*, "the ways of the kings of the east may be prepared," at once. (Rev. xvi. 12.) Indeed, the very past season, a decisive victory has been gained over the Turkish army, near the "Euphrates," which was entirely routed, by Ibrahim's forces. A few more such advantages on the side of the "king of the south," or of "the north," would dry up the "river Euphrates,"—the Ottoman power, or influence. Even while writing, by the last arrival from Europe, we have later and more important information respecting the condition of the Ottoman power, which has a direct bearing upon the fulfilment of this prophecy. It seems at present to be the determination of England, Russia and Austria to maintain the integrity of the Ottoman empire, and reduce Mehemet Ali to obedience. At first France declared her policy to support Mehemet Ali in his pretensions, so far as to hold possession of Egypt, Syria and Arabia. Ibrahim, the son of the Pacha, is "pushing" toward Constantinople, but whether he succeeds in that expedition or not, is of little consequence, only so far as it tends to the final settlement of himself and father in the peaceable possession of Syria and Egypt. The idea still adhered to by *some modern* writers that this "little horn" includes the Roman beast, with ten horns, and the little horn of popery, we repeat, in view of history and recent occurrences, is too great an absurdity to be entertained for a moment. It is also such a confusion of emblematical representations, that if once admitted, would destroy all certainty of interpretation of such figurative language. The objection to its being the little horn of Mohamedanism, because it is said Mohamed was born, and devised his mischief in Arabia, which was not included in one of four divisions of the Grecian empire, is too trivial to deserve consideration. It is of no consequence, whether Mohamed was born in Arabia or China. Syria was the grand centre of his operations. Syria embraced "the pleasant land," the Jewish "sanctuary" which was to be "cast down," and afterwards "cleansed." Syria contained also a part of the Christian "host," part of which he was to "cast down," and whose "daily sacrifice" was to be "taken away,"—which was effectually done, when their churches were converted into mosques. Syria, then, is one of the horns of the goat, and the identical one from which the "little horn" of Mohamedanism arose. "He magnified himself even to the princes of the host." Christ is the "prince of the host," the Head of the Church. Who that ever read the Koran, or quotations from it, does not know that Mohamed and his followers claim for him superiority to Christ? They allow Christ to be a prophet, but deem Mohamed his superior. "And a host was given him against the daily sacrifice by reason of transgression," &c. (verse 12.) Had not the "host" or the Christian churches in the east, become sadly degenerate and corrupt, an opposing host, like the Arabian imposture, *could never have gained a permanent* foothold in that country. The success of error was "by reason of transgression" in the Christian church. It is readily conceded that the Roman power destroyed the literal "sanctuary" of the Jews. But this, duly considered, is no objection to the foregoing views. Syria never became a "head," or a "horn" of the Roman beast. Those writers who make this little horn denote the Roman empire, coming out of one of the divisions of the Grecian, do not locate one of the ten horns of the fourth beast in any portion of the Grecian empire. It is marvellous that they do not see their own inconsistency. (See note, section ii, commencing 56.) Even Mr. Miller, whose whole theory depends on the assumption that this little horn is the whole Roman empire, popery and all, does not locate a single constituent part of that empire within the original boundaries of the third beast or Grecian empire. See his enumeration of the modern ten kingdoms or "horns" of the fourth empire in the note below.*

Let the reader therefore constantly keep in mind the important fact, that however much success might have attended the Roman arms, within the Grecian empire, (we shall have occasion to consider this more hereafter,) that no portion of the Grecian empire proper, ever became any part of the Roman empire proper. This is a remarkable fact. It was not so with the Babylonian, Persian, and Grecian empires, for they severally in turn occupied much of the same territory. How to account for the fact, that when this distinction is the most palpable, and important, there should be the most confusion and error among writers, is not an easy matter.

The opposite extreme of error at this point in the vision, which some of the oldest expositors embraced, that Antiochus Epiphanes was this "little horn," has become so entirely exploded by the dawning light of prophetic fulfilment, that it is unnecessary to trouble the reader further than to give it a passing notice. That vile

* Great Britian, France, Spain, Portugal, Austria, Naples and Tuscany, Seven Kingdoms not plucked up by the little horn. Lombardy, Ravenna and Rome, the three originally plucked up by the little horn, are now restored under the name of Sardinia, Sicily, and Italy.—MILLER ON CHRIST'S SECOND COMING.

prince, by his persecution of the Jews, and a literal "taking away of their daily sacrifice," for a time, became a type of this little horn, though the points of resemblance in other respects are few. A particular account of him is given in the filling up of this vision in the parallel verses of chap. ix: 20, &c.

"Towards the south, and towards the east, *and towards the pleasant land*;" verse 9. Mohamedism has ever prevailed "towards the south," in Egypt and many parts of Africa, "towards the east," in India and Persia, "and towards the pleasant land," Palestine of course, also Syria and Turkey, further on.

When christian churches were converted into mosques, the "daily sacrifices" might be said to be taken away, (verse 12,) and the multitudes of nominal christians thus led to apostatize, and some real christians and ministers, who perished by the sword of this warlike, persecuting power, fulfilled the prediction, that "he cast down some of the host, and of the stars to the ground, and stamped on them." This expression, of taking away the "daily sacrifice," is repeatedly used in reference to the Latin church as well as the Greek, and with equal propriety. The suppression of pure Christian worship in these great sections of the nominal Christian Church, and the establishment of popish image worship in the western and Mohamedan worship in the eastern branch, was indeed the taking away of the "daily sacrifice," and the "setting up the abomination of desolation," as we shall see hereafter. The figure of illustration is borrowed from the Jewish temple worship. Antiochus Epiphanes, did, as has been said, suppress the temple worship at Jerusalem, literally "taking away the daily sacrifice." But this literal "taking away of the daily sacrifice" in the Jewish church, was more effectually done at the destruction of the temple, by a Roman general, 40 years subsequent to the crucifixion of Christ, who in reference to that event, (Matt. xxiv: 15) quoted this very passage in Daniel.

The foregoing extracts, the chronology and correctiom of which the careful reader cannot fail to see, contains what I read about the "Prince of the host," What I say respecting the Prince of the covenant and high priest of the Jews, is in connection with the period and reign of Antiochus Epiphanes, nearly eight hundred years before, as will be seen by the following extract.

21 And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries.
22 And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.
23 And after the league made with him he shall work deceitfully; for he shall come up, and shall become strong with a small people. *

Antiochus was at first successful, for Helodorus and his other opponents, whose power seemed ready to bear all before it, was borne down, "overflown before" Antiochus, and destroyed. "The prince of the covenant" that was *Onias*, the high priest of Jerusalem, whom he removed and put Jason in his place, who had given him a large sum of money, and afterwards put wicked *Menlaus* in his room, who had offered him a larger sum. Thus he acted "deceitfully" in the "league" made with Jason. "He shall come up" from Rome, where he had been a hostage for the payment of the tax laid on his father. "Become strong with a few people," for he had but *few* to espouse his cause when he arrived at Antioch, the people being so greatly divided by the many claimants of the crown.

24 He shall enter peaceably even upon the fattest places of the province, and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scattet among them the prey and spoil, and riches; yea, and he shall forecast his devices against the strong holds, even for a time.
25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand; for they shall forecast devices against him.
26 Yea, others that feed of the portion of his meat shall destroy him, and his army shall overflow; and many shall fall down slain.

*Antiochus*, fixed the people in his interests by the profusion of his gifts, scattering the prey he had taken from his enemies. In this way he gained many of the richest provinces of Egypt, without bloodshed, "peaceable," as Cælo-Syria and Palestine thus doing what his fathers, or his fathers' fathers had not done.

"Forecast devises." By his intrigues, he excited discontent and rebellion among the Egyptians, and both he and Ptolemy Philometer, "king of the south," were "stirred up to battle with very great and mighty armies." But the "king of the south could not stand," Antiochus prevailed, partly through his own "devices," and partly through the fraudulent counsels and treacherous conduct of Ptolemy's partizans. In the next champaign, Antiochus had still great-success,—routed the Egyptians—took Pelusium—ascended as far as Memphis, made himself master of all Egypt except Alexandria. Ptolemy Philomenter's troubles accumulated rapidly from without and within his own territories, for the Alexandrians seeing his distress, renounced their allegiance, took his younger brother Euergetes or Physcon, and proclaimed him king instead of the elder brother. "They that fed of the portion of his meat destroyed" his interests.

* "Prince of the covenant," strictly speaking, is applicable only to Christ himself, yet it is here in a subordinate sense applied to the High Priest. The Jews were the 'covenant' people of God, and the remnant who returned fom Babylon ever being in subjection or under tribute to some one or other of the idolatrous goverments around them, were allowed, notwithstanding, a High Priest, and he was the only visible representative of God's authority among them. The prophets had ceased their testimony. The High Priesthood was held in great estimation among the Jews as sacred, till the destruction of their Temple by the Romans. The High Priest was looked upon as a sort of a prophet as well as a ruler or 'prince.' When the Sanhedrim was in session upon the question of Christ's crucifixion, 'Caiphas being High Priest that same year,' is said to prophecy, as a consequence of his office. (John xi: 51.) Even in the worst stage of the Jewish polity, Paul, when being rebuked for reviling 'God's High Priest,' replied that he 'wist not that he was the High Priest; quoting the scripture which says, 'thou shalt not speak evil of the ruler of thy people.' (Acts xx: 4. 5.)

## SECOND COMING OF CHRIST.

Christ was once offered to bear the sins of many; unto them that look for him, shall he appear a second time without sin unto salvation."

### SECOND COMING OF CHRIST.

No. I.

To all, who have any faith in the religion of the Bible, the 2d coming of Christ must be a subject of the most solemn and thrilling interest. The Scriptures, as might be expected, if such an event enters into the economy of divine grace, are remarkably full, plain and explicit on the subject; and yet many good minds are involved in midnight darkness, in relation to "the appearance of the great God and our Saviour, the Lord Jesus Christ." They have no distinct ideas of the manner, object or time of his blessed coming. This is so, not because the Word of the Lord is deficient or ambiguous in its testimony on the subject, but because the Bible has not been carefully studied, or it has been read and understood according to the traditions of the Elders. If God has revealed his will and purposes to mortals, it is reasonable to suppose that he intended that they should understand it, and that he has expressed the divine mind to us, as plainly and explicitly, as in the nature of things it is possible to do. I believe that God has done this; that the will of God is revealed as clearly in the Bible as it was possible to make it; and if any man walks in darkness, it is because he has never in the simplicity and docility of a little child set down at the feet of Jesus to study the Scriptures, or because he has received a set of heterogeneous notions from his catechism, creed, or the traditions of men, and reads his Bible through these *notions* which he cherishes as sacred. They cloud his understanding and render the Word of Life dark as midnight to his soul. It is well to have a few plain, simple, well defined rules of interpretation by which to study the Scriptures, and rigidly abide by them, lead where they may. Our rules are the following, viz.

1. The Bible contains a revelation from God to man, and of course must be the best, plainest and simplest that can be given. It is a revelation in human language, to human beings, and must be understood by the known laws of language.

2. The Bible is always to be understood literally, when the literal sense does not involve contradictions, or is not unnatural.

3. When the literal sense involves the passage in contradiction, or expresses ideas which are unnatural, it is figurative, or parabolic, and is designed to illustrate rather than reveal the truth.

4. When a passage is clearly figurative, the figure is to be carefully studied, and the passage compared with other parts of the Word, where the same or a similar figure may be employed.

With these plain and simple rules of interpretation before us, we invite the reader, with his Bible in his hand, to go with us into a scriptural examination of the doctrine of the 2d coming of our dear Redeemer. We shall find the scriptures sweetly harmonize on this and all other subjects on which they treat, when properly understood. Truth is one, with many harmonious parts. Error is many, with many discordant, repulsive, heterogeneous ingredients. We will now proceed to demonstrate the following proposition; viz. — *The 2d or final coming of the Lord Jesus Christ is an event yet future.*

This is evident from the fact that those passages which speak of his coming, are grossly perverted, when applied to any event in the history of the past. In our last article on this subject, it was proved beyond the possibility of refutation that Mat. 16. 27, 28, refers to two distinct events; one to take place at the end of the world when the son of God shall appear in the glory of his Father with his mighty angels to reward every man according to his works. The other was his transfiguration on "the holy mountain," a type, a vision of his final coming, which took place six days after the promise that some of his disciples, then present, should not taste of death till they saw him coming in vision, in his kingdom. Neither the 27th nor the 28th verse has the least reference to the destruction of Jerusalem, or the revolutionary war. The 27th verse refers to the *end of the world*, and the 28th to the transfiguration of Christ, a type, a prelibation of his glorious appearing in the last day. See, read Matt. 16, 27, 28; 17 chap. 1, 10; 2 Pet, 1; 15, 18.

In the 24th and 25th chapters of Matthew, we have a very full descriptive prediction of the fi-

nal coming of the Son of God. But by a certain application of Mat. 24: 34, the believers in no future punishment contrive to dispose of the whole of the grand and sublime phenomena which the Redeemer here and elsewhere assures us will attend his coming, and refer all, in short hand, and by wholesale, to the famous siege of Jerusalem. How is it? Let us examine. In the latter part of the 23d chapter, and the beginning of the 24th, the Saviour gives his disciples intimation that *Jerusalem and the temple should* be destroyed. As they left the city and seated themselves on the Mount of Olives, the whole city being spread out before them at their feet, the disciples ask their Lord — "When shall these things be? and what shall be the sign of thy coming and the end of the world?" verse 3. Here are three questions, 1. The end of these things, i. e. the city and temple. 2. The signs of Christ's final coming. 3. What events should take place at the end of the world? The reply of Christ covers the whole ground of the inquiry, but in his answer he bestows the most attention to the second inquiry, the signs of his coming.

These signs he gives from the 5th to the 14th verse. Here he tells them before he comes there will be many false Christs, false prophets, wars, earthquakes, pestilences, famines, "*but the end is not yet*;" that the church would pass through hot persecutions and that the Gospel of the Kingdom would be preached in all the world for a witness unto all nations, and the end of the world shall come." Then he refers to the destruction of Jerusalem (parenthically from the 12th to the 22nd,) and then returns back to his all-absorbing and more important theme, the signs of his coming and the end of the world. The signs are: —

1. The coming of false Christs. The last century has produced several who have professed to come as the Messiah. Ann Lee, Emanuel Swedenburg and others have pretended that the second coming of Christ was fulfiled in them. But he tells us to believe them not; but why? "For as the lightning cometh out of the east and shineth even unto the west, So shall also the coming of the Son of Man be." That is his coming will not be a spiritual, figurative coming; but will be *open, visible,* sudden and manifest to all as the lightning. When he comes all eyes shall see him; no one will doubt; it will be as visible and manifest as lightning.

2. '*Immediately after the tribulation of those* days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.'

Here are several things which are to take place as signs of his coming.

1. A time of tribulation shall immediately precede his coming. This is also foretold by Daniel, who says that before the resurrection there shall 'be a time of trouble,' and 'the power of the holy people, (the church) is to be scattered,' Dan. 12: 1, 7.

2. The sun shall be darkened and the moon shall not give her light. This is a natural consequence from the dissolving of elements which is then to take place. At that time Moses, Malachi, Peter, Paul and John inform us that our world is to take fire, 'burn as an oven,' and all the elements to melt with fervent heat. See Deut. 32; 22. Mal. 4: 1—4. Matt. 3: 12, 13: 40. 2d Peter 3: 7, 12. 2d Thes. 1: 7, 10— Well, now when this fire shall have been kindled on our earth, dense columns of smoke will arise and cloud the air so much that the sun will be darkened, and the less vivid rays of the moon will not reach the earth at all; "the moon shall not give her light."

(3) "The stars shall fall from heaven," not the planets, but meteors, luminous, transient bodies, composed of inflamable gasses will be seen, playing their gambols and falling to the earth, as they have already been seen in our day, falling like a storm of fire to the earth.

(4) "The powers of the heavens (atmosphere) *shall be shaken.*" Peter expresses the same sentiments in other words. "The heavens shall pass away with a great noise and the elements shall melt with fervent heat," 2d Pet. 3. 10. When these things take place, what then?

3. "And then shall appear the signs 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," verse 30 —"and he shall send his angels with a sound of a trumpet and they shall gather his elect from the four winds, from one end of the heaven to the other," verse 31.

Now here are the signs of the Redeemer's glorious coming. What are they? Let us briefly recapitulate them, or the more striking of them. 1. His coming will be open, manifest, visible, and sudden, even as the lightning which cometh out of the east and shineth into the west. Nothing of this kind took place at the destruction of Jerusalem. 2. The Sun shall be darkened and the moon shall not give her light.— Nothing of this kind took place at the destruction of Jerusalem. 3. The stars shall fall, i. e. then shall be a shower of meteors. Historians tell nothing of such phenomena being witnessed when the battering rams of the Roman army beat down the triple walls of the Holy City. 4. The heavens, or visible atmosphere, to be dreadfully agitated and pass away with a great noise.— Nobody heard this noise or witnessed anything of the kind at Jerusalem. 5. Immediately after the tribulation of the last days, the Son of man is to be seen in the clouds in power and great glory. 6. The last trumpet is to sound; "he shall send forth his angels with a sound of a trumpet."

7. His saints will be gathered together to meet him in the air. The history of the world furnishes us no account of the transaction of any of these things. There is not a particle of evidence that any thing of the kind happened when Pagan Rome broke up the Jewish polity and burnt up their city and temple. But the objector will ask what will you do with the 34th verse; "verily I say unto you, this generation shall not pass, till all these things be fulfilled."---- This passage has perplexed many, and with its aid the Universalists have managed to apply prophecies to the destruction of Jerusalem, which every body knows were not in any sense fulfiled by that bloody event. But what is a generation? The children of our father are a generation. The wicked are said to be of their father, the devil, and they are called "a generation of vipers," and that generation still lives. The righteous are the children of God and they are a generation "a seed shall serve him, it shall be accounted to the Lord for a generation," Ps. 102: 25. Again. "But ye are a chosen generation, royal priesthood, a holy nation," 1 Pet. 2. 9. Here we have the key to this passage. The children of God, Christians are a "chosen generation," are "accounted unto the Lord for a generation." But of his little flock of spiritual children the Son of God says. "Verily I say unto you this generation, (my Church, my disciples) shall not pass till all these things (signs) be fulfilled." Blessed be God the same generation still lives and many of them are now "looking for the bright appearing of the great God and our Saviour Jesus Christ," and "when he shall appear" they will then pass away and "appear with him in glory." R.

## OBJECTIONS.

"How can ye believe that receive honor one of another."

### "EIGHT FUNDAMENTAL ERRORS".

The editor of *Zion's Herald*, gives the following article, containing, as he thinks, "eight fundamental errors in Miller's theory, &c." He says that he wrote it for the benefit of those "who *had not studied* Miller's theory;" but we now give it for the benefit of those *who have studied*, and understand it. They will have no difficulty in disposing of them.

We have one remark to make about Mr. Miller, and his adherents becoming infidels, in case Christ does not come in 1843. The editor says they will then abandon their Bibles. Will Bro. Brown tell us whether Mr. Cambell, Phelps, and Smith, with himself and a host of others, will give up their Bibles, in case the Jews do not return and Mohamedism is not destroyed in '43, as they predict? Or why Mr. Smith and his adherents did not give up their Bibles in 1819, as he predicted that Mohamedism would be destroyed that year. And how many infidels did it make? Bro. B. will remember that Mr. Smith is a learned man; and has great influence; and that Mr Miller is nothing but a *Fanatic!!* and hence is not capable, on the ground of the editor's reasoning, to make but few, while Mr. S. and his adherents may make many infidels. Ed.

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EIGHT FUNDAMENTAL ERRORS IN MILLER'S THEORY OF THE SECOND COMING OF CHRIST.

For the benefit of those who have not studied Miller's theory, we point out the following fundamental errors.

1. He dates the vision of the oppression of the Church of God, Jewish and Christian, from the edict of Artaxerxes, given B. C. 457, to Ezra, to build Jerusalem, and restore the Jewish State; which was so effectual, that Jerusalem and its temple flourished, with slight interruptions, for about 500 years, until destroyed by the Romans, A. D., 70.

How preposterous to date the duration of the "Sanctuary's being trodden under foot," from an edict thus to build it up!

2. Mr. Miller dates the assumption of Roman supremacy, from A. D. 534; whereas all standard histories agree, that the emperor Phocas conferred upon the Bishop of Rome the title of "Universal Bishop," A. D. 606.

3. He declares that Papacy has lost its civil sword and tripple crown, since A. D. 1798! Whereas, the Pope of Rome is now just as much an absolute sovereign, as any one in Europe.

4. He makes Michael, in Dan. xii. 1, to mean Christ, who is about "to stand up" to judge the world, and raise the dead, and his theory cannot subsist, without this interpretation;

but St. Jude, verse 9th, informs us, that Michael is an arch-angel.

Thus with the main pillar the whole system comes to the ground

5. He makes out two days of judgment and of resurrection, *one thousand years apart* — one for the righteous, and the other for the wicked.

6. He denies that all Israel will be saved *before the end of the world, against the uniform* and repeated declarations of the Prophets from *the beginning*.

7. He denies that the gospel will be propagated, and become triumphant throughout the world before the resurrection.

8. He declares in one place in his book that Christ has greatly revived the Church since the downfall of Napoleon, and has roused her to the Missionary work so that she has published the Scriptures in *one hundred and fifty* different languages, while in another place he considers the Laodicean Church, which the Saviour declared to be lukewarm, and ready to be spued out of his mouth, to be the prophetic emblem and type of Protestant Christianity in these days! See his 17th Lecture, and a part of the 10th, 2d edition.

Other errors might be shown, some of them fundamental, and others incidental, such as that the day of grace will close; the Turkish empire will come to an end, and that there will be an unparalleled time of trouble in 1839, each of which catastrophes is an independent conclusion from independent chains of argument. But thus much must for the present suffice.

It is contended by Mr. Miller's friends, that revivals of religion have followed his preaching in almost every place where he has been. This may be true, but it does not follow that his explanation of the prophecies have conduced to this. He is in the practice, and he is certainly to be commended for it, of closing his lectures with powerful appeals to the consciences of his audiences, in relation to the salvation of their souls. These exhortations and warnings are heart-searching. They are very much in the spirit and style of Whitefield's sermons, and, coming from a man who evinces the sincerity of his belief in the solemnity, ardor and earnestness of his manner, it is no wonder that persons are convicted. They would be, the prophecies out of the question.

We give our readers specimens of these eloquent appeals, They are the closing paragraphs of his 11th and 12th lectures.

"Be warned! Repent! Fly, fly for succor to the ark of God — to Jesus Christ — the Lamb which once was slain, that you might live, for he is worthy to receive all honor, power and glory. Believe, and you shall live. Obey his word, his spirit, his calls, his invitations. There is no time for delay. Put it not off I beg of you; no, not for a moment. Do you want to join that heavenly choir, and sing the *new song?* Then come in God's appointed way. Repent. Do you want a house, not made with hands, eternal in the heavens? Then join in heart and soul this happy people whose God is the Lord. Do you want an interest in the New Jerusalem, the beloved city? Then set your face as a flint Zionward. Become a pilgrim in the good old way. 'Seek first the kingdom of heaven,' says Christ, 'and then all these things shall be added unto you.'"

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

But in relation to the prophecies, Mr. Miller is in an error. We say plainly, and if there is any thing to risk in the way of reputation we risk it, that the events predicted by him to take place in 1843, will not take place; or to come a little nearer home, that those predicted to take place next August, will not take place. And what will be the mortification of Mr. Miller, and those who have embraced his opinions, when next Autumn arrives, and every thing goes on as heretofore? Will they then, frankly confess their error, and acknowledge their delusion? What does experience say on this question? It says that most men who have tenaciously adhered to, and zealously defended a system, have too much pride for this. They prefer, if possible, to avoid the mortification of an humble confession, and cast about to find somebody or something upon which they may shift the blame. And upon what will Mr. M. cast the blame? Why upon the Bible of course. He verily believes that if the Bible teaches anything, it teaches the system he has been seven years preaching, and sixteen years studying. Now if these events do not happen, as predicted, what will be the effect? Why, that the Bible *does not teach any thing.* We have no doubt that a large portion of Mr. Miller's adherents, will cherish this infidel sentiment. And would not this be consistent with *their present belief?*

We hope God will overrule these things for his glory; but the prospect now is, that Mr. Miller's Lectures will do infinitely more harm than good.

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## JUDGMENT DAY IN THE 10TH CENTURY.

The following extract is from Mosheim's Church History. We are often referred to the *fanatics* of the past by the opponents of Mr. Miller, for a lesson of instruction and warning, relative to our belief of the 2d coming of Christ. We give the following account, that our friends may see that there is no comparison between Mr. Miller's views, and those of the tenth century. Who can compare the Ministers, and Laity, who advocate the 2d coming of Christ now, with the ignorant and wicked Clergy and Laity of the tenth century?. ED.

That the whole Christian world was covered at this time, with a thick and gloomy veil of superstition, is evident from a prodigious number of testimonies and examples, which it is needless to mention. This horrible cloud, which hid almost every ray of truth from the eyes of the multitude, furnished a favorable opportunity to the priests and monks of propagating many absurd and ridiculous opinions, which contributed not a little to confirm their credit. Among these opinions, which dishonored so frequently the Latin church, and produced from time to time such violent agitations, none occasioned such a universal panic, nor such dreadful impressions of terror or dismay, as a notion that now prevailed of the immediate approach of the day of judgment. This notion, which took its rise from a remarkable passage in the Revelation of St John, and had been entertained by some doctors in the preceding century, was advanced publicly by many at this time, and spreading itself with an amazing rapidity through the European provinces, it threw them into the deepest consternation and anguish. For they imagined that St. John clearly foretold that after a thousand years from the birth of Christ, Satan was to be let loose from his prison, Antichrist to come, and the destruction and conflagration of the world to follow these great and terrible events. Hence prodigious numbers of people abandoned all their civil connections and their parental relations, and giving over to the churches or monasteries all their lands, treasures, and worldly effects, repaired with the utmost precipitation to Palestine, where they imagined that Christ would descend from heaven to judge the world. Others devoted themselves by a solemn and voluntary oath to the service of the churches, convents, and priesthood, whose slaves they became in the most rigorous sense of that word, performing daily their heavy tasks; and all this from a notion that the Supreme Judge would diminish the severity of their sentence, and look upon them with a more favorable and propitious eye, on account of their having made themselves the slaves of his ministers. When an eclipse of the sun or moon happened to be visible, the cities were deserted, and their miserable inhabitants fled for refuge to hollow caverns, and hid themselves among the craggy rocks, and under the bending summits of steep mountains. The opulent attempted to bribe the Deity, and the saintly tribe, by rich donations conferred upon the sacerdotal and monastic orders, who were looked upon as the immediate vicegerents of heaven. In many places, temples, palaces, and noble edifices, both public and private, were suffered to decay, nay, were deliberately pulled down, from a notion that they were no longer of any use, since the final dissolution of all things was at hand. In a word, no language is sufficient to express the confusion and despair that tormented the minds of miserable mortals upon this occasion. This general delusion was indeed opposed and combated by the discerning few, who endeavored to dispel these groundless terrors, and to efface the notion from which they arose, in the minds of the people. But their attempts were ineffectual; nor could the dreadful apprehensions of the superstitious multitude be entirely removed before the conclusion of this century. Then, when they saw that the so much dreaded period had passed without the arrival of any great calamity, they began to understand that St John had not really foretold what they so much feared.

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## MILLER AND THE FRENCH PROPHETS.

We copy the following from the Mercantile Journal.

A FALSE PROPHET. It will be perceived by the following paragraph which we extract from the London Atheneum of Jan. 18th, that an excitement relating to the end of the world, prevailed in France at the commencement of the present year. But as the day, on which that event was to take place, passed by without any special occurrence—there is reason to believe that the prophet who uttered the prediction was a false one. Whether Mr. *Miller's* prediction will be fulfiled remains to be seen:

"Our lively neighbors on the other side of

the channel have been occupied in looking out for the end of the world, which the prophets had announced for the 6th of January in the present year. That the renewal of a rumor, which had periodical currency amid the particular interests and general superstition of the dark ages, should be possible in our day, under any sanction less positive than those of philosophy itself, speaks but little for the state of education in the country where it has obtained."

Will the reader look at the article "*French Prophets*" in Buck's Theological Dictionary, and compare them carefully with Mr. Miller, and his lectures? Is there the least shade of resemblance between them? Why do intelligent men make such invidious comparisons? Why? ED.


# SIGNS OF THE TIMES.

"Can ye not discern the signs of the times."

BOSTON, APRIL 15, 1840.


PUBLISHER'S NOTICE.—We send the two first numbers of our paper to many who we understand feel an interest in the subject to which it is devoted, hoping that they may become subscribers. Those who wish to do so, by forwarding one dollar by mail, immediately, will secure the whole volume, as we cannot afford to print more than enough to supply the demand, after this number. Persons in the city and neighboring towns, who may wish to retail them, can be furnished at the rate of two dollars per hundred, by forwarding their orders to the subscribers, accompanied with the money. No papers will be delivered till the money is received.

DOW & JACKSON.

### OUR COURSE.

We propose to make the "Signs of the Times," a medium of intelligence in relation to the condition of the church and the world, at the present time, in reference to the Second Coming of Christ. And in view of the near approach of the *Son of Man* in the clouds of heaven, to aid professors of religion in preparing for that day, and to exhort, entreat, and pray sinners in Christ's stead, to be reconciled to God; and be prepared to meet the Savior with joy. We intend therefore, so far as it is possible, that the influence of this little sheet shall tend to promote revivals of religion,—prayer,—purity,—and entire consecration in the members of Christ's body.

We now look to the friends of this cause to sustain us in the enterprize. Please read the prospectus on the last page. Brethren, do what you can, *and do it now.*

### CHRISTIAN MIRROR.

The *Christian Mirror* of the 26th ult. contains an article professedly from a "layman who has read his Bible, and is not a novice in history." He seems to understand what the *commentators say* on the prophecies. The principle object of this *Layman*, seems to be, to eulogize the *doctors* and *berate* Mr. Miller. At the close of the article he shows his "*cloven foot.*" He says, "He [Mr. Miller] continues his lectures—to audiences, who all contribute to support him with pecuniary aid; for they deposit their contributions before they enter the house."—"Mr. Miller, [he continues] seems to be laying up goods for many years; but if his doctrine is true, whose shall they be in 1843?"

We would recommend to this "Layman" to study the "*ninth commandment*" in the decalogue. The above statement is utterly false.

### A SIGN.

THE REVIVAL OF RELIGION. A Sermon preached at Portsmouth, N H., February 23, 1840, By Andrew P. Peabody, Pastor of the South Church and Parish. Published by request. For sale by Weeks, Jordan & Co. 121 Washington St.

This sermon is written by a Unitarian minister, who advocates genuine revivals of religion. It will be seen by an extract from this sermon in another column, that he fully approves of the revival now in progress in that town. Both the revival and the sermon are the fruits of Br. Miller's labors there. We recommend it to some of our Orthodox and Baptist teachers, who have spent their strength in opposing what this Unitarian minister approves.

ILLUSTRATIONS OF PROPHECY; particularly the Evening and Morning Visions of Daniel, and the Apocalyptical Visions of John. BY DAVID CAMBELL.

We are glad to see works of this kind multiplying. This work has been got up by Br. Cambell, with great care and industry; and although we do not agree with the author about the *return of the Jews*, the *Millenium*, and consequently the application of many of the prophecies, yet we would recommend the work and hope it may have a wide circulation. The pictorial illustrations are generally correct, and are valuable. For sale at No. 9 Washington-st.

☞Those persons who have names of subscribers, should send them in immediately.

☞An article from Br. Litch, on the *little horn* in Daniel's fourth kingdom, will appear in our next.

### MILLER'S INFLUENCE UPON THE PEOPLE.

Much is said in the pulpit, and by Editors of public Journals, about the *evil* tendency of Mr. Miller's lectures. An orthodox clergyman of Lynn, (Rev. Parsons Cook,) thinks they are more demoralizing than the *Theatre!* A minister of this city, of high standing, stated to one of his hearers, that he thought it as great a sin for church members to go to these lectures, as to the Theatre! Indeed, most of the ministers and laity of different denominations, who have not heard Mr. M. have judged unfavorably of his labors. It is supposed that the people are *frightened—excited* by terrific scenes connected with the conflagration of the world. The following statements will place this matter in its true light.

His lectures in Boston, Cambridge-Port, and Watertown, have had the happiest effect upon the churches, and the community at large. At a future time we shall give a more full account of this matter. We shall now turn the reader's attention to the testimony of others.

The following extract from the "*Christian Herald,*" will give some idea of his labors in Portsmouth, N. H. It is from the pen of Elder D. Millard, in whose society Br. M. labored.

"On the 23d of January brother William Miller came into town, and commenced, in our chapel, his course of lectures on the second coming of Christ. During the nine days he remained, crowds flocked to hear him. Before he concluded his lectures, a large number of anxious souls came forward for prayers. Our meetings continued every day and evening for a length of time after he left. Such an intense state of feeling as now pervaded our congregation, we never witnessed before in any place. Not unfrequently from sixty to eighty would come forward for prayers on an evening. Such an awful spirit of solemnity seemed to settle down on the place, that hard must be that sinner's heart that could withstand it. Yet during the whole, not an appearance of confusion occurred. All was order and solemnity.—Generally, as soon as souls found deliverance, they were ready to proclaim it, and exhort their friends, in the most moving language, to come to the fountain of life. Our meetings thus continued on evenings for six weeks; indeed, they have thus continued with very little intermission up to the present.

Probably about one hundred and fifty souls have been converted in our meetings; but as a part of these were from other congregations, some have returned to their former meetings. Among the converts are a considerable number from the Universalist congregation. These still remain with us. From our meetings this blessed work soon spread into every congregation in town, favorable to revivals. In several of these, it is at present spreading with power. For weeks together the ringing of bells for daily meetings, rendered our town like a continual sabbath. Indeed such a season of revival was never before witnessed in Portsmouth, by the oldest inhabitant. It would be difficult at present to ascertain the exact number of conversions in town. It is variously estimated at from 500 to 700. We have received into fellowship eighty-one. Nine of these were received on previous profession. We have baptized *sixty-seven*, and the others stand as candidates for baptism. Never, while we linger on the shore of mortality, do we expect to enjoy more of heaven than we have in some of our late meetings, and on baptizing occasions. At the water side thousands would gather to witness this solemn institution in Zion, and many would return from the place weeping. Our brethren at the old chapel have had some additions; we believe some over twenty."

In relation to the *character of the revival*, we quote the following extract from Mr. Peabody's

sermon, on the recent revival in that town.

"If I am rightly informed, the present season of religious excitement has been to a great degree free from what, I confess, has always made me dread such times, I mean those excesses and extravagances, which wound religion in the house of its friends, and causes its enemies to blaspheme. I most cheerfully express my opinion, that there will be in the fruits of the present excitement far less to regret, and much more for the *friends of God to rejoice in, much more to* be recorded in the book of eternal life, than in any similar series of religious exercises, which I have ever had the opportunity of watching."

We give the following extract of a letter from Elder Fleming, relating to Br. Miller's labors in the city of Portland.

"Things here are moving powerfully. Last evening about 200 requested prayers, and the interest seems constantly increasing. The whole city seems agitated. Br. Miller's lectures have not the least effect to affright; they are far from it. The *great alarm* is among those who did not come near. Many who stayed away and opposed seem excited, and perhaps alarmed. But those who candidly heard, are far from excitement and alarm.

The interest awakened by his lectures is of the most deliberate and dispassionate kind, and though it is the greatest revival I ever saw, yet there is the least passionate excitement. It seems to take the greatest hold on the *male part* of community. What produces the effects is this—Br. M. simply takes the sword of the spirit, unsheathed and naked, and lays its sharp *edge on the naked heart, and it cuts!! that is* all. Before the edge of this mighty weapon Infidelity falls, and Universalism withers. False foundations vanish, and Babel's merchants wonder. It seems to me that this must be a little the nearest like apostolic revivals of any thing modern times have witnessed."

The above was written a few days after Br. M. left the City. The work continues still with great power.

Since the above was in type, we have received another letter from Br. Fleming, dated Portland, April 6th, from which we give the following extracts.

"Brother Himes,—Amid a superabundance of cares, I take a moment to drop you a line on the state of affairs in this city.

There has probable never been so much religious interest among the inhabitants of this place generally, as at present; and Mr. Miller must be regarded directly or indirectly as the instrument, although many, no doubt, will deny it; as some are very unwilling to admit that a good work of God can follow his labors; and yet we have the most indubitable evidence that this is the work of the Lord. It is worthy of note that in the present interest there has been comparatively, nothing like mechanical effort. There has been nothing like passionate excitement. If there has been excitement it has been out of doors among such as did not attend Br. M.*'s lectures.*

At some of our meetings, since Br. M. left, as many as 250, it has been estimated, have expressed a desire for religion, by coming forward for prayers; and probably between *one* and *two hundred* have professed conversion at our meeting; and now the fire is being kindled through this whole city, and all the adjacent country. A number of Rum-sellers have turned their shops into meeting rooms, and those places that were once devoted to intemperance and revelry, are *now devoted to prayer and praise. Others* have abandoned the traffic entirely and are become converted to God. One or two gambling establishments, I am informed, are entirely broken up. *Infidels, Deists, Universalists*, and the most abandoned *profligates*, have been converted. Some who had not been to the house of worship for years. Prayer meetings have been established in every part of the city by the different denominations, or by individuals, and at almost every hour. Being down in the business part of our city, on the 4th inst., I was conducted into a room over one of the Banks, where I *found about 30 or 40 men of different denomi*nations, engaged with one accord in prayer, at about 11 o'clock in the day-time! In short it would be almost impossible to give an adequate idea of the interest now felt in this city. There is nothing like extravagant excitement, but an almost universal solemnity on the minds of all the people. One of the principle booksellers informed me that he had sold more Bibles in *one month* (since Br. Miller came here) than he had in any four months previous. A member of an orthodox church informed me that if Mr. Miller could now return, he could probably be admitted *into any of the Orthodox houses of worship*, and he expressed a strong desire for his return to our city."

Will the Rev. Parsons Cook join with the Editor of the "Trumpet" in ridiculing such revivals as these? Will he now pronounc these lectures "more demoralizing than the Theatre?" *These* are the legitimate fruits of Mr. Miller's labors. Let his accusers beware.

## CORRESPONDENCE.

### LETTER FROM MR. MILLER, NO 3.

ON THE RETURN OF THE JEWS.

*Dear Brother Himes,*—I am now at home, found my family and friends well; yesterday was very sick, owing to my great anxiety to see home, and my fatigue on my journey. To-day I feel much better, and shall employ a little time in writing to you.

Those souls whom I have addressed in my six months' tour are continually before me, sleeping or waking; I can see them perishing by thousands; and when I reflect on the accountability of their teachers, who say "peace and safety," I am in pain for them. How many souls will Brs. Phelps, Cambell and others, who are sticklers for the Jew's return, and for a temporal millenium, be the means of lulling to sleep, and while they are flattering themselves that their teachers are right, find to their eternal cost, that their preparation for the eternal world was delayed a few days too long, on the vain supposition that the Jews must return and a millenium intervene. Why will they not listen to reason and scripture? Peter was converted from such a selfish and bigoted mind, when he said, "of a truth I *perceive that God is* no respecter of persons," Acts 10: 34—35. And yet, truly, if the Jews ever return, they must be respected of God, for will not all acknowledge, that they are to be gathered by God out of all nations, &c.

Isa lxvi, 20. And they shall bring all your brethren *for* an offering unto the Lord out of all nations, upon horses, *and in chariots, and in litters*, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord.

They are not gathered because they work righteousness, or by being children of faith; but because they are "*God's ancient covenant people.*" For if they believe they are grafted in among the Gentile believers and are no more Jews in that sense.

Rom, x, 12. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

Now if the Jew be restored because he is a Jew, then Peter needed another conversion: for he said he perceived God was no respecter of persons. What a pity, that Peter had not had Bro. Phelps and his deacon to teach him better. Again—how foolish Paul must have been to *have wished himself accursed,*

Rom ix, 3. For I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh:

when Bro. Phelps, Skinner, and the notorious Whittemore, if they had lived in his day, could have told him, in five words: Father Paul, God will not cast away his ancient covenant people; for all Israel shall be saved. Once more, if James had lived in the days of the Boston trio, he might have wrote a very different epistle when he wrote to the "twelve tribes scattered abroad." Instead of pointing to the law of liberty and faith in Christ Jesus as their justification. *and respect of persons, he might have told them* to remain steadfast as Jews, and in the end they would all be gathered in and saved. Yes how different would James have wrote, if he had believed in the return of the Jews, and the salvation of God's ancient covenant people.

If then the Jew, as a Jew in the flesh, must have another day, God must have respect of persons, without any reference to the work of righteousness. Or God must give the Gentile another day, after the Jew.

Rom i. 16, 17. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also the Greek.

For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith.

Here we are plainly taught that the Jew has had his day, and now the Gentile.

Rom. ii 7—11, 28, 29, To them who by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life:

For there is no respect of persons with God.

For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh:

But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

These passages show plain, that the Jews have had their day, and have been visited with the in*dignation and wrath of God*, of which they are a sample unto us who afterwards should live ungodly. Now if they, as unbelievers, after suffering the vengeance of God as a nation are to be gathered again and restored to their privileges, land and laws, then the Gentiles, after suffering the vengeance of eternal *life*, are to be restored again to their present privileges, country, and laws. Will the trio agree to this? I think not. Yet the type must agree with the antitype. But the gospel promise which was before the law made to Abraham, was promised in Christ unto all them which believe, both Jew and Gentile. This is *certainly the Apostle's reasoning* in the 3d and 4th chapters of Romans, and he says not one word about the Jews return, when he sums up the advantage the Jew had over the Gentile.

Rom. iii 1—9. What advantage then hath the Jew? or what profit is there of circumcision?

What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

Not a word about this return and inheritance of Judea again. Yet if so, their restoration would be a great advantage over the Gentile.

Deut. xxx 7. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

Isa. ii 14. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

Isa. liv 7, 8, 15. For a small moment have I forsaken thee; but with great mercies will I gather thee.

In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

Behold they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake.

Hosea. i. 11. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

If these passages mean the Jews, then certainly they will rule over the Gentiles, and this would be an unpardonable neglect in the apostle to the Gentiles not to give us warning of it. But he doth tell us that the chief advantage of the Jew was, that he had the praise of God, which the Gentile now has over the Jew. So it is in the Jew first, and also the Gentile.

Again, if the Jew is to be gathered to his own land and never pulled up again?

Amos ix, 15, And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them saith the Lord thy God.

How can Paul reconcile

Gal. vi. 15. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

Eph. i. 10. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

Also ii. 12. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

16. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby;

And how would our dear Saviour explain,

John x. 16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

If the Jew is to be a seperate people again and never pulled up? When will Christ break down the partition wall? When will he unite Jew and Gentile in one body? And if the Church be the fulness of him, see

Eph. i, 22. And hath put all things under his feet, and gave him to be the head over all things to the church,

23, Which is his body, the fulness of him that filleth all in all.

How can the Jew, as a Jew, be a part of his body, inheriting old Jerusalem while the church is the fulness of him who inherits all things, and prosper the New Jerusalem? Can Bro. Phelps, or Cambell, his prompter, answer these questions? Let us have plain distinct answers; Keep to the point. But, say these Judaizing teachers, what shall we do with all those passages in the prophets, that speak the Jews return to their own land? I answer, sirs will you be so good as to notice that all the passages which you dare quote to prove your doctrine were wrote or prophesied before the Jews were restored from Babylon, and had their literal fulfilment in that event.

But say you, some of them were not all fulfiled such as they should, "never be pulled up." "David shall be their king for ever," &c. &c. Very well, gentlemen. If you will examine your Bibles you will find every prophecy which could not be fulfilled literally, have a direct allusion to the new covenant, and cannot be fulfilled under the old. There *Israel, Judah,* and *my people,* are to be understood spiritual Israel &c. as in.

Isa. xi. 10. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek; and his rest shall be glorious.

12. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

The 11th verse speaks of the gathering of the remnant of *his people.* The 10th and 12th verses show that it is under the new covenant. Also

Jere. xxxii. 37. Behold I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto *this place, and I will cause them to dwell safely:*

40. And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me:

verses 36th and 37th speak of their gathering out of Babylon, 38th and 40th show plain that it is under the new covenant. Again

Ezek. xxxvii. 21. And say unto them thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

28. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

The 21st and 22d verses speak of the children of Israel being gathered, the 23d and 24th shows the new covenant, 25th speaks of their dwelling in the land forever, 26th and 28th of the new covenant. These specimens show how the prophecies may be understood, and have the scriptures harmonize, but if we take into consideration the names and phrases used by the prophets under the Old Testament, we must see, unless we are willingly ignorant, that no other name would or could be used with propriety, but such as have been used. And every Bible student must have discovered this, which if it is not so, in vain might we look for any prophecy in the Old Testament concerning the church in the New. By thus having a veil over their faces and thus construing Scripture, Skinner and Whittemore can throw all judgment on the poor Jew: and Phelps and Cambell give them all the promises. But Father Paul gives to each a portion in due season. "Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. But glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile."

If Br. Cambell's book is published, send me a copy, and if Br. Phelps publishes his lectures, send them also; I long for the privilege of squaring them by the Bible, the rule which will sweep away the cobwebs of man-made wisdom like darkness before the rising sun. I have not had time to read "*Miller Exploded*" nor "*Miller Overthrown.*" If they are as sarcastic and foolish as I am informed they are, I shall take no pains to answer them. Let the authors meet him whose word they have ridiculed.

I remain, as ever, yours.

WILLIAM MILLER.

*Low Hampton, March 31st.* 1840.

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*Eastham, March* 28, 1840.

*Dear Brother Himes.* I have just received your prospectus, for the *Signs of the Times,* together with your kind offer of the use of its columns. I assure you of my hearty approval of the enterprise, and wish it success, with all my heart. I believe the time has come when such a publication is demanded; the subject it designs to discuss is fairly before the public, and before the excitement can subside, it must be thoroughly investigated. But this cannot be done in existing periodicals: —They are all, so far as I am acquainted, with the exception of *Zion's Watchman, of New York,* closed against the discussion of any thing more than one side of the question, and that the old and popular side. So that whilst they are making incessant attacks on Mr. Miller, and those who favor his views on the subject, and in some instances those views themselves, there is no opportunity of replying.

I can but believe that such a paper, if conducted as it should be, will have a *tendency to make its readers better:* and that it will be instrumental in leading many wanderers back to the Savior. I did not believe this great end would be accomplished. I would not say as I now will, that the paper, while it keeps to the plan laid down in the prospectus, and labors for the salvation of lost men, shall have my feeble influence for its support. I hope to be able to aid some in extending its circulation, and shall be happy, if the poor productions of my pen can add any interest, to furnish something for the columns of the paper.

I have at the present time, a discussion carried on in *Zion's Watchman,* with *Rev. H. Jones* of *New York,* which, if you think will in any measure subserve the cause of truth, I should be happy to have transferred to the columns of Your paper. Mr. Jones is a Presbyterian minister; and is deeply interested in the subject of *Christ's second coming.* He takes the ground, that although *the Kingdom of Heaven* is near at hand, yet the time of its coming cannot be deffinitely known. He has handled the subject in a very kind, christian-like manner, and withall, with a good deal of skill. I think that no one, who has taken up the subject with the design of showing the fallacy of Mr. Miller's views, has done so well as he has. It appears to me, if the theory admits of refutation, he has taken hold of the right end to do the work.

I think there is a growing interest in this subject on the Cape, and also an increasing conviction that the great day is near. I have given several courses of lectures the past winter in this and adjoining towns, and find the people anxious to hear, and I trust some will be induced to prepare for the great event.

It appears to me to be vastly important that a slumbering world should be aroused to this subject. But where are the Watchmen of Zion's walls? Alas! They too are crying peace, peace! while sudden destruction is coming!! Well, go on my Brother, in the name of the Lord of Hosts. Let the blast of your trump be *long, loud and certain,* so that all may hear and prepare themselves accordingly.

Yours, in the hope of the Resurrection.

JOSIAH LITCH.

To Rev. J. V. Himes.

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### CORRECTION.

We cheerfully insert the following article from Bro. Cambell. We are assured by Bro. Miller, that he understood him, as he quoted, and had no intention of doing Bro. C. injustice.

*For the Signs of the Times.*

### A MISTAKE AT THE THRESHOLD.

Brother Himes.—In issuing a work on the prophecies, I have not intended to excite or enter upon controversy on the subject. Nor do I fear or shrink from just criticism. I wish for what every man may demand and receive from a candid opponent, i. e. a correct quotation of my language, and true representation of my sentiments.

My esteem for Brother MILLER as a man and a christian, you well know, and my intercourse with him has been "without dissimulation," as yourself will bear witness. When I early learned that he was about to issue, or, be in any manner connected with a periodical, and review or controvert my sentiments on the prophecies, I was pleased with his design, because, as I had more than once said through Zion's Herald, however much he may mistake, he ought to have a fair hearing.

While I say *he* ought to have a fair hearing, may I not demand the same for myself. Yet in the first column of the "Signs of the Times" and the first allusion to my views, Mr. MILLER not only wrests from its proper connection some remark, but charges me with saying what I never said. His words are,—"Who is the prince of the host? Not the high priest, as Mr. CAMBELL says." I never said the Jewish high priest was the "Prince of the host," I know as well as brother MILLER that the high priests of the Jews ceased to exercise authority as "princes" nearly eight hundred years before the little horn of the he goat arose, described in Dan. viii, 9—12—23, 24 and xi. 36. The chronology of my remarks are thrown out of their connection, besides being entirely misapplied. In the third section of my work from page 72 to 80, if he will read he will find that I consider "the host" the christian church, and Christ "the Prince of the host," and the "little horn," the Mohamedan imposter, magnifying himself above the prince of the host, by claiming superiority to Christ.

I have expressed confidence in brother MILLER, nor will I for a single error, however great, let go my confidence in his honest intentions. But to receive public confidence and personal esteem, we must all correctly quote the language of an opponent, and fairly treat his sentiments in respect to their connection with the general subjects.

Understanding this to be the character and design of the "*Signs of the Times*," I cheerfully accept your offer, and have thrown together some extracts from my "*Illustrations* of *Prophecy*" just published; these extracts involve the very points in dispute.

DAVID CAMBELL.

Boston, April 10, 1840.

## THE NATIONS.

"And upon the Earth distress of Nations with perplexity."

### TURKEY.

IMPORTANT FROM CONSTANTINOPLE.—The French Ambassador M. de Pontois, has thought fit to demand explanation of the Porte on the subject of the immense preparations made at Odessa, and in the ports of the Black Sea. The Porte did not reply in a satisfactory manner. The French envoy signified to the Divan that he was aware of the intention of the Porte to call in Russia to its aid; and that, in the name of France, he protested against a disembarcation of Russian troops on any point of the Ottoman territories. The Porte, it is said, refused to receive his note.

CONSTANTINOPLE, Jan. 29.—The French steamer which arrived from Alexandria on the 25th ult, has brought Mehemet Ali's official answer to the three consuls, in which, instead of showing even his former disposition to arrange affairs, he most stoutly refuses to listen to terms — he throws defiance, in short, in the face of Europe.

IMPORTANT MOVEMENTS IN THE TURKISH ARCHIPELAGO.—To carry into execution the treaty between Lord Palmerston and M. Brunow, it has been determined that Russia shall send a squadron to Constantinople; and at the same time her troops shall enter Asia to menace Ibrahim Pacha. On the other hand, one portion of the English fleet is to enter the Dardanelles, but only as far as Gallipoli—another portion is to move upon Alexandria, whilst the remainder of the squadron is to take possession of Candia. It has also been arranged that a division of troops from Bombay shall be disembarked at Suez, to threaten the Egyptians in that quarter.

THE TURKISH QUESTION.—The news from the East removes none of the perplexity by which its affairs have been so long surrounded. Mehemet, of course, exults in no small degree at the seperation of France from England in his favor; but that he has long expected such a demonstration no one can doubt. The Viceroy is said to have been gratified with even more pleasing intelligence; the increasing unpopularity of Khosrew Pacho, and his declining influence; the fact, which he might have known long ago, that the Five Powers are not agreed on any single point of the affairs of the East; and that Russia had declined to be any party to a Congress at Vienna. In the meantime the Viceroy's affairs remain *in statu quo*.

THE TURKISH FLEET.—The Captain Pasha has never relinquished the command of his fleet. At his arrival four months ago, he had on board about four millions of francs, with which he has continued to defray all expenses. He has established a butchery exclusively for his ships, and kept it supplied with oxen from Caramania. Mehemet Ali has not, up to the present time, been at any expense on this account, except furnishing some wine. At last, however, he made a disbursement of 33,000 Talaris for the last month's pay of the crews. This will of course, be deducted from his arrears of tribute due to the Sultan. The Egyptian fleet is also receiving its arrears.

### RUSSIA.

RUSSIAN DESIGNS AGAINST ENGLAND.—A strong division of Russian troops has already crossed the Caspian Sea, and landed at Astrabad, within the Persian territories, with the consent of the Schah. Ostensibly they are to march against the Khan of Chiva, but they are so posted that they may embarrass the operations of the English, more especially in the neighborhood of Herat. A Tartar who reached Constantinople in 14 days from Teheran, was said to have brought Lord Ponsonby most important intelligence from Cabul, as well as interesting particulars respecting the Russian expedition against Chiva, the Tartar mentioned having met M. de Sercey, the French ambassador, within two day's march of the Persian capitol. It is strongly denied that any ultimatum had been addressed to the Pacha of Egypt by Great Britian, Russia, and Austria, and adds, that the propositions of which M. Brunow was the bearer had not been accepted by England. "The new expedition," says the correspondent of the '*Semaphore*,' which the Czar has undertaken, reveals his designs on India, and must have inspired well-grounded fears to Great Britian. Such an alliance, contrary to all generous principles, would necessarily be a step towards the dismemberment of the British empire, and had consequently been repelled by the whole of the liberal party."

### STILL LATER.

It is affirmed that the Russian Ambassador had offered the Sultan to place 30,000 men at his disposal, and a considerable naval force to attack the Egyptians, and drive them out of Syria. Also, that at a subsequent conference with Lord Ponsonby, the Turkish prime minister complained of the delay, and was assured that if one more and last appeal to the Pacha should prove unavailing, more efficient measure should be resorted to by Great Britain.

☞Our readers will see, by the public papers, that the U. States are making extensive preparations for war! What do these things mean? ED.


## PROSPECTUS
OF THE
## SIGNS OF THE TIMES.

The interest that has been created in the country, by MR. MILLER'S lectures on the second coming of our Lord and Savior Jesus Christ, has induced the subscribers to issue the "*Signs of the Times*," in order to a full and free discussion of the merits of the question.

There are two classes of believers who feel a deep interest in this subject. The *first* believe, that the reign of Christ will be a *Literal Reign upon the earth after the Resurrection.* They deny the popular notion of the "*Jews return to Palestine*"—"the temporal Millenium" &c., and hold that the "*Second Coming*" is at hand.

The *second* class, believe that the reign of Christ will be *Spiritual.* That we are *not* to expect a *literal appearance of Christ* a "second time." That there will be a temporal Millenium, or a peaceful, universal reign of Christ on the earth a "thousand years." That the Jews will return to Palestine as a nation—and that the Resurrection and General Judgment are far distant—that the time cannot be definitely fixed, &c.

Both the above classes will have an equal chance to present their views, in proper and respectful language. The Editor will feel himself obliged to reject all articles, that are not written in a christian spirit, and do not comport with the solemn subject on which they treat. The object is not to gain the mastery, but to present the truth, seriously, and fairly, on both sides, and then leave the people to judge. The great object of every writer should be, to make his readers *better*—more holy, prayerful, God-like. With such articles, we trust this paper will prove a blessing to the church and the world.

Mr. Miller will write for the paper. Several of his *unpublished lectures* will be given in the course of the year.

The "SIGNS OF THE TIMES" is published on the first and third Wednesday of every month, making twenty-four numbers in a volume. A Title Page and Index will be added. The second number will be issued on the third Wednesday of April.

TERMS. ONE DOLLAR A YEAR, *always in advance.* Persons, sending five dollars without expense to the publishers, shall receive *six* copies; and for *ten* dollars, *thirteen* copies to one address. No subscription taken for less than one year.

DIRECTIONS. 1. All communications designed for the "Signs of the Times," should be directed, *Post Paid*, to the Editor, J. V. HIMES, Boston, Mass. 2. Letters on business should be addressed to the publishers, DOW & JACKSON, 14 *Devonshire St. Boston.*

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# SIGNS OF THE TIMES,

RELATING TO

# The Second Coming of Christ.

J. V. HIMES, EDITOR.] "THE TIME IS AT HAND." [DOW & JACKSON, PUBLISHERS.

VOL. I. BOSTON, MAY 1, 1840. NO. 3.



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Back numbers can be sent to those who subscribe soon.


## ILLUSTRATION OF PROPHECY.

"But I will show thee what is noted in the Scripture of truth."

### MR. LITCH'S REPLY TO REV. ETHAN SMITH, AND OTHERS ON THE LITTLE HORN IN DANIEL'S FOURTH KINGDOM.

The following article was originally designed for *Zion's Herald;* but it was rejected and returned to its author. We now give to our readers that portion of it which relates to the points in controversy. The careful and critical reader, will see that Bro. L. has *demonstrated* his positions. ED.

MR. EDITOR:—Before I commence, I wish it distinctly understood, that I do not undertake to defend all MR. MILLER'S arguments by which he endeavors to establish the point, that the world will end in 1843: but I will endeavor to maintain the point itself, and hold myself responsible for my own arguments.

*The discussion is on the 8th chap of Daniel.*

That the ram, mentioned in verse 3d, is the representative of the Medo Persian Monarchy; the he goat, of verses 5—8th is the representative of the Macedonian empire; that his great horn, represents Alexander the Great; the four horns which arose after the great horn was broken, represent the four kingdoms into which Alexander's empire was divided after his death; that his empire was divided among four of his generals, viz: *Selucus, Lysimachus, Ptolemy, and Cassander; Selucus* possessing *Syria*, in the *North*; *Lysimachus, Persia* in the *East; Ptolemy, Egypt*, in the *South;* and *Cassander, Macedon* or Greece, in the *West*, are not matters of dispute. So far all commentators are agreed.

The two points at issue between Smith and Miller, are —

1. What is meant to be represented by the little horn, in verse 9th, which is said to arise out of one of the four former horns? *Miller* says, *Romanism,—Smith, Mohamedism.*

2. When did the 2300 days of verse 14th commence? and when were they to end? *Miller* says they commenced B. C. 457, and will end in 1843, when Christ will appear the second time, and deliver his people from all their sorrows. *Smith* says, they began B. C. 481, and were to end 1819, in the destruction of Mohamedism.

To Mr. Smith's plan, of interpreting the little horn to mean, *Mohamedism*, I have *two important objections.*

*Objection.* 1. It is a gross violation of an important rule in interpreting prophetic symbols. The rule is, "Having once clearly fixed the meaning of a prophetic symbol and applied it to a particular case, never change its meaning, to accommodate another passage. If that passage cannot be explained without, let it go unexplained." *(See Faber on the Prophecies)* Mr. Smith acknowledges that the little horn in the 7th chapter means Popery. He should then, in accordance with the above rule, have interpreted it the same in the 8th chapter. But in the former he calls it *Popery*, and in the latter *Mohamedism.*

*Objection.* 2. It is not true that Mohamedism arose, as Mr. Smith asserts it did, out of one of the four horns of Alexander's empire. He says, "It arose in *Mecca*, in *Arabia*, the *quarter* of the *South.*" True, it did arise in Mecca in *Arabia.* But Mr. Smith ought to know enough of history, to know that Arabia never constituted any part of the dominions either of Alexander the Great, or his successors.

It is presumed the following testimony will have as much weight as the assertion of Mr. Smith. It is from *Bishop Newton's* 1. *Diss. on the Prophecies.* "Provoked with their contempt, Alexander made vast preparations for their (the Arabs,) utter destruction; but death cut short his purposes. Antigonus, one of his captains and successors, provoked with their depredations, *more than* ONCE, *but to his repeated dishonor*, attempted to subdue them." Scott, in his commentary on Genesis xvi. 12. asserts the same thing. Nor was Arabia ever conquered. Says Dr. A. Clark, "*Sesestris, Cyrus, Pompey*, and *Trajan* all endeavored to conquer Arabia, but in vain. From the beginning to the present day, they have maintained their independency; and God preserves them as a lasting mounument of his providential care, and an incontestible argument of the truth of Divine Revelation." *See commentary on Gen.* 16: 12.

Mr. Smith's argument must therefore fall. For the prophecy expressly declares that the little horn should come out of one of the four former horns of Alexander,s empire. But Mohammedism did not rise out of either of those four kingdoms, but out of *Arabia.*

*Popery came out of Greece, one of the four Kingdom's of Alexander's empire.* I will now show, *(Mr. Smith's assertion to the contrary notwithstanding,)* that Popery did arise out of one of the four horns of Alexander's empire, and at the very time when it was predicted it should.

The latter part of chapter 8th is devoted to an explanation by Gabriel, of the vision Daniel had just seen. After explaining what were intended by the *ram, goat, great horn*, and *four notable horns*, he goes on to say, verse 23, "And in the latter time of their (the four horns) kingdom, when the transgressors is come to the full, a king of fierce countenance and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power," &c.

The fierce countenanced king, of verse 23d, is the same as the little horn of verse 9th. The time of his origin is, "The LATTER TIME *of their* (the four horns) *kingdom.*"

Thirty years B. C. those four kingdoms had become swallowed up in the Roman empire. But at that time neither Popery nor Mohamedism, had arisen. Those four kingdoms all continued tributary to the Romans for some centuries. But A. D. 330, Constantine the Great removed the seat of government of the Roman empire from Rome to Constantinople; within the bounds of the old Macedonian empire. From that time Christianity was protected by law and the papal hierarchy began to exalt itself. After the death of Constantine, the Roman empire was divided among his three sons, *Constantius, Constantine the second*, and *Constans. Constantius*, possessed Greece, and fixed his residence at Constantinople. His brothers shared the rest of the empire between them. Constantius was called the Greek emperor, that kingdom having by this division become independent of the Roman government. In A. D. 353, the whole empire, also, came into the hands of Constantius, the Greek emperor; and the Roman empire in the west, had, in fact become a part of the Greek empire.

In A. D. 356, the Huns, and other barbarians from the north, began their conquest of the western empire, and between A. D. 356 and 483, they had conquered the whole western empire and set up ten distinct kingdoms, viz: The Huns, Ostrogoths, Visgoths, Franks, Vandals, Sueves, Burgundians, Heruli, Saxons, and Angles, and the Lombards. The Greek empire remained independent; and at the same time, "the transgressors (or the barbarians in the west) had come to the full." In A. D. 493, those ten kingdoms began to fall. The Heruli, in Italy, were in that year subverted by the Ostrogoths. In A. D. 533–4, Justinnian, the Greek emperor, conquered the kingdom of the Vandals, in Africa; and about the same time decreed the bishop of Rome head of all the churches. But Rome was at that time in the hands of the Ostrogoths, an Arian power, and the decree could not be carried into effect. In A. D. 536–7–8 Justinnian, by his general, Bellisarias, conquered the Ostrogoths and gained possession of Rome; and thus the way was opened for the Bishop of Rome to establish himself and exercise the authority vested in him. From that time commenced the reign of the popes. Accordingly, in 538, Virgilius, the then reigning Pope, passed an edict requiring the use of holy water for sprinkling those who entered

and departed from the churches. The same pontiff also introduced many other superstitious practices, by his own authority; power which had until then been exercised by councils.

The fall of Popery in 1798, just 1260 years from its establishment, proves beyond successful contradiction, that 538 is the true time for beginning that reign of 1260 years. Popery then did come out of Greece; that is, the clergy did not exercise any civil power until it was conferred on them by Greek emperors; and the bishop of Rome was finally constituted head of all the churches by a Greek emperor; and Rome itself, was conquered and the pope put in possession of it, by the same emperor.

And this took place, not in the first or former time of their kingdom, that is, before it was conquered by the Romans, B. C. Nor yet, in the last time of their kingdom, that is, after their independence from the Turks. But in the "*Latter time.*" After their deliverance from the Romans, and before their Turkish captivity.

Were it not, Mr. Editor, that some of your readers may think the space occupied by your humble correspondent might be better improved than by him, in establishing the Divine authenticity of the Holy Scriptures, by showing the fulfilment of Prophecy, he could go on, and show from authentic documents, that it was not by his own power, the pope became mighty, but by the power of others. It could also be proved that after his establishment by Justinnian, in 538, *he travelled, in person, from Rome to Constantinople*, to arouse the decaying energies of the emperor and gain his assistance in expelling an invading army from his dominions. Also, for about two centuries, he was supported and protected by an Exarch, under the Greek emperor.

It could also be shown that his temporal power was given him by Pepin, king of France, in 755, when he conquered the Exarch of Ravena, and bestowed it on the pope in perpetual sovreignty.

Evidence could likewise be produced, that Popery, (Mr. Smith's assertion to the contrary notwithstanding,) "waxed exceeding great, toward the south, toward the east, and toward the pleasant *land.*" In the time of the crusades,




part of *lesser Asia, all Syria and Palestine* were wrested from the infidels by the papists, and the banner of the cross was erected on MOUNT ZION. In short, every trait in the character of the *little horn* may be traced in the Papal system. *See cut.*

*The second point* at issue, between Smith and Miller, is in reference to the beginning and end of the 2300 days, of Daniel viii. 14. Miller affirms they were to commence B. C. 457, and end with the second coming of Christ, A. D. 1843. While Smith takes the ground that they commenced B. C. 481, and were to end A. D. 1819, with the fall of Mohamedism.

It has already been shown, that it is not Mohamedism, but Popery, which is the subject of this prophecy; of course Mr. Smith's argument is at an end. But for argument's sake I will admit that it *may be* Mohamedism, which is represented.

Mr. S. says. "The vision does not intimate when the 2300 days are to begin; that is left to the judgment of the expositor." That, to say the least, is certainly a very loose way of leaving a matter of so much importance that the Holy Ghost saw it necessary to reveal it at all. He certainly has not proceeded on this principle, in any other case of prophetic numbers. The time, times, and dividing of time, or half a time, of Dan. vii. 25, were to begin when ten kingdoms had been set up in the Roman empire, three of those kingdoms had fallen and the saints had been given into the hands of a little horn. The 1290 and 1335 days of Daniel xii. 11, 12, were to begin when the daily sacrifice was taken away, and the abomination which maketh desolate had been set up. The five prophetic months of Rev. ix. 10, were to begin when the powers (Mohamedan) there predicted, should be united under one leader; "*they had a king over them.*" If in all other instances the time for beginning is designated by inspiration, it is very strange, if in this place "it is left alone to the judgment of the expositor."

But let us see what Mr. Smith's judgment decided. Why, that as Mohamedism was to arise out of one division (the southern) of the Macedonian empire, the time of the origin of that empire is the time for commencing the 2300 days. That empire, says Mr. S. originated B. C. 481. 2300 years from that time would bring us to A. D. 1819. At that time he confidently expected the prophecy would be fulfilled. He "waited, and the result confirmed (his) expectations."

What did he think was foretold in the prophecy? He informs us in the following paragraph. "But one fact shows his (Miller,s) mistake in all this, viz: this number 2300 on which he rests his *whole fabric,* is found but once in Daniel, or in the whole Bible. And then it is given, not as connected with *Popery*, as he (Miller) assumes, but with *Mohamedism*, to tell when the latter shall cease." The close of Mohamedism was the event foretold in the text, and what Mr. S. expected in 1819. He waited until 1819, and the result confirmed his expectation!! What was the prophecy? "Unto 2300 days; then shall the SANCTUARY be cleansed." Was that prophecy fulfilled, I ask, in 1819? Let common sense answer. Call the sanctuary what you please, Judea in general, the Jewish people, the Christian church in general, or the Greek church. It is not true in any sense that the sanctuary was then, or is now, cleansed! *But he expected Mohamedism to close! And* was not disappointed. Twenty years have now passed since 1819, and the mist has not yet fallen from his eyes; and I suppose, he still believes Mohamedism closed in 1819!!! No! Mohamadism has not closed, nor will it, until the time of the harvest, at the end of the world, when the wheat and the tares will be separated, and the beast, (Popery) and the false prophet, (Mohamedism) shall both be cast into the lake of fire.

*I will now endeavor to show, that the time for commencing the 2300 days, is not left to the judgment of the expositor, but fixed by the unerring Spirit. And also, that they extend to the end of the world, or Second Coming of Christ.*

1. That the time extends to the 2d coming of Christ, is evident, from the event which is to take place' "*The Sanctuary shall be cleansed.*"

What is the sanctuary? 1. It signifies the tabernacle built by Moses in the wilderness. Heb. ix. 1, 2. "Then verily, the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary."

1. It signifies the Christian Church. Heb. viii. 1, 2. "Now of the things we have spoken, this is the sum; we have such an *High Priest*, who is set on the right hand of the throne of the Majesty in the Heavens; a minister of the sanctuary and the true tabernacle, which the Lord pitched and not man." This latter sanctuary, the Church, is not to be cleansed until the end of the world. Matth. xiii. 37, 42. We are there taught, that the righteous and tho wicked are to grow, or live together, until the end of the world. Then the Son of Man will send forth his angels and sever the wicked from among the just. "Then shall the righteous shine forth as the sun, in the kingdom of their Father." Reader, weigh this point; and before you call it *nonsense*, find as strong reasons for so do ing, as for calling it a sober fact.

2. That the 2300 days extend to the second coming of Christ, appears from the manner in which the litlle horn, which is shownto represent popery, is to be destroyed. Dan. viii. 25. "*He shall be broken without hand.*" That is, he shall be broken not by human interference, or power, but by God himself, or in a supernatural manner.

In what manner is the papal system to come to its end, as described in other passages of Scripture? Dan. 7th chapter is a prophecy of the papal power, as has been proved in a former number. (See the Herald of Aug. 21.) The papal system as there predicted is to be destroyed at the time of the coming of the Son of man in the clouds of Heaven, to take possession of his universal and everlasting kingdom. The beast is then to be destroyed, and his body given to the burning flame. Paul, also, predicted the same system of abominations in 2: Thess. 2d chap. He taught his brethren, that the day of the Lord would not come until that man of sin be revealed, the son of perdition. If it be asked how we know the man of sin is the same power as Daniel's little horn, the answer is because the description is the same in both places; and they both have one end. (See the two accounts collated in Clark's Com. on 2 Thes. 2d Chap.) In Dan. he is destroyed when the Son of man comes in the clouds of heaven; and in Thess. he is to be consumed by the spirit of his (The Lord's) mouth, and destroyed by the *brightness of his coming.*

3. Once more. It is declared by Gabriel, Dan. viii. 17, "*At the time of the end shall be the vision.*" The time of the end can be shown to extend from the fall of popery, by the French revolution in 1798, to the resurrection, when Daniel will stand in his lot. Gabriel again says, verse 12, "I will make thee know what shall

be in the last end of the indignation; for at the time appointed (the 2300 days) the end shall be." The last end of the indignation, when the wicked shall be severed from among the just, shall be at the end of 2300. *The next point to be considered, is the time fixed by the spirit of God, for the beginning of the* 2300 *days.*

The vision seen by Daniel, as recorded in the former part of chap. 8th, is explained in the latter part of the chapter. That explanation included the meaning of the emblems; the time when the events should end, viz. "the time of the end;" and the way in which the little horn should ultimately come to his end, viz. "*He shall be broken without hand.*"

But after all this explanation, Daniel declared, "I was astonished at the vision, but none understood it." But what parts of the vision were not understood? 1. The meaning of a prophetic day: and 2. The time for commencing the 2300 days. All other parts of the vision had been explained, but to the nature and beginning of the time he had no clue.

To supply this deficiency Gabriel, was sent the second time. Chap ix, 21. "The man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation."

1. *The mission of Gabriel verse* 22. "O Daniel, I am NOW COME FORTH to give thee skill and understanding." This was the very thing which neither Daniel, nor any one else had in reference to the 2300 days. On this point, therefore, he needed instruction and understanding.

2. *The point to which Gabriel directed his attention, verse* 23. "I am come to show thee, for thou art greatly beloved; therefore *understand the matter and consider the* VISION." What vision was Daniel directed to understand and consider? Evidently one with which both Daniel and Gabriel were familiar, for it is spoken of as a particular vision which deeply interested his mind. It seems to be the vision shown him at the time of Gabriel's first appearance to him, verse 21. "The man Gabriel whom I had seen in the vision at the beginning." That must mean, not his first vision, that is, the vision of four beasts in chap. vii. for there is nothing said of Gabriel's appearance in that vision; but in the vision of Chapter viii, Gabriel, for the first time, appeared to explain the vision; a vision, to which this revelation in the 9th chapter is a supplement, or key. The vision, then, which Gabriel had in part explained, but which Daniel did not fully understand, must be the one concerning which Gabriel again was sent to give him skill and understanding; and which Daniel was directed to understand and consider.

The nature and beginning of the 2,300 days were the two points before left in darkness; and they were in this interview to be explained.

3. *The key to the nature and beginning of the time, verse* 24. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and TO SEAL UP THE VISION AND PROPHECY, and to anoint the Most Holy.

The vision Daniel had seen as recorded in the 8th chapter, was, by this representation or prophecy, to be sealed up; that is, confirmed, or made sure.

The time fixed for the beginning of the 70 weeks, was (see verse 25) the time of "the going forth of the commandment to restore and build Jerusalem." It was to end with the cutting off of the Mesiah, the Prince.

The Jews had three kinds of weeks; 1. A week of seven days; the seventh being the sabbath, or day of rest; 2. A week of seven years, the seventh of which was a year of rest, called a jubilee; 3. A week consisting of seven jubilees, or forty nine years, and the fiftieth year was a great jubilee or year of release, when the servant was free from his master, and every tribe and every family came again in possession of their former estates. The second of these weeks was the one meant in this prophecy; a week of seven years. 7 times 70 — 490 years, just as many years as there were days in 70 literal weeks of 7 days each.

The decree for restoring Jerusalem was given in the seventh year of Artaxerxes, king of Persia's reign. (See Ezra, 7th chap.) That was B. C. 457 years. (See chronology in great Bible. Also Clark's Commentary) Christ was 33 years of age when he was crucified, 33 added to 457 —490 years from the going forth of that commandment to Christ's death. The former vision then was sealed up, or confirmed at the death of Christ: for it was there proved that as many years as there were days in seventy weeks, viz. 490, had elapsed between the commandment of Artaxerxes and the death of Christ. A prophetic day then signifies a year, and the 2300 days began B. C. 457. If we take 457 from 2300 it will leave 1843 years to be fulfilled, after the birth of Christ. In A. D. 1843, therefore, we may expect *the sanctuary to be cleansed.*

To begin the time at an earlier date than the commencement of the 70 weeks, is fatal to the truth of the prophecy. Thus, the shakers begin it at the time Daniel saw it, B. C, 553, and end it A. D. 1747, when, according to them, Christ made his second appearance on earth in the person of Ann Lee. But the sanctuary was not then cleansed. Mr. Smith says the time was to commence, B. C. 481, at the rise of the Macedonian empire, and end A. D. 1819. But the sanctuary is not yet cleansed.

There is no subsequent event from which to date the time, with any show of propriety, except the one fixed on in this article. But here, we have to say the least, strong evidence, that the Holy Ghost intended the time to commence at that period.

With regard to Mr. Smith, I have believed, and do still, that no man in New England is better acquainted with the subject and prepared to refute Miller's theory, if it can be done, than he. That he has so grossly failed, is not, I am persuaded, for want of abillty to do justice to the subject, but to the obvious badness of his cause. For, as great a failure as he has made, it is by far the best attempt which has ever been made to overthrow the system.

## CHRONOLOGY OF REVELATION.

BROTHER HIMES,—Your offer to admit into the "Signs of the Times" a discussion of both sides of the question respecting the second coming of Christ, now agitating the public mind, is generous. I will avail myself of it to show what I deem incorrect in Brother Miller's theory in the chronology of the Apocalyptic trumpets. To aid in this, I shall employ diagrams, showing the order of the seals, trumpets, and vials, and the harmony of their chronological numbers. I might add, also, their analogy, symetry, and proportion. Brothor M. and myself most cordially meet on one great gospel principle, most unwelcome to the proud heart, and misapprehended by many a pious one, I mean "*non-resistance,*" of which I "am not ashamed," nor of any as my brother Servant, embracing it. Such being our mutual views, it will be expected that we conduct in courtesy and kindness a discussion on the coming of Him whose "kingdom is righteousness, *peace, and joy in the Holy Ghost.*"

Let us not use carnal weapons. Nor will I complain of severity if my language and sentiments are fairly quoted.

Brother Miller's theory of the prophecies of Daniel and John appears to me to place great events out of their real time of taking place, and their proper locality. For instance, in his interpretation of the 11th chapter of Daniel, he applies much which belongs to Antiochus Epiphnes to the Roman power and the papacy, and much which applies to the Mohamedan delusion to the Catholic apostasy and to Boneparte. But I will not go into that farther at present. I design, in this article, to speak principally of the sixth and seventh trumpets, and invite the candid attention of the reader to the diagram on the last page.

If I mistake not, Mr. Miller takes the wo of the fifth trumpet, 150 years, and adds it to the wo of the sixth trumpet, 391 years, thus making the whole period of the sixth trumpet 541 years, and so calculates its commencement as to end in August, 1840.

But suppose he leaves the 150 years, the wo of the fifth trumpet where it belongs, and reckons the whole sixth trumpet only the period of its wo, i.e. 391 years, I appeal to the understanding of the reader to judge as to the proportions of that system which makes the sixth trumpet at least 391 years, and the seventh, the more important one, only 3 1-2. The seventh, is always the crowning number, and the preceding 6 are only preparatory to the 7.

After giving to the table on the last page a most severe and close examination, I submit it to the unbiased judgment of the reader to decide the true chronology of the trumpets.

The extract below, from my Illustrations, gives my view in brief, of the whole time of the sixth trumpet.

DAVID CAMBELL.

## THE SIXTH TRUMPET PERIOD.

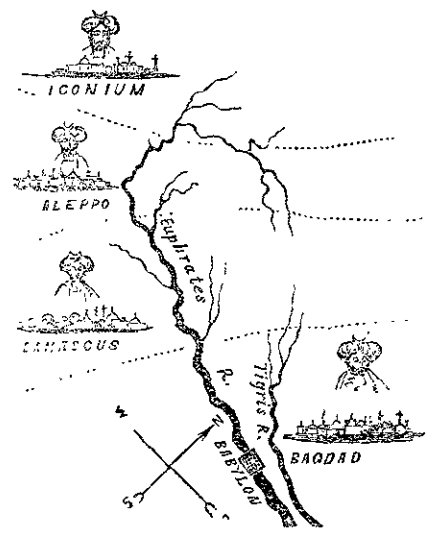
From A. D. 1281 till "time times and an half" shall be no longer.



13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.




16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. Rev. ix.

The four angels were the four Sultanies of the Turks, before their organizing into one empire, the capitals of which were Bagdad, Damascus, Aleppo, and Iconium. These Sultanies were "bound" to their several localities, or territories, near the river Euphrates, for a long time, through the instrumentality of the crusades. But when these wars ceased, and Syria and Egypt were abandoned by the Christians at the latter end of the 13th century, then the four angels, or sultanies near the river Euphrates, "were loosed." Ortogrul, dying in the year 1288, was succeeded by his son, Othman, who in the year 1299, founded a new empire composed of the remains of the four Turkish sultanies, called to this day, the Ottoman empire. The Turks, like the Saracens, were all horsemen, and the number of their armies of cavalry was immense. The "hour, and a day, and a month, and a year," verse 15, reckoned as prophetic, would be 391 years and 15 days. The first conquest of the Turks over the Christians took place A. D. 1281, and the last success, by which they extended their dominions, was A. D. 1672, exactly 391 years. Bishop Newton remarks, "If *more* accurate and authentic histories of the Ottomans were brought to light, and we knew the very day wherein Cutahi was taken, as certainly as we know that wherein Cameniec, was taken, the like exactness might also be found in the fifteen days." *Of the ending of the Ottoman Empire*, and the Mohamedan power, we have no prophetic numbers given except in Daniel's vision of 2300 days. That has been sufficiently discussed in former sections. The wo of this trumpet then ceased, with the conquests of the Turks 1672, but the trumpet will sound till the angel comes down and swears that time, times and a half "shall be no longer."



17 And thus I saw horses in the vision, and them that sat on them having breast plates of fire, and of jacinth, and brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouths, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

Here the armor of the Turks and mode of warfare was modified by more modern inventions. The Turks first introduce the use of fire-arms, and we read no more of the "breast plate of steel," but of fire, "and jacinth and brimstone," evidently alluding to the use of fire-arms. Those who have been in action testify, that the horses in battle raise their heads to a level with the fire-arms of their riders, when in the act of aiming at their enemies, and that the fire and smoke appear to issue from the mouths of the horses.

As fire-arms came into use, shields, and beast-plates, and other articles of ancient armor ceased to be worn by warriors. None can fail to notice this coincidence in the description of the Saracens, and the more modern Turkish horsemen. The Turks wear no armor but "fire, and jacinth, and brimstone." The immense power of conquest with the Turkish armies, all agree, was found to be in the use of fire arms, and the immense cannon which they used in the seige of cities. "The fire, and smoke, and brimstone," which issued out of the "mouth" of them were found to "do hurt" in a manner hitherto unknown. And like the Saracens, they had "power to do hurt with their tails." The same scorpion sting of the Mohamedan faith followed the conquests of the Turks.

20 And the rest of the men which were not killed by these plagues yet *repented not of the* works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

The Saracens were commissioned to torment the "third part of men," or the Grecian Empire, but not to kill or subdue it.—The Turks were commissioned to kill or subjugate this "third part of men." It was a political death to the men of the eastern, or Greek Church and Empire, to be so entirely subverted.

The rest of the men which were not killed, "repented not," &c. The Greek Church was not reformed by these terrible calamities, of her worship of images, and her spiritual fornication, and sorceries; nor did the Latin Church take warning from the fate of her sister's downfall.


# SIGNS OF THE TIMES.

*"Can ye not discern the signs of the times."*

**BOSTON, MAY 1, 1840.**


Since our last Number was issued, we have received very good encouragement to continue the publication, so far as *names* are concerned; but we are sorry to say that many seem to forget, or neglect, one item in our terms, (and to us a very important one) that of paying in advance. The trifling sum of one dollar can hardly be felt by individual subscribers, but they will bear in mind that it makes a difference of *hundreds of dollars* with us, when so many are deficient. Those who wish us to continue to forward the paper to them, will please comply with the terms. Dow & Jackson.

## MR. MILLER'S VIEWS.

The following article, containing an abstract of Mr. Miller's views, has been prepared by him at the particular request of many of his friends. It will be published in Mr. Hayward's excellent work, on "Religious Creeds and Statistics"

My Dear Brother,—You have requested of me my views on religion and my peculiar sentiments wherein I may differ from the sect to which I belong, (regular Baptist.)

As it respects the obligation of rational beings to God their duty to obey, love and worship him, I agree with them. As it respects our duty to our fellow men, I believe we should agree in theory at least.

As it respects the character of man in his fallen state, I know not as we should disagree. I believe all men, coming to years of discretion, do, and will disobey God, and this is in some measure owing to corrupted nature by the sin of our parent. I believe God will not condemn us for any pollution in our father, but the soul that sinneth shall die. All pollution of which we may be partakers from the sins of our ancestors, in which we could have no agency, will, and can be washed away in the blood and sacrifice of Jesus Christ, without our agency. But all sins committed by us as rational, intelligent agents, can only be cleansed by the blood of Jesus Christ, through repentance and faith of the agent. I believe in the salvation of all men who receive the grace of God by repentance and faith in the mediation of Jesus Christ. I believe in the condemnation of all men who reject the gospel and mediation of Christ, and thereby lose the efficacy of the blood and righteousness of our Redeemer, as proffered to us in the gospel. I believe in practical godliness as commanded us in the scriptures, which is our only rule of faith and practice, and they only will be entitled to heaven and future blessedness, who obey and keep the commandments of God as given us in the Bible, which is the word of God. I believe in God, the Father of our Lord Jesus Christ, who is a spirit, omnipresent, omniscient, having all power, creator, preserver, and self-existent. Being holy, just and beneficent, I believe in Jesus Christ, the son of God, having a body in fashion and form like man, divine in his nature, human in his person, godlike in his character and power. He is a savior for sinners, a priest to God, a mediator between God and man, and King in Zion. He will be all to his people, God with us forever. The spirit of the Most High is in him, the power of the Most High is given him, the people of the Most High are purchased by him, the glory of the Most High shall be with him, and the kingdom of the Most High is his on earth.

I believe the Bible is the revealed will of God to man, and all therein is necessary to be understood by christians in the several ages and circumstances to which they may refer; for instance, what may be understood to-day might not have been necessary to have been understood 1000 years ago. For its object is to reveal things new and old, that the man of God may be thoroughly furnished and perfected in every good word and work, for the age in which he lives. I believe it is revealed in the best possible manner for all people in every age and under every circumstance to understand, and that it is to be understood as literal as it can be and make good sense, and that in every case where the language is figurative we must let the Bible explain its own figures. We are in no case allowed to speculate on the scriptures, and suppose things which are not clearly expressed; nor reject things which are plainly taught. I believe all of the prophecies are revealed for to try our faith, and to give us hope, without which we could have no reasonable hope. I believe, that the scriptures do reveal unto us in plain language, that Jesus Christ will appear again on this earth, that he will come in the glory of God, in the clouds of heaven with all his saints and angels, that he will raise the dead bodies of all his saints who have slept, change the bodies of all that are alive on the earth that are his, and both of these living and raised saints will be caught up to meet the Lord in the air. There the saints will be judged and presented to the Father without spot or wrinkle. Then the gospel kingdom will be given up to God the Father. Then will the Father give the

bride to the Son Jesus Christ, and when the marriage takes place, the church will become the "New Jerusalem," the "beloved city." And while this is performing in the air, the earth will be cleansed by fire, the elements will melt with fervent heat, the works of men will be destroyed, the bodies of the wicked will be burned to ashes, the devil and all evil spirits, with the souls and spirits of those who have rejected the gospel, will be banished from the earth, shut up in the pit or place prepared for the devil and his angels, and will not be permitted to vist the earth again until a 1000 years. This is the first resurrection and first judgment. Then Christ and his people will come down from the heavens, or middle air, and live with his saints on the new earth in a new heaven or dispensation forever, even forever and ever. This will be the restitution of the right owners to the earth.

Then will the promise of God to his Son be accomplished, "I will give him the heathen for his inheritance, and the utmost parts of the earth for his possession" Then "the whole earth shall be full of his glory." And then will the holy people take possession of their joint heirship with Christ; and his promise be verified, "the meek shall inherit the earth," and the kingdom of God will have come, and "his will be done in earth as in heaven." After a 1000 years shall have passed away, the saints will all be gathered and encamped in the beloved city. The sea, death and hell will give up their dead, they will rise up on the breadths of the earth out of the city, a great company like the sand of the sea shore. The devil will be let loose, to go out and deceive this wicked host. He will tell them of a battle against the saints, the beloved city; he will gather them in the battle around the camp of the saints. But there is no battle, the devil has deceived them. The saints will judge them, the justice of God will drive them from the earth into the lake of fire and brimstone, where they will be tormented day and night, forever and ever. "This is the second death." After the second resurrection, second judgment, the righteous will then possess the earth forever.

I understand the judgment day will be a thousand years long. The righteous are raised and judged in the commencement of that day, the wicked in the end of that day. I believe that the saints will be raised and judged about the year 1843. According to Moses' prophecy, Levit. 26, Ezek. 39, Daniel 2, 7, 8 to 12 chap. Hosea 5: 1—3, Rev. the whole book, many other prophets have spoken of these things. Time will soon tell if I am right, and soon he that is righteous will be righteous still,—and he that is filthy will be filthy still. I do most solemnly entreat mankind to make their peace with God, be ready for these things. "The end of all things is at hand." I do ask my brethren in the gospel ministry, to consider well what they say before they oppose these things. Say not in your hearts, "my Lord delayeth his coming." Let all do as they would wish they had if it does come, and none will say they have not done right if it does not come. I believe it will come; but if it should not come, then I will wait and look until it does come. Yet I must pray, "come, Lord Jesus, come quickly."

This is a synopsis of my views. I give it as a matter of faith. I know of no scripture to contradict any view given in the above sketch. Men's theories may oppose. The ancients believed in a temporal and personal reign of Christ on earth. The moderns believe in a temporal spiritual reign for a millenium. Both views are wrong—both are too gross and carnal. I believe in a glorious immortal and personal reign of Jesus Christ with all his people on the purified earth forever. I believe the millenium is between the two resurrections, and two judgments. The righteous and the wicked, the just and the unjust. I hope all of the dear friends of Christ will lay by all prejudice and look at, and examine these three views by the only rule and standard, the BIBLE.

I remain, as ever, yours, WM. MILLER.
LOW HAMPTON, April 11, 1840.

## LETTER FROM MR. MILLER---NO. IV. "MILLER MANIA."

The Rev. S. Cobb, of Waltham, Mass., recently gave a course of lectures to the Universalist society in that town, and has since published them in the "Christian Freeman," under the caption of the "*Miller Mania.*" The following passing notice of them by Bro. Miller, will give the reader some idea of their merit.

BRO. HIMES,

I have received Cobb's lectures by your politeness. I think a few such lectures would do good among the followers of Universalism here. For they have been taught here that Christ will never come again to the earth, that his second coming was at Jerusalem. And Cobb has admitted that the "glorious appearing of the great God and our Savior Jesus Christ," is yet future. He has also admitted that Paul, in 1 Thes. iv. 16 means a coming that is yet future. Admitting these two passages to apply to the future coming of Christ, and it follows of course, that all Mr. Miller claims may be true, say they; for the passages of like import and expression must have a like meaning. 1st. Take Titus ii. 13. "Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." Then the text in Hebrews ix. 28, must have a similar meaning and the same fulfilment. "As Christ was once offered to bear the sins of many; and unto them that *look for him, (looking for,* says Paul to Titus) *will he appear,* (glorius appearing,) *the second time* (First time was when he was offered. Second time will be when he comes to bless the people and consumate their hopes.) without sin unto salvation." Where then can his coming to Jerusalem be placed? It cannot be his first, for that was before. It cannot be his second, for that is the one we are looking for, and yet in the future. Can Mr. C. get in between one and two? Try again, my dear Sir, it is a narrow squeeze, try again, you can wrest the Scripture, a desperate cause needs a desperate effort. Again, let Mr. C. compare 1 John ii. 28. "And now little children abide in him, that when *he shall appear,* we may have confidence and not be ashamed before him at *his coming.*" Was this wrote before Jerusalem was destroyed? Be careful, Mr. Cobb, you may yet prove that John was dead before Jerusalem was destroyed, and if so, your theory all goes to the wind. If then, this text from John's epistle was wrote twenty years after Jerusalem was destroyed, then his appearing must be in the future. And why this caution? "Little children abide in him &c." How is this, who can be ashamed before him at his coming, if all will be happy and holy? This text does favor my views, surely. "Some to shame and everlasting contempt." Mr Cobb admits that 1 Thess. iv. 16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." is a future coming of Christ. This is admitting the whole ground, for the following verses to the 4th verse of chapter v. "Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort oneanother with these words. But of the times and the seasons, brethren, ye have no need that I write unto you: For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destraction cometh upon them, as travail upon a woman with child; and they shall not escape," must mean the same coming. And three things is plain and obvious. 1. The duty of brethren to comfort one another with talking and preaching this doctrine of Christ's coming, which Mr. Cobb opposes. 2. That the brethren have no need that he write of the times and seasons, for they very well knew, yes, they perfectly knew, that the day of the Lord would come as a thief in the night, to some, and they would be destroyed, and should not escape. I ask, how did they know this thing? I answer, by Christ's words. Matt. xxiv. 38–44 "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe *entered into* the ark, and *knew not* until the flood came and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left, Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch, therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh," Mark xiii. 32–37 "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore: for ye know not when the master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch." Luke xii. 35–40 "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the lord, when he cometh, shall find watching; verily I say unto you, that he shall gird himself and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye, therefore, ready also: for the Son of man cometh at an hour when ye think not." By these

texts they knew it perfectly. And this proves beyond a reasonable doubt that Christ, in Matt. had reference to a yet future coming, according to Mr. Cobb's own admission. 3. That those who say "*Peace and safety*," are the ones that will be destroyed. And "*when they shall say it*," the time is at hand when they shall be destroyed, and that suddenly.

Here we have a strong evidence that the coming of the Lord, according to Mr. Cobb's own concession, is near at hand, see "Christian Freeman." Vol. 1. No. 43, 1. p. 2d col. "*And the accomplishment of the great and glorious purpose of God, in the resurrection of all men from the dead, is also in a few instances called the coming of Christ; as in* 1 *Thess.* 4: 16 "*For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God; and the dead shall rise in Christ first.*" And who, I enquire, will they rise in next? The Bible says, "And the dead in Christ shall rise first." But Mr. Cobb can transpose and say, "And the dead shall rise in Christ first." This wresting of Scripture to suit our own creed, would make even the *notorious Whittemore* blush; but this is proving 2 Peter iii. 16 "As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction," to be fulfilled, and completes Paul's sign, "For when they shall say, peace and safety, then (at that time) sudden destruction cometh upon them, as travail upon a woman with child, (surely the Universalists are in great trouble) and they shall not escape." This "*great and glorious purpose of God*," is what I am trying to prove. Mr. C. why in so much trouble then? Do you not like to have the "glorious purpose" of God done? Why so much perplexity and distress? The 'glorious purpose of God' will be done in earth as in heaven. 'Ah! yes, Oh!! Oh!!! That is what I am afraid off, said the guilty man.' you are safe, and you can have no fear, why are you all in such a bluster from the "cosmopolite" down to the veriest blackguard, T. Whittimore.

Again, In the introduction of his first lecture, Mr. Cobb has tryed to make out that I am governed by some corrupt motive, such as, *vainglory, marvellous to deceive, mammon, fanatical*, &c. This shows the true character of the man. No man can have an honest motive in writing or giving his views of Scripture. Why not? Because he judges out of his own heart, and from his own conduct. And as he does not pretend to know me personally, of course his judgment must proceed from his knowledge of his own motives, James iv. 12, and as such a course was not called for to put down an error, so easily disposed of, as he says; it cannot but satisfy every thinking mind that he had grappled with arguments, too powerful for him to encounter, without the aid of misrepresentation and lying, to prejudice his hearers, and blind their better judgment. This mode of beginning a religious discourse is calculated to destroy all confidence in the man, as a Christian or an honest opponent. Again, His main argument is that all judgment was fulfilled at Jerusalem. And this *hobby-horse* or *mule* hatched up between our D. D's standard authors on the one part, and Universalists, or modern Deists, or scoffers, on the other part, have produced a mule, which will be the means of carrying thousands of the unthinking part of the world to endless ruin. All that Mr. C. does is to bring one of these D. D's to prove his point, no matter what the Bible may say, one of these will put down all the *Bible in the world. They feed on all rotten* carcases, and will find themselves in the end where John has placed them. Rev. xxii. 18, 19, and 15 verses. "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." This hobby of the Universalists has been confuted a thousand times: yet they will harp on a broken string *their discordant notes, to lull mortals to sleep*, and to prevent the lost children of men from hearing the midnight cry, and preparing for judgment. I will confute them once more. Acts. xvii. 30–32 "And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. And when they heard of the resurrection of the dead some mocked; and others said, We will hear thee again of this matter." This *judgment day is at the resurrection*, evidently, and this day is appointed, and I am showing the appointed time, Amos iii. 7 "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets," and I have plainly shown that he has so done it, Phelps, Cambell, Skinner and Whittemore to the contrary notwithstanding.

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Bro. MILLER writes, (April 16,) that he was then giving a course of lectures in Low Hampton, where he resides. He says that "the scoffers and Universalists are in trouble, and begin to complain that the people are neglecting their families" &c. On the 21st, he says, "We are enjoying a good time in this place. Last Sabbath 7 were baptized, three of them were my children. Some of the Universalists have forbid their wives and children attending the meetings. But God is at work. Souls are being convicted and converted. Bless his holy name. My next course will be given in Bro. Francis's church (Orthodox) in Benson, Vt. I shall give a course in Bro. Walter's church, corner of Broom and Norfolk Sts. in the city of New York, commencing about the 12th of May."

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THE DIAGRAM of the Seals, Trumpets, and Vials, on the last page, by Bro. Cambell, will be reviewed in a future number by Bro. Miller.

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☞We should esteem it a favor to have an exchange with those Editors to whom this No. is sent.

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BOSTON. The good work continues to progress in Boston in most of the societies; also in many of the Societies of the neighboring towns.

PORTLAND. The work of God continues to progress powerfully in that city still. Bro. Fleming Baptized 45 last Sunday.

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The discussion between Mr. Jones and Litch. on the second coming of Christ, will commence in No. 4.

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We hope the friends of the Cause will make all suitable efforts to extend the circulation of the "Signs of the Times." With a little effort on the part of all the friends, it can be duly sustained.

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We are obliged to omit many valuable communications, for want of room. They shall appear in our next.

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☞Our subscribers will remember that Post-Masters have the right, and will enclose their subscriptions to us without expense, if they request it. PUBLISHERS.

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## THE NATIONS.

"And upon the Earth distress of Nations with perplexity."

### SIXTH VIAL.

Rev. xvi. 12—16. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be *prepared. And I saw three unclean spirits like frogs* come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together in a place, called in the Hebrew tongue Armageddon.

The late accounts from Europe and Asia, relating to the unprecedented preparations for war, and particularly the dissensions among the principal nations of Europe, we think very clearly show that the "spirits of devils" has actually gone forth to the kings of the earth to gather them to battle? France is engaged in an expensive war in Africa. England is, or will be very soon at war with China. The Boundary question has assumed so serious an aspect that both England and the U. S. are making formidable preparations for defence. Besides this, the greatest preparations are being made by the Ottoman Porte, and her allies, for the defence of this Empire, against the attacks of the Pacha of Egypt. France has already declared in favor of Egypt, while Russia, England, Prussia and Austria, though *divided among themselves*, have guaranteed the support of the Porte. The last advices from the East state that the advance of Ibraham Pacha upon Constantinople has become exceedingly probable. Immense masses of Russian troops had been concentrated in the neighborhood of Odessa, and Russian emissaries were at work in Antolia preparing the inhabitants for a general rising for the protection of the Ottoman Empire.

The strong probability is, that within the present year, the great battle will commence between those nations. If it does, Constantinople will be the bone of contention, and the principal

seat of this war. This will no doubt be the battle of "*Armageddon.*"

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The following article is from the editor of a New York paper, called the "*Brother Jonathan.*" He views the condition of the nations as a politician; yet he argues in many points with those who declare similar things from the *word of God.* Why this agreement? Do politicians discern the "Signs of the Times." ED.

### A GLIMPSE AT THE NATIONS.

Among the prospective effects of the English war with China, which may now be considered, we suppose, as a settled thing, will be the throwing upon the English market, the cotton raised in India, which has hitherto found a sale or exchange in Canton. That such a train of events will work disastrously at first upon our cotton growers, is not to be denied. There is another matter which will throw the balance of trade still farther against us. The Chinese will undoubtedly make their refusal to admit the "Foreign Barbarians" extend to all nations; and cut off from the Chinese tea, we shall help England consume the Assam. It has recently been discovered that certain districts in India, yield spontaneously, an article of tea quite equal to many Chinese varieties, and when this "Assam tea" becomes attended to as an article of cultivation and commerce, it is not assuming too much to suppose that it may be so produced as to fill up, in a great measure, the gap created by the loss of the Chinese trade in this article.

It may be urged that China will not shut out Americans from the trade. Perhaps China may not—but John Bull will not carry on the war in such a way as to shut out himself from the trade, and admit all the rest of the world. Trade with China, if carried on, must be conducted in violation of the English blockade, and not improably at the expense of a war with Eugland.

We have no commercial intercourse with Buenos Ayres, while the French blockade is kept up; we should have none with China, in the event of a war between that country and England. It may again be said that an overland intercourse with Russia would enable the Chinese to make the ports of that country the outlet for their great staple. Here again a difficulty presents itself. Jealousy of Russia has already induced one of the most gigantic military movements of the age, in the first English advance upon the Afghanistan principalities. Russia has retaliated by an attack upon Khiva; and England has answered by a march upon Khelat. In the great game of chess which the two powers are playing in Asia, the Indian princes are used as the men, and their kingdoms as the pawns. It is not to be supposed that the British will let Russia move the Celestial Emperor against them, without cheek-mating him too.

Come farther west, and the unsettled Turco-Egyptian matter is a very pretty quarrel as it stands, without the aid of the Chinese difficulty. Four jealous powers are ostensibly allied, and covertly playing a game of diplomacy against each other. England and France—a strange coalition when we remember their past history—are more nearly placed in the possition of alliance than any other two nations. Both are jealous of the autocrat of the Russians, and both disposed to check his progress to universal empire. Yet even France and England appear to have some points and opportunity for jealousy which might at any other time ripen into a quarrel; though the present disposition of both countries is for peace with each other. If, as is stated confidently in the New Orleans papers, England is negociating with Mexico for California, it can hardly gratify the French, whose own colonial speculations have been none of the most promising.

On the whole, the peace which, with the exception of the extinction of the poor Poles as a nation, and the civil war in Spain, has so long reigned in Europe, bids fair now to be hurried to a conclusion by the murder of a Chinese boatman, by a drunken English sailor. Such was in fact the proximate cause of the recent engagement in China, by which 900 of the celestials are stated in the English papers to have perished.—The opium difficulty began the trouble, it is true; but the refusal of Elliott to do what would have been an act of arbitrary cruelty and injustice, produced the catastrophe. The Chinese demand a man for the man killed; the English are unable to identify the murderer, and hence the seizure of the crews of the British vessels which went up to Whampoa, in spite of Elliott's directions to the contrary.

After a careful review of the state of things in the old world, it hardly requires the gift of second sight to see in them the indications of a general breaking up of the peaceful relations which now subsist between the nations. In any event, it is the policy of our Government to stand aloof from the quarrel. It is the advantage of our geographical position that we shall not be necessarily drawn in; though indeed, the discontented in Canada may make the occasion one to throw off the dependence upon the mother country. The time is pregnant of great events; and whatever ability the English court and camp contain, will, we think, have abundant opportunity to become developed during the reign of Queen Victoria. Future historians may refer to it with the pride with which they now quote that of Queen Bess; or in the failure of good counsel, it may be the era of the decline of the British empire from its meridian splendor.

Could the American patriot bring himself to mere selfish considerations, he would regard a general war in Europe, as among the most propitious events which could occur for this country. Its resources would be developed, both to supply its own wants, in the lack of foreign commodities, and to furnish necessaries to other nations, whose usual resources would be thus intermitted. But the time is passed when human life and happiness were counted to weigh nothing against selfish considerations. War would impede the march of improvement over the world at least a century, while its benefits to the great mass would be uncertain and precarious. Let, however, the event be as it may, the indications are certainly such as make it probable that the divisions of countries on the map of the old world, will this day five years be obsolete.

### LATEST NEWS FROM EUROPE.

A letter from Constantinople, in the London Morning Herald, states that the Shah of Persia had declared war against Turkey, and was actually on his march with a large army in the direction of Bagdad. It was suspected in Constantinople that Mehemet Ali had stimulated and bribed the Shah to this movement.

There is every reason to believe that there will be a Congress of European monarchs, the ensuing summer, to decide upon the affairs of the East. This will be an important proceeding, and may derange the plans of Egypt and France, and also Russia and Persia.

## Refuge of Scoffers.

"There shall come in the last days, scoffers."

The following is from the editor of the *Trumpet*, who is the oracle of the mass of the Universalists in N. England. They speak for themselves. We give them to our readers as evidence of the fulfilment of the Scriptures relating to "*scoffers*" in the last time. ED.

"END OF THE WORLD IN 1843. The distant readers of the 'Trumpet' will hardly be able to understand, why we should pay the slightest attention to so wild a vagary, as that which is proclaimed by a certain William Miller, viz. that the world is to be. burned in the year 1843. They will think that the editor is medling with *small* business, to speak on a subject that is so clearly a deception, or to use a yankeeism, a *humbug*. Nevertheless, we must inform those who are at a distance, that this imposition prevails to some extent in this vicinity. William Miller is a weak-minded, vain and self-confident old man, who has learned some passages of Scripture by heart; but who, in our judgment, either dishonestly perverts the sacred writings, or is almost totally ignorant of their true sense. —He is, of himself, of small consideration; his name never would have appeared in our columns either for any merit, or demerit, that he has of himself, were it not that certain Societies and clergyman in different parts of New England have seen fit to make a tool of the old man, for the purpose of getting up excitements, and gaining converts for their churches. * * * *

Miller has been in the vicinity of Boston, some two or three months. He is constantly giving lectures. on his theory, which are attended by immense crowds.—The Meeting-Houses in the city are generally closed against him, except the two chapels occupied by the sect calling themselves Christ-ians.* Joshua Himes, the pastor, we believe, of one of these Societies, goes the whole figure for Miller. In for a penny, in for a pound, is Joshua's motto, and so he goes for the whole. He will be as vexed in 1843, if the world is not destroyed, as Jonah was when God refused to destroy Ninevah.— Joshua is very much in need of converts; and he is in hopes to get a good batch out of Miller's oven. We are afraid some of them will not be more than half baked. P. R. Russell, of Lynn, has also gone into the work, in earnest. He is a full convert to Miller's theory. Doubtless he is *very sincere.* We wonder how many converts he will get? He has been anxious for sometime to raise a revival, to get money enough if possible to pay for the *new meeting-house, and to finish it.*

But the most astonishing fact is yet to be disclosed.—The Baptist Society in Cambrdgeport had their house open every day last week for Miller, and their clergyman was in the pulpit with him, taking part in the services. We are surprised beyond measure, at this movement. Has the pastor of that Society *the slightest* faith in Miller's vagaries? Can it be possible that the deacons of that church have the *least* faith in such things? We will not however press these questions; they lead to very painful thoughts. That such men as Joshua Himes and P. R. Russell should abet Miller's imposition, might have been expected. They are fit for such things. We agree with the Rev. Dr. Sharp, in a remark he is said to have made, that Miller's theory is "*all moonshine;*" and we are astonished that a truly respectable Society should give the least countenance to such deception.

* A nickname. ED. of Signs of Times.

# DIAGRAM OF THE APOCALYPTICAL SEALS, TRUMPETS, AND VIALS.

A.D. 70 to 100 138 193 270 304 350 410 450 500 566 1281 to fall of Popery. To the end of the world.

# THE SEVENTH MILLENNIUM, OR JUBILEE SABBATH OF THE WHOLE CREATION.

The Devil with his Gog and Magog retinue, loosed for a little season before the archangel blast of the seventh trumpet.

**Twilight of the Millennial day.**

Harvest and vintage of the wicked.
Battle of the great day of God Almighty.

seventh, or last plague is to be poured into the air, not local, but all-pervading in its effects upon a wicked world.

sixth was poured upon the proud Ottoman, and is drying up his Euphratean power.—

fifth was poured upon the seat of the beast, and resulted in the darkness of the French Revo.—

fourth was poured on the kingly powers of Europe, which scorched the people of the 18th cent.—

third was poured upon the tributaries of the Roman Sea by the devastating wars of the 17th cent.—

second was poured upon the Roman Sea during the troublous times subsequent to the Reformation.—

first was poured upon the Roman earth, and exposed her ulcerous church in the time of the Reformation.—

The fifth trumpet period developed the little horn of Mohamed in the Greek, and that of Popery in the Latin Church.

The fourth trumpet period extinguished the waning luminaries of the old Roman empire.

The third trumpet period was embittered by civil and ecclesiastical dissensions.

The second trumpet period was a bloody one to Italy and central Rome.

The first trumpet was the Roman Provinces first invaded by barbarians.

The silence which preceds the sounding of trumpets.

Blessed tranquility after the abolition of Paganism.

Tenth bloody persecution of the saints.

Period of Death on pale horse.

Black horse and famine.

Period of wars.

70 / 100 — 1 SEAL — Opened A.D. 70,

100 / 138 — 2 SEAL — Opened A. D. 100,

138 / 193 — 3 SEAL — Opened A. D. 138 and extended to

193 / 270 — 4 SEAL — Opened A. D. 193, and extended to A.D.

270 / 304 — 5 SEAL — Opened A. D. 270, and extended to

304 / 350 — 6 SEAL — Opened A. D. 304, & extended to

350 / end of the w'ld. — 7 SEAL — Opened A. D. 350, extends to the end of the world.

The 1st trumpet sounded from 370 to 410.

The second trumpet began to sound 410, and ceased 450.

The third trumpet began to sound about 450, and ceased A. D. 500. ILL. p. 321.

The fourth trumpet commenced its blast A. D. 500, and continued to 566. See ILLUS. p. 223.

The fifth trumpet period commenced 566, and continued to sound till 1281. The first wo which was annexed to this trumpet began 612, and continued till 762, 150 years. See ILL. Sec. XIII

The sixth trumpet began to sound 1281, and is to continue till the downfall of Popery. The second wo annexed to this trumpet began in 1281, and continued till 1672. See ILL. Sec. XIII.

The 7th trumpet will "begin to sound," [Rev. x. 7,] when the "mystery of God is finished," concerning the wicked, or ending of the "times times and an half," and gives its last blast at the end of the world, by the "voice of the arch-angel," which is "the voice of the seventh angel," when he shall have *finished* his sounding.

The Seventh Seal unrolls the history of the world from A. D. 350 to the close of the Millennium.

The Seventh Seal, when opened, was found to contain seven Trumpets, or seven distinct periods.

# SIGNS OF THE TIMES,

RELATING TO

## The Second Coming of Christ.

J. V. HIMES, EDITOR.] "THE TIME IS AT HAND." [DOW & JACKSON, PUBLISHERS.

VOL. I. BOSTON, MAY 15, 1840. NO. 4.



### THE SIGNS OF THE TIMES

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Back numbers can be sent to those who subscribe soon.


## SIGNS OF THE TIMES.

"Can ye not discern the signs of the times."

BOSTON, MAY 15, 1840.

### MR. MILLER'S LETTERS. NO. 5.

### THE BIBLE ITS OWN INTERPRETER.

"Comparing spiritual things with spirtual,"

The following letter was written by Mr. Miller to some friends at Watertown, who have kindly furnished us a copy for publication. We very cheerfully insert it, with the hope that it may do much good. The question may arise, from the following rules of interpretation, whether the common people have the *right* to interpret the Bible for themselves. It is well known that this *right is not* acknowledged by the Catholic church. Some Protestant churches grant the right to *read,* but do not acknowledge the right of the people to *interpret* it for themselves. Search or not search, read or not read, THE SENSE IS FIXED,—it is at the peril of their preferment to VARY. Let those who would read and understand the word of God for themselves, count the cost. We would cite all such for their encouragement to one command, John v. 39. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testi- fy of me." And one example, Acts' xvii. 11. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily whether those things were so." "Let him that readeth understand." ED.

Watertown, April 20th, 1840.

DEAR BROTHER HIMES,—We received a long letter from father Miller last week, a part of which he requested us to send to you. The whole was very good, but the subjoined is all that was not personal.

"I agreed to furnish you with my rules by which to read and understand the Bible.

1. Every word must have its proper bearing on the subject presented in the Bible. *Proof.*

MATT. v. 8. Blessed are the pure in heart for they shall see God.

2. All scripture is necessary, and may be understood by a diligent application and study.

2 Tim. iii. 15. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

16. *All scripture is given by inspiration of God, and is* profitable for doctrine, for reproof, for correction, for instruction in righteousness;

17. That the man of God may be perfect, thoroughly furnished unto all good works.

3. Nothing revealed in the scripture can or will be hid from those who ask in faith, not wavering.

Deut. xxix. 29. The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law.

Matt. x. 26. Fear them not, therefore: for there is nothing covered that shall not be revealed; and hid, that shall not be known.

27. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops.

1 Cor. ii. 10. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

Phil. iii. 15. Let us, therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God *shall reveal even this unto you.*

Isa. xlv. 11. Thus saith the Lord, the holy One of Israel, and his Maker, Ask me of things to come concerning my sons; and concerning the work of my hands command ye me.

Matt. xxi. 22. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

John. xiv. 13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask any thing in my name, I will do it.

xv. 7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

James. i. 5. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

6. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind, and tossed.

1 John. v. 13. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us:

15. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

4. To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error.

Isa. xxviii. 7.—29.

Also, xxxv. 8. And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein.

Prov. xix. 27. Cease, my son, to hear the instruction that causeth to err from the words of knowledge.

Luke. xxiv 27. And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

44. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me.

45. Then opened he their understanding, that they might understand the scriptures.

Rom. xvi. 26. But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith,)

James. v. 19. Brethren, if any of you do err from the truth, and one convert him;

2. Pet. i. 19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts:

20. Knowing this first, that no prophecy of the scripture is of any private interpretation.

5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, gives me his wisdom, then his *guessing, desire, creed* or *wisdom* is my rule, not the Bible.

Ps. xix. 7. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

8. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes;

9. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether.

10. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honey-comb.

11. Moreover by them is thy servant warned; and in keeping of them there is great reward.

cxix. 97. O how love I thy law! it is my meditation all the day.

98. Thou, through thy commandments, hast made me wiser than mine enemies; for they are ever with me.

99. I have more understanding than all my teachers: for thy testimonies are *my meditation.*

100. I understand more than the ancients, because I keep thy precepts.

101. I have refrained my feet from every evil way, that I might keep thy word.

102. I have not departed from thy judgments: for thou hast taught me.

103. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!

104. Through thy precepts I get understanding: therefore I hate every false way.

105. Thy word is a lamp unto my feet, and a light unto my path.

Matt. xxiii. 8. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

9. And call no man your father upon the earth: for one is your Father, which is in heaven.

10. Neither be ye called mas ers: for one is your Master, even Christ.

1 Cor. ii. 12. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

13. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14. *But the natural man receiveth not the things of the* Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

15. But he that is spiritual judgeth all things, yet he himself is judged of no man.

16. For who hath known the mind of the Lord, that he may instruct him? but we have the mind of Christ.

Eze. xxxiv 18. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet.

19. And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

Luke. xi. 52. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

Mal. ii. 7. For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the LORD of hosts.

8. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.

6. God has revealed things to come by visions, in figures and parables, and in *this* way the same things are often-time revealed again and again,

by different visions, or in different figures, and parables. If you wish to understand them you must combine them all in one.

Psalms. lxxxix. 19. Then thou spakest in vision to thy holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people.

Hos. xii. 10. I have also spoken by the prophets; and I have multiplied visions, and used similitudes, by the ministry of the prophets.

Hab. ii. 2. And the LORD answered me, and said, Write the vision and make it plain upon tables, that he may run that readeth it.

Acts. ii. 17. And it shall come to pass in the last days, (saith God,) I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams.

1 Cor. x. 6, Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

Heb. ix. 9. Which was a figure for the time then present: in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience.

24. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Psalms. lxxviii. 2. I will open my mouth in a parable; I will utter dark sayings of old;

Matt. xiii. 13. Therefore speak I to them in parables; because they seeing, see not, and hearing, they hear not; neither do they understand.

34. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

Gen. xli 1—32.
Dan. ii. vii. and viii.
Acts. x. 9.—16.

7. Visions are always mentioned as such.

2 Cor. xii. 1. It is not expedient for me, doubtless to glory; I will come to visions and revelations of the Lord.

8. Figures always have a figurative meaning, and are used much in prophecy, to represent future things, times and events, such as *mountains* meaning *governments*, *beasts* meaning *kingdoms*.

Dan. ii. 35. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

44. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Also. vii. 8. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

17. These great beasts, which are four, are four kings, which shall arise out of the earth.

*Waters* meaning *people*.

Rev. xvii. 1. And there came one of the seven angels, which had the seven vials, and talked with me, saying unto me Come hither; I will shew unto thee judgment of the great whore that sitteth upon many waters:

15. and he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

*Lamp* meaning *Word of God*.

Ps. cxix. 105. *Thy word is a lamp unto my feet, and a* light unto my path.

*Day* meaning *year*.

9. Parables are used as comparisons to illustrate subjects, and must be explained in the same way as figures by the subject and Bible. Mark iv. 13. See explanation of the ten virgins, Miller's Lectures, No. xvi.

10. Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time.

1. Indefinite as in

Eccle. vii. 14. In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

2. Definite, a day for a year, as in

Eze. iv. 6. And when thou hast accomplished them lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed the each day for a year.

3. Day for a thousand years.

2. Pet. iii. 8. But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

If you put on the right construction it will harmonize with the Bible and make good sense, otherwise it will not.

11. How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally, if not, figuratively.

Rev. xii. 1, 2. And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2. And she, being with child, cried travailing in birth, and pained to be delivered.

Also, xvii. 3.—7.

12. To learn the true meaning of figures, trace your figurative word through your Bible, and where you find it explained, put it on your figure, and if it makes good sense you need look no further, if not, look again.

13. To know whether we have the true historical event, for the fulfilment of a prophecy. If you find every word of the prophecy (after the figures are understood) is literally fulfiled, then you may know that your history is the true event. But if one word lacks a fulfilment, then you must look for another event, or wait its future developement. For God takes care that history and prophecy doth agree, so that the true believing children of God may never be ashamed.

Ps. xxii. 5. They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

Isa. xlv. 17. *But Israel shall be saved in the Lord with an* everlasting salvation: ye shall not be ashamed nor confounded, world without end.

18. For thus saith the LORD that created the heavens, God *himself that formed the earth and made it, he hath established* it, he created it not in vain, he formed it to be inhabited: I am the LORD, and there is none else.

19. I have not spoken in secret, in a dark place of the *earth: I said not unto the seed of Jacob, seek ye me in vain:* the LORD speak righteousness, I declare things that are right.

1. Pet. ii. 6. Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner-stone, elect, precious; *and he that believeth on him shall not be confounded.*

Rev. xvii. 17. For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

Acts, iii, 18. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

14. The most important rule of all is, that you must have *faith*. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, home, comforts, and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe so long as one of these motives lays lurking in our hearts. We must believe that God will never forfeit His word. And we can have confidence that he that takes notice of the sparrow, and numbers the hairs of our head, will guard the translation of His own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in his word, from erring far from the truth, though they may not understand Hebrew or Greek.

These are some of the most important rules which I find the word of God warrants me to adopt and follow, in order for system and regularity. And if I am not greatly deceived, in so doing, I have found the Bible, as a whole, one of the most simple, plain and intelligible books ever written, containing proof in itself of its divine origin, and full of all knowledge that heart or soul could wish to know or enjoy. I have found it a treasure which the world cannot purchase. It gives a calm peace in believing, and a firm hope in the future. It sustains the mind in adversity, and teaches us to be humble in prosperity. It prepares us to love and do good to others, and the value of the soul to realize. It makes us bold and valient for the truth, and nerves the arm to oppose error. It gives us a powerful weapon to break down infidelity, and makes known the only antidote for sin. It instructs us how death will be conquered, and how the bonds of the tomb must be broken. It tells us of future events, and shows the preparation necessary to meet them. It gives us an opportunity to hold conversation with the king of kings, and reveals the best code of laws ever enacted.

This is but a faint view of its value, yet how many perishing souls treat it with neglect, or what is equally as bad, treat it as a hidden mystery which cannot be known. Oh, my brother and sister, make it your chief study. Try it well, and you will find it all I have said. Yes, like the Queen of Sheba, you will say the half was not told you.

* * * * * * *

The divinity taught in our schools is always founded on some sectarian creed. It may do to take a blank mind and impress it with this kind, but it will always end in bigotry. A free mind will never be satisfied with the views of others. Were I a teacher of youth in divinity, I would first learn their capacity, and mind. If these were good, I would make them study bible for themselves, and send them out free to do the world good. But if they had no mind, I would stamp them with another's mind, write bigot on their forehead, and send them out as slaves.

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### THE GREAT QUESTION EVADED.

The Monthly Miscellany for May contains an article headed "*Predictions of the End of the World*" signed F. P. and was no doubt written by FRANCIS PARKMAN, D. D. of this city. The article is well written, and gives a partial account of the *false prophets* that have arisen at different times since the ascension of Christ. The object of the writer seems to be, to associate MR. MILLER. (although his name is not mentioned) *with the Fanatics of past ages.* To meet Mr. Miller's arguments, and overthrow them, and present a better system, is a task that the Doctors of this age have carefully avoided, it being an easier task and more congenial with their feellings to sneer at Mr. M. and his book, and class him with the fanatical or insane.

We give to our readers the Doctor's closing paragraph, in which he admits all we contend for; that *whoever reads the ancient prophecies may understaud them.* Let him carry out the principle, and he will be saved from the necessity of contradicting himself, by assuring us that we *know nothing of what remains* of the prophecies to be fulfilled *after all;* It being for the "glory of God to conceal a matter"! If "*much remains*" to be fulfilled, then we ask how much?

If he will tell us how much, and *what*, we shall be very glad to give the information to our readers. If he does not know how much remains to be completed, how does he know that any thing remains.

"That much remains to be done before ancient prophecy is completed, whoever reads may understand. That the world will continue and generations succeed after we have left it, we may be assured. How long, or how many, this shall be, is with the secret things that belong to God, "whose glory it is to conceal a matter." and whose wisdom and kindness are displayed alike in what he has revealed and in what he has hidden. Only "the things that are revealed belong to us and to our children,"—*that we may do them.*"

### THE RETURN OF THE JEWS.

The idea of the literal return of the Jews to the land of Palestine has, of late, been seriously questioned by several writers; among whom is the Rev. Wm. Scott, (a Wesleyan Methodist) of the Canada Conference. He has published a long and able article on this subject in the *Methodist Magazine* of Oct. 1839, and continued in the April No. 1840. He sums up the matter as follows:

"The sum of what has been said on the prophecies relating to the literal gathering of the Jews, is as follows:—An opinion very generally prevails, that the descendants of Abraham shall, from the various nations in which they now dwell, return to Palestine, commonly called their own land. But, on examination, it is found—

*First*, That all the predictions respecting the return of the Jews to their own land were delivered before the Assyrian and Babylonian captivities, and refer to those events.

*Secondly*, That the return of a vast body of the Israelites to Judea, after the proclamation of Cyrus, was the fulfilment of those prophecies, as far as they can be understood literally; and this was the understanding of the prophets who flourished during that temporal restoration.

*Thirdly*, That those parts of the prophecies relating to the restoration of Israel which have been explained literally, but which it is asserted could not have been fulfilled in the return of the Jews from the land of the north, will be graciously accomplished when "they shall look upon him whom they have pierced," and seek an evangelical Canaan—a "glorious rest," in and through his atoning blood.

*Fourthly*, That, beyond all contradiction, no single prophecy respecting a return to their own land was delivered to the Jews subsequent to the events of which we have spoken—namely, *their restoration under Cyrus.*

The conclusion, therefore is, that the literal return of the Jews to their own land, or Judea, as a national event, is past and not future; and every assumption to the contrary is based upon a false interpretation of prophecy, and will not be realized."

We shall give further extracts from this important article at a future time.

### A MODERN PENTICOST.

It was recently stated in the Lutheran Observer, *that there have been admitted to the various* Churches in Baltimore within a few months, about 3000 Souls.

☞The discussion between Brs. Litch and Jones, is nescessarily put over to the next No.

☞Mr. Miller is now delivering a course of Lectures in Rev. Mr. Walter's church, corner of Broom and Norfolk Sts. city of New York.

☞If any subscriber does not receive his paper regularly, we hope he will inform us, that we may endeavor to find out the reason. We would recommend to subscribers out of the city to have their papers sent by mail. The additional expense is a mere trifle, and they would then receive every one. D. & J.

## ILLUSTRATION OF PROPHECY.

"But I will show thee what is noted in the Scripture of truth."

For the Signs of the Times.

### REMARKS ON THE 12TH CHAPTER OF DANIEL.

*Mr. Editor:*—I perceive by your last No. that Bro. Litch, like Bro. Miller, confounds the true vision of Daniel, and consequently blend the little horn of the third beast with the little horn of the fourth beast. I hope in some future number of the Signs of the Times to be able to show them their error. In this article, I wish merely to make a few remarks upon the 12th chapter of Daniel, which is the winding up of his evening vision.

In the 11th chapter we have the close of the morning vision of Daniel, in the destruction of the little horn of the goat, or the eastern Anti-Christ, and the consequent return of the Jews, to commence the cleansing of the sanctuary; but in ch. xii. the predicted close of all earthly affairs. In the several chapters which predicts the events of the morning vision, Daniel no where alludes to the millenial reign of Christ, or the scenes of the judgment or general resurrection. These are all brought to view in the ii, vii, and xii chapters which belong to the evening vision. It is abundantly evident that the prophecies of Daniel are arranged under two great divisions, the first embracing the four great empires, covering the whole time of 2520 years, the other embracing the two middle empires, in their several stages and modifications, existing 2300 years. The first includes the whole period of the Jew's dispersion, the other embraces only the period from the cleansing of the second temple, to the first preparation for the cleansing of the millenial sanctuary.

There is no intimation, therefore, given by Daniel, that the fulness of the Gentiles will come in at the end of the 2300 years, but at the end of the three times and a half and the destruction of the papal horn of the fourth beast and empire. He clearly predicts that event, as may be, in the 2d and 7th chapters, and all particulars in the 12th..

Chap. xii. And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.

This time of trouble will be general, both to Jews and Christians, and will probably continue, more or less, from the destruction of the eastern Anti-Christ, to the slaying of the witnesses, and the downfall of the papal Anti-Christ. We are every where taught in the prophecies, that unparalleled troubles await the wicked world just before the millenial reign of the saints, and also at the close of the millenium, just before the general resurrection and judgment day, wicked men and devils will have a short time to manifest their opposition to Christ. These two periods of trouble to the saints and terror to the wicked are in this verse viewed at a single glance, together with the resurrection and judgment of the righteous and the wicked.

Michael signifies "who is like God?" And this name, with the title of the "great Prince who stands for the children of thy people," clearly points out Christ, who is the judge of quick and dead.

2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

3. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

The meaning of these passages is so perfectly obvious, as to require no comment. The general resurrection ends the series of events predicted from the time of Daniel to the close of the millenial reign of the church on earth.

After the termination of the fourth kingdom, as Daniel tells us, in chap. vii: 18, the "saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." This was not done at the termination of the third beast with Mohamedism, but will be done immediately after the destruction of the fourth. Also chap. ii: 44, when the first outline of this vision was closed, at the destruction of the image, it is said, "And in the days of these kings, shall the God of Heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all other kidgdoms, and it shall stand forever."

The nature, therefore, of this millenial kingdom of Christ, will be everlasting, and not "given to other people"—it will not change hands like the four great empires just described, but being established over all the inhabitants, (as the "mountain is to fill the whole earth,") it will embrace the general resurrection and judgment, and stand forever after the earth is renovated by fire. The resurrection of those who are not the subjects of this kingdom, will be only to "shame and everlasting contempt," while the eternal felicity of those who have "turned many to righteousness" is denoted by the most beautiful figure,—"They shall shine as the brightness of the firmament, and as the stars forever and ever."

Two recent works on the subject of prophecy, productions of the Boston Press, are matters of some curiosity. The first is entitled "Miller Overthrown, or the Fasle prophets confounded," *written by one who styles himself A Cosmopolite*, a Roman Catholic in sentiment. The other is entitled "Miller's Theory Utterly Exploded," written by Otis A. Skinner, a Universalist preacher. The first holds that all the prophecies of Daniel were fulfilled in Antiochus Epiphanes, the other that all the prophecies of both the Old and New Testament were completely fulfilled at the destruction of Jerusalem. After they have "overthrown" and "exploded" Mr Miller and his theory, they will have nothing to do but to "explode" one another. Some instruction can be derived, even from such works as these.

The "time of trouble." (1, verse) by the last named writer, is considered as entirely fulfilled upon the Jews at the destruction of Jerusalem. Christ said to his disciples in reference to that event—When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, *stand in the holy place, (whoso readeth let him understand,)* then let them which be in Judea flee into the mountains; for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.—Matt. xxiv: 15, 16, 21.

This is strong language certainly, and is quoted from Daniel almost verbatim. But it presents no difficulty to the liberal minded reader, who is familiar with the prophetical scriptures. We are only to keep in mind the fact so often alluded to in these illustrations, that prophecy receives a fulfilment in the type as well as a consummation in the anti-type. To understand the force of the language of Christ in reference to Jerusalem, the reader must turn to the account of the destruction of that city, by Josephus.

In my next, with your leave, Mr. Editor, I shall speak of the "seven times" captivity of the Jews.

DAVID CAMBELL.

## OBJECTIONS.

"How can ye believe that receive honor one of another."

For the Signs of the Times.

### THE JUDGMENT IN 1843.

### REPLY TO REV. J. D. BRIDGE.

MR. EDITOR.—Please insert in The Signs of the Times, the following article from Zion's Herald of March 25, together with the appended remarks.

THE JUDGMENT DAY IN 1843.

*Mr. Editor*—I am not in the least disposed to open a controversy with any one on this subject, but merely to express a few of my thoughts on the *dangerous tendency* of Mr. Miller's and Bro. Litch's theory respecting the "Second Coming of Christ," and concisely show what I deem its *incompatibility* with the economy of Divine revelation, and the word of God as recorded in the Bible. As others have said in the Herald, I believe, so I say. It appears to me that the theory that Christ will come the second time in 1843, that the resurrection of the saints and the judgment will *then* take place, tends *ultimately* to the darkest and most destructive *infidelity*.

1. Br. Litch and Mr. Miller both are very sanguine and confident in the assertion and propagation of their novel and peculiar views on this momentous subject. How it is with Mr. Miller I cannot say; but Br. L. does not seem so much as to entertain a *doubt* respecting the *truth* of his doctrine, or hardly to suppose it *possible* that the events of 1843 may annihilate the fair fabric of prophetical exposition, which, with so much research and labor, he has been rearing. Such, I believe, will be the fact—yet these well-meaning and Christian brethren as firmly believe the contrary; they believe, no doubt, that their's is the true exposition of prophecy. But supposing they live till 1843 and see that year pass away without any resurrection of the saints, or any appearance of the "great white throne," in the clouds of heaven—*what* will be the *effect* produced on *their own* minds? Certainly they must be very humble, teachable, *implicit* believers in the Bible still to claim that it contains a *true* revelation of the will of God! And then what an amount of *mortification* must accumulate upon them! Can they endure it? It will be very singular indeed, if, in the circumstances supposed, they do not reason with themselves in this manner. *Mine* was the *true sense* and exposition of the prophetic part of the Bible; but these predictions *have not* been fulfilled; therefore they have *no foundation in truth*! They will be likely to go farther than this, and say—The prophecies are as *true as any* part of the Bible; but time and matter of fact have proved them *false;* therefore the Bible *does not* contain the truth of God. Thus they are launched upon the stormy sea of doubt and uncertainty,—are thrown into the whirling eddies of skepticism and infidelity! And so of the converts to their faith. Tossed and torn from their moorings in the safe harbor of Christian revelation, they will be driven before the roaring tempest of unbridled passions until they make the dreary coast of eternal despair!

2. The theory of Mr. Miller and Br. Litch, *once* proved to be false, and that by the *ordinary* passing away of 1843, and the hands of infidels are strengthened in an unprecedented manner in New England. They are, if I mistake not, now ready to admit that the Bible teaches what Miller affirms of the events of 1843; but when the revolutions of that year show incontestibly that these things *have not* come to pass, *infidels will* ask with the emphasis of thunder,—"WHERE IS NOW THE CHRISTIAN'S GOD AND THE CHRISTIAN'S BIBLE?" We do not—we cannot—we have *no right* to expect any other result! *Whatever may now be the effect* produced by Mr. Miller's preaching the advocacy of his peculiar dogmas through the medium of the pulpit and the press, yet all sober minded persons cannot but calculate on a most fearful *re-action* by and by. A scorning, scoffing world, will by and by point us to the Judgment of 1843, in which "all things remained" as they were before! And what shall we then say? *How* will Mr. Miller and Br. Litch *then* answer the triumphing and marshalled hosts of infidels, whose mighty tread will rock the land? Surely these erring brethren have assumed a most fearful responsibility,—*and they alone must bear it!* But I will leave this view of the subject, and briefly show that their theory is incompatible with the economy of revelation.

1. "Secret things belong to God;" and the *time* of the resurrection of the dead and the session of the judgment must be reckoned among the "secret things" which God knows, and *which no other being can know but God.* Matt. xxiv. 36. "But of that day and hour KNOWETH NO MAN, NO, not the angels of heaven, but my *Father only.*" Verse 42. "Watch, therefore, for YE KNOW NOT what hour your Lord doth come." Verse 44. "Therefore be ye also ready; for in such an hour as YE THINK NOT, the Son of Man cometh."

1. Thess., v. 5, "For ye yourselves know perfectly that the day of the Lord so cometh as a *thief in the night.*" 2 Pet. iii. 10, "But the day of the Lord will come as a *thief in the night.*" Rev. xvi. 15, "Behold *I come as a thief.*"

These are Scripture representations of the ushering in of the day of judgment; and certainly if there is any meaning in language, these passages teach thatthe time when the Judgment shall set is veiledin impenetrated mistery. The "day" and the "hour" is not known to "man," nor to the "angels" of God, but to the "Father only." It will come as a "thief in the night," therefore we are commanded to "watch," "lest coming suddenly," we be found "sleeping."

2. All the revelation from God, in which we can safely repose confidence, is contained in the Bible; it will be hazardous, therefore, for us to lean upon the staff of a *falliable* exposition of an *infalliable* TRUTH. Mr. Miller and Bro. Litch cannot modestly lay claim to greater mathematical accuracy, or more theological acumen, or erudition than the great, the, wise, and the good, who have left behind them learned and copious commentaries on the Holy Scriptures; nor can I show how they can well know more about the prophecies than their predecessors in the work of exposition, unless some *special* REVELATION has been made to them; and of this I have no evidence.

How is it, then, that they confidently assert what God *has not* made plain, or publish a fact to occur in 1843 when the time of its occurrence is not known to the angels, and is represented in the Bible as being veiled in the deepest obscurity?

That there is to be a judgment of the "quick and dead," I certainly believe; but when it will take place I do not know, because the time is not revealed to me; and yet I believe it is as well known to me as to Mr. M. or Bro. L. It may be that Christ will come in judgment in 1843 — possibly before — and perhaps not for centuries to come. Let us "watch, therefore, for we *know not* what hour the Lord will come, whether at midnight, or at the cock-crowing, or in the morning." "Happy is that servant, who, *when his Lord cometh, he shall find so doing.*"

J. D. BRIDGE.

*Duxbury*, March, 1840.

On the above, I wish to make some observations. And,

1. Brother Bridge has paid quite a compliment, however unintentionally, to the theory he opposes. He says, "if he is not mistaken, *infidels are now ready to admit that the Bible teaches* what Miller affirms of the events of 1843." *But the conclusion that the events Mr. Miller* teaches will take place in 1843, is deduced from a train of reasoning which proves incontestibly the Divine authenticity of the Bible. For if those previous events have not been fulfilled, literally and truly, we have no evidence of the coming of Christ in 1843. To say therefore that infidels concede that the Bible teaches it, is admitting those prophecies to be demonstrated to have been fulfilled.

They cannot consistently admit that the Bible does teach that the judgment will take place in 1843, without admitting the truth of the previous prophecies.

2. He, says, also, "The theory once proved false,and the hands of infidels are strengthened in an unprecedented manner." But why so? There have been expositions and calculations on the prophecies, which the passing away of time has proved incorrect; but can my brother point to one single infidel, and say, he was made such *by the failure of such an exposition, or such a* calculation on the prophecies? I have yet to be shown one such instance.

But their "hands will be strengthened in an *unprecedented* manner." Why? There can be only one conceivable reason assigned, and that is, because the evidence of the truth and correctness of this theory is stronger than has ever before been presented to the world. If it is not, why will they be strengthened more than by other failures? It is on this ground and no other, that the theory can strengthen "the hands of infidels in an *unprecedented manner*," or "tend *ultimately* to the *darkest* and *most destructive infidelity*."

3. ,, Brother L does not seem so much as to entertain a doubt respecting the truth of his doctrine, or hardly to suppose it *possible* that the events of 1843 may annihilate the fair fabric of prophetical exposition which, with so much labor and research, he has been rearing." True, "Brother L." *does not doubt the truth* of his theory. But that "he hardly supposes it possible for it to fail" *is only* an assumption of Br. B.'s, without any evidence to stand upon. Has *my beloved brother read the following from the* preface of "*Christ's Second Coming*?"

"All pretension to a spirit of prophecy, or to infalibility in the interpretation of prophecy, is utterly disclaimed. It has often been asked,—If the event does not come out as you believe, what will you then think? Will it not destroy your confidence in the Bible? To this it is replied, Not at all; for the writer has in the course of his research on this subject, seen so much that has been litterally fulfilled as predicted, that although *all he has written* on this subject should be proved to have been founded in ignorance, he cannot doubt but the prophecies have a meaning, and that they will in due time be fulfilled."

4. But supposing they live to see 1843 pass away, without any resurrection, &c.; "what will be the effect on their minds?" I answer it is impossible for us to tell at this time, what the effect would be, *because we make no pretention to a* PROPHETIC SPIRIT. But if it does not come in 1843, we hope to wait patiently until it does come; for we feel fully persuaded that it cannot be far distant.

5. "They must certainly be very *humble, teachable*, and implicit believers in the Bible, still to claim that it contains a true revelation of the will of God." Such I trust we shall be; for whatever may be the result of our calculations on those prophecies which relate to futurity, enough has already been demonstrated to have been fulfilled to settle our faith implicitly in the divine authenticity of the Bible. For of all the prophecies which relate to this subject, and which we conceive indicate the near approach of the judgment, nine tenths have already been fulfilled. And shall we give up the whole Bible, f the one tenth, yet unfulfilled does not come out as we anticipated? Will my brother tell me how the failure of the argument, that the 2300 days of Daniel viii. 14 and the 70 weeks of Dan. ix. 4, begun together, 457 years before Christ, and that each of those 2300 days stands for a year; and therefore will end in A. D. 1843, when "the sanctuary will be cleansed," can prove false or shake in any way the argument contained in Zion's Watchman of May 9th, 1840, to prove the *near approach* of the resurrection? The most a failure of the resurrection in 1843 can do, is, to show either that our chronology is incorrect, or that the 70 weeks and 2300 days did not begin together. We are now satisfied that our chronological reckoning is correct; and also that these two periods began together; but a failure of the event would convince us of the incorrectness of one or the other of the above points.

6. "What an amount of mortification must accumulate upon them! can they endure it?" But, at what shall we be mortified; at having believed the Bible, and on the strength of arguments which neither *professor* nor *profane* could prove false, believed that Bible to teach, what *time alone* could prove it did not teach? I trust that the same good Being who now gives us grace to bear with perfect composure the scoffs and assaults heaped on us, will, if ever we are called to such circumstances as anticipated by my brother, still vouchsafe grace equal to our day. But my master has taught me to do my present duty and take no thought for the morrow.

7. "Surely these *erring* brethren have assumed a most fearful responsibility,—and they *alone* must bear it." Nor have we any wish to shake off the responsibility which belongs to us. By the gyace of God we will strive to bear it.

But I ask, have our opponents assumed no "*responsibility?*" Have they nothing to fear of "*mortification,*" and confusion, if it prove true, that Christ comes in the clouds of heaven, in 1843? I *leave them to reflect.*

*I now pass to Bro. B.'s evidence of the incompatibility of the theory with the economy of revelation.*

1. "Secret things belong to God." "The time of the resurrection and judgment are secret things." *Evidence.* "Matt. xxiv. 36. But of that *day* and that *hour* KNOWETH NO MAN, no not the angels in heaven, but my *Father only.*" To this, I reply, the text has no bearing on the case in hand; for all that it affirms, is, that the DAY and HOUR were known only to the Father. It forms no sort of objection to the case before us; for we do not nor have we ever pretended to point out either the *day* or *hour.* But if it is still insisted, that it has an equal bearing on the *year*, that it has on the *day* and *hour*, then I deny it; and demand the evidence. But I will show that it does not prove that the year was not a matter of revelation.

(1.) Christ had just given a long series of events which were to precede his coming. Ver. 33, He said, "when ye see all these things, know that it is near, *even* at the doors." He then adds the text above quoted, to teach them, that for the precise *day* or *hour*, they must watch.

(2.) He then goes on verse 37th and says, "But as the days of Noe *were*, so shall also the coming of the Son of man be." The ignorance of the world at that time did not arise from the fact that God had not revealed the time of the flood; this he had done for 120 years, and yet they "knew not until the flood came, and took them all away." Their ignorance was wilful, and because they did not believe God's word.

2. "Watch, for ye know not what hour your Lore doth come." Matt. xxiv. 42. The same remarks will apply to this, as to the above text. That although the circumstances of the times should indicate the event to be just at hand, yet for the precise time they were to watch.

3. Verse 44. "Therefore be ye also ready; for in such an *hour* (not year) as ye think not the Son of Man cometh."

4. i Thess. 5. 2. "For ye yourselves know perfectly, that the day of the Lord so cometh as a thief in the night."

But to whom is it to come as a thief in the night? To the wicked, to those who say peace and safety; not to Christians who believe God's word and are found watching Verse 4. "But ye brethren are not in darkness if that day should overtake you as a thief." Who cannot perceive that a wide distinction is made between the righteous and the wicked with respect to the suddenness of the coming of that day.

5. ii Pet. 3, 10. "But the day of the Lord will come as a thief in the night." In this chapter also, signs by which Christians might know the day was near are pointed out; and we are especially directed to study the prophets and apostles in refference to the signs which were to precede the day. But the sacred penmen have among other things, given events to be fulffilled within specified periods, as signs of the near approach of the day, and of its actual coming. But for the specific point of time, we are to be on our *watch.*

*Concluding remarks.* "All revelation from God in which we can safely repose confidence, is contained in the Bible; therefore it will be hazardous for us to lean upon the staff of a *fallible* exposition of an *infallible* TRUTH." If so, then my brother's hearers are running a hazard every time he gives them an exposition of "an infalliable truth." And a hazard it is, on a subject vitally affecting their eternal interests. For there is not a text in the Bible, perhaps, relating to the great plan of salvation on which there is not a diversity of opinion, *some* of these opinions must be *wrong* and ALL *falliable.* If therefore we are running a fearful hazard whenever we lean on the staff of a falliable exposition of God's word, we are continually running *hazards.* And greater *hazards* than on this subject. For a wrong exposition of some texts may prove disastrous to the soul: but expositions of the prophecies may be either true or false, and we may lean on them, without necessarily affecting our eternal interests.

2. "Mr. Miller and brother Litch, cannot modestly lay claim to greater mathematical accuracy or more theological acumen or erudition, than the great, the wise, and the good, who have left behind them learned commentaries on the Holy Scriptures." Nor do we profess to have more of those qualifications, my brother. But have you yet to learn that God "hath hidden these things from the wise and prudent and revealed them unto babes." Or that he hath chosen the weak things of the world to confound the things which are mighty; and the base things and things which are not, to bring to naught things which are; that no flesh should glory in his presence. All we profess to do is to state certain texts of Scripture, "INFALLIBLE TRUTHS," and collate with them certain historical facts; and tell the world the impression that collation makes on our minds. If it makes the same impression on theirs, well and good, we hope they will be benefited by it; if it does not make the same impression on them that it does on us, we cannot help it; to their own master they must stand or fall.

3. "Nor can I see how they can well know more than their predecessers in the work of exposition, unless some *special* REVELATION has been made to them; of which I have no evidence." But does not Br. B. know that it has generally been the order of Divine Providence, to bring out new truths, not by deep learning and research, but by some apparently trivial circumstance. Instance the discovery of the laws of gravitation by the fall of an apple; and the laws of specific gravity by the simple circumstance of bathing. And is it any more wonderful for the same Providence to place before the mind of some obscure individual, some historical and chronological date in connection with certain texts of Scripture, which had been overlooked by the wise and good of former days? And besides, does not Br. B. know that by a Divine command the prophecies of Daniel were closed and sealed, "*even* to the time of the end." And that *prophets* and *angels*, when they searched diligently, and desired to know both the events and the *nature* or *manner* of *the time* of those events they predicted, were told that they ministered not to themselves, but to us. They could not know, but we were to reap what they sowed.

Finally, I can heartily join with my brother and say, "Let us watch therefore, for we know not what *hour* the Lord will come, whether at midnight, or at the cock crowing, or in the morning." "Happy is that servant who when his Lord cometh, he shall find so doing."

JOSIAH LITCH.

*Millenial Grove, April,* 1840.

## CORRESPONDENCE.

Apulia, April 24th, 1840.

My Dear Sir. Your note containing the prospectus of "the Signs of the Times," was duly received, and I have since received the two first numbers of your publication, for which I thank you.

Whether I can write any thing which might serve to shed light upon the great subject you have taken in hand, I do not know; but at any rate I am glad the subject is fairly up before the public mind, and has now got to pass the ordeal of a most thorough and critical investigation. It is true that I have thought much on the subject of the second coming and kingdom of Christ for a number of years, and within the year past have written some upon it, in connection with another brother, and we shall probably put to press a pamphlet on the subject in the course of the next week; and when it is out I intend sending you a copy, that you may compare and view with those of others who have written upon the same subject.

It is likely we shall not exactly coincide in all things with the views of Br. Miller, and probably not with Br. Cambell, although I have not yet seen his work. But from all the views I have been able to collect on the subject, and from all which I can learn from the Scriptures of truth and from the state of the world and of the nominalc hurches at this day, I should think that one thing was rendered about morally certain; and that is that we are living near the time of the coming of the Son of man. And if this be true, then what manner of persons ought all the professed chilren of God to be, in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" And yet although all these things may transpire in this most literally and alarming form, the true servants of God have nothing to fear; for, according to the unerring promise of God, they are allowed to look for a new heavens and a new earth, wherein dwelleth righteousness. Let all of us then take the apostle's admonition, "wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless."

This is the right spirit for those to exercise who expect to stand approved in the great day of the Lord; and particularly for those who write upon this most instructing subject. The spirit of prayer, of holiness and love, should characterize all which they think or write upon it. The spirit of mastery should have no place in those who write on the subject. The spirit of party strife should be banished from the mind which would arrive at the truth in regard to it: and the spirit of impartial investigation, the spirit of holy prayer, and the most humble and teachable spirit, which would willingly sit at Jesus' feet, and receive as truth whatever it could learn from his word and spirit, should possess the whole soul of him who would arrive at the simple truth on this vast subject, and be at the last approved of God. I think I have seen in a few instances, in "The Signs of the Times," the marks of the inward workings of a bad spirit. This I regret; for on such a subject, above all others, if man cannot write in a good and kind spirit, they had better not write at all. The field of investigation is broad;—the mines of truth to be explored are many,—and the reward of the faithful immensely great, and therefore there is the most ample room for all to investigate, and for all to labor without prdjudice or jealousy against each other. O my dear sir, I sometimes look at the fact that Christ is soon coming to our world; and I then look at the jealousies, the slanders, the divisions, and strifes which are among his professed followers, and my soul sinks within me to think of the disappointments and dismay which that day will bring along with it! Think we that the party strifes and names which now distract and divide the saints of the most high God, will abide the trial of that day, in which the very elements shall melt? It seems to me that there is little thought about its searching powers, or its near approach; and yet its approaching events linger not, and its vengeance for them who obey not the gospel, slumbers not.

Give, my dear sir, to the "Signs of the Times," a trumpet tongue, and let it sound an alarm long and loud in the ears of this generation, until the question shall come up from city and hamlet, and be echoed from valley and from hill-top, "Watchman, what of the night?" "When shall these things be"? And let an answer be demanded in a tone that must be heard. It is the voice of the people, which must arouse the time-serving ministry of this age from the deep sleep into which on this, and other subjects of highest moment to the children of men, they appear to have fallen. You know it is the ministry of this age, who oppose reform, if it come not in this way, more effectually than any other class of men. But still the truth will prevail, and reform will move onward in spite of opposition till the Saviour comes to bless his suffering servants. Onward, then, my dear sir, in your good work of spreading right and truth: and God prosper you, and that I know he will do, as far and as fully as you follow the truth which he may spread before your mind. Knowledge will increase on this most absorbing subject, which must unite all the saints of the Lord for ever, and the wise will understand and love it.

Your brother in the kingdom and patience of Jesus Christ,

John Fruair.

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Portland, April 28, 1840.

Mr. Editor,—The peculiar circumstances of the age in which we live, and especially of the present times, have created some considerable excitement, and not a little enquiry, and altercation respecting our chronology. I find in "Ferguson's Astronomy" a few pages devoted to "*The true era of Christs birth*" which I have thought would be read with interest, and perhaps might contribute something for the truth. It is apparent that the point in dispute does not effect our chronology, but simply the time of the Saviour's *birth*, and his *age*. If the common calculation teaching the time of the Saviour's birth is wrong, why, it only carries it back 4 years farther, and makes *Jesus of Nazereth* 37 years of age, when crucified, instead of 33.

L. D. Fleming.

*Mr. Ferguson says*:—"The vulgar era of Christ's birth was never settled till the year 527, when Dionysius Exigus, a Roman abbot, fixed it to the end of the 4713th year of the Julian period, which was four years too late. For our Saviour was born before the death of Herod, who sought to kill him as soon as he heard of his birth. And, according to the testimony of Josephus, (B.xvii.ch.8,) there was an eclipse of the moon in the time of Herod's last illness; which eclipse appears, by our astronomical tables, to have been in the year of the Julian period 4710, March 13th, at 3 hours past midnight, at Jerusalem. Now, as our Saviour must have been born some months before Herod's death, since in the interval he was carried into Egypt, the latest time in which we can fix the true era of his birth, is about the end of the 4079th year of the Julian period. There is a remarkable prophecy delivered to us in the ninth chapter of the book of Daniel, which, from a certain epoch, fixes the time of restoring the state of the Jews, and of building the walls of Jerusalem, the coming of Messiah, his death, and the destruction of Jerusalem. But some parts of this prophecy (ver. 25) are so injudiciously pointed in our English translation of the Bible, that, if they be read according to those stops of pointing, they are quite unintelligible. But the learned Dr. Prideaux, by altering these stops, makes the sense plain: and, as he seems to me, to have explained the whole of it better than any other author I have read on the subject, I shall set down the whole of the prophecy according as he has pointed it, to shew in what manner he has divided it into four different parts.

*Ver.* 24. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision, and the prophecy, and to annoint the most holy. *Ver.* 25. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah, the prince, shall be seven weeks and threescore and two weeks, the street shall be built again, and the wall even in troublous times. *ver.* 26. And after threescore and two weeks shall Messiah be cut off, but not for himself, and the people of the prince that shall come, shall destroy the city and sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined. Ver.27. And he shall confirm the covenant with many for one week, and in the midst* of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate even until the consumation, and that determined shall be poured upon the desolate.

This commandment was given to Ezra by Artaxerxes Longimanus, in the seventh year of that king's reign, (Ezra vii. ver. 11—26.) Ezra began the work, which was afterward accomplished by Nehemiah, in which they meet with great opposition and trouble from the Samaritans and others, during the first seven weeks, or 29 years.

From this accomplishment till the time when Christ's Messenger, John the Baptist, began to preach the kingdom of the Messiah, 62 weeks, or 434 years.

From thence to the beginning of Christ's public ministry, half a week, or three and a half years.

And from thence to the death of Christ, half a week or three and a half years; in which half week he preached and confirmed the covenant of the Gospel with many.

In all, from the going forth of the commandment, till the death of Christ, 70 weeks, or 490 years.

And, lastly, in a very striking manner, the prophecy foretells what should come to pass after the expiration of the 70 weeks; namely, the

*It is said this should be rendered last half, instead of midst.

destruction of the city and sanctuary by the people of the prince that was to come; which were the Roman armies, under the command of Titus their prince, who came upon Jerusalem as a torrent, with their idolatrous images, which were an abomination to the Jews, and under which they marched against them, invaded their land, and besieged their holy city, and by a calamitous war brought such utter destruction upon both, that the Jews have never been able to recover themselves, even to this day.

Now, both by the undoubted canon of Ptolemy, and the famous era of Nabonasse, the beginning of the seventh year of the reign of Artaxerxes Longimanus, king of Persia, (who is called Ahasuerus in the book of Esther), is pinned down to the 4256th year of the Julian period, in which year he gave Ezra the abovementioned ample commission: from which count 490 years to the death of Christ, and it will carry the same to the 4746th year of the Julian period.

Our Saturday is the Jewish Sabbath: and it is plain, from St. Mark, ch xv. ver. 42, and St Luke, ch. xxiii. ver 54, that Christ was crucified on Friday. seeing the crucifixion was on the day next before the Jewish Sabbath. And according to St. John, ch.xviii. ver. 28, on the day that the passover was to be eaten, at least by many of the Jews.

The Jews reckoned their months by the moon, and their years by the apparent revolution of the sun ; and they eat the passover on the 14th day of the month Nisan, which was the first month of the year, reckoning from the first appearance of the new moon, which at that time of the year might be on the evening of the day next after the change, if the sky was clear. So that their 14th day of the month answers to our 15th day of the moon, on which she is full. Consequently, the passover was always kept on the day of full Moon.

And the full moon at which it was kept, was that one which happened next after the vernal equinox. For Josephus expressly says (Antiq. B. iii. ch. 10), The passover was kept on the 14th day of the month of Nisan, according to the Moon, when the Sun was in Aries. And the Sun always enters Aries at the instant of the vernal equinox; which, in our Saviour's time, fell on the 22nd day of March.

The dispute among chronologors about the year of Christ's death, is limited to four or five years at most. But as we have shown that he was crucified on the day of a pascal full moon, and on a Friday. all that we have to do, in order to ascertain the year of his death, is only to compute in which of those years there was a passover full moon on a Friday. For the full moons anticipate eleven days every year, (12 luner months being so much short of a solar year), and therefore once in every three years at least, the Jews were obliged to set their passover a month farther forward than it fell by the course of the moon, on the year next before, in order to keep it at the full moon next after the equinox. Therefore there could not be two passovers on the same day of the week, within the compass of a few neighboring years. And I find by calculation, the only passover full moon that fell on a Friday, for several years before or after the disputed year of the crucifixion, was on the 3rd day of April, in the 4746th year of the Julian period, which was the 490th year after Ezra received the above-mentioned commission from Antaxerxes Longimanus, according to Ptolemy's canon, and the year in which the Messiah was to be cut off, according to the prophecy, reckoning from the going forth of that commision or commandment: and this 490th year was the 33rd year of our Saviour's age, reckoning from the vulgar era of his birth: but the 37th, reckoning from the true era thereof.

And when we reflect on what the Jews told him, sometime before his death, (John, viii. 57) "Thou art not yet fifty years old," we must confess, that it should seem much likelier to have been said to a person near forty, than to one but just turned of thirty. And we may easily suppose, that St Luke expressed himself only in round numbers, when he said that Christ was baptized about the 30th year of his age when he began his public ministry; as our Saviour himself did, when he said he should lie three days and three nights in the grave.

The 4746th year of the Julian period, which we have astronomically proved to be the year of the crucifixion, was the 4th of the 202nd Olympiad; in which year, Phlegon, a heathen writer, tells us, there was a most extraordinary eclipse of the Sun that ever was seen. But I find by calculation, that there could be no total eclipse of the Sun at Jerusalem, in a natural way, in that year. So that what Phlegon here calls an eclipse of the Sun, seems to have been the great darkness for three hours at the time of our Saviour's crucifixion, as mentioned by the evangelist: a darkness altogether supernatural, as the Moon was then in the side of the heavens opposite to the Sun; and therefore could not possibly darken the Sun to any part of the Earth."

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Groton, April 10th, 1840

DEAR BRO. HIMES,—During an interview I had with you a few days since, you requested me to give a statement of the results, so far as I had witnessed them, of Mr. Miller's Lectures, in this vicinity. Before complying with your request, I beg leave to say, that I am not a *believer* in the theory of Mr. Miller, neither am I an *unbeliever*. My time has been so completely occupied since the subject has been presented in a tangible form, that I have not given it that attention which is requisite to an intelligent and enlightened decision respecting it. But I am decidedly in favor of the discussion of the subject. I believe that Mr. Miller's Lectures are so fraught with gospel truth. that, whatever may be his error in relation to the *time* of our Lord's appearing, he will do great good. I rejoice that there is a subject being discussed in the community, so happily adapted to wake up the public mind to the great things of religion, and to check the growing worldliness and sensuality of the present age. Mind is so constituted, and the tendencies of the world are such, that God is obliged to use extraordinary men, charged with important and exciting truths. to break up the apathy of the former, and to neutralize the latter. Ordinary men and means are utterly inadequate to this task. These men may present much truth, and see some good results of their efforts, but the strong-holds of satan will still remain undemolished, and his iron grasp upon the great mass of men, unbroken. The means now used, antique and venerable though they be, are not what the age demands. The devil learned years ago, how to render them nearly or quite useless. A different class of men and measures are called for, to check the progress of infidelity and sensuality which are sweeping over our land, blighting every thing lovely and of good report. And it is cause of joy, that God is raising up such men, and instituting such measures. I fully believe that Mr. Miller is one of the former, and that his Lectures will constitute no small part of the latter.

Mr. Miller has lectured in this and other adjoining towns, with marked success. His lectures have been succeeded by precious revivals of religion, in all of these places. A class of minds are reached by him not within the influence of other men. His lectures are well adapted, so far as I have learned, of shaking the supremacy of the various forms of error that are rife in the community. Men are made to revere the *naked* Bible, and to study it with a care and impartiality wholly unknown before. As a consequence, their errors are dissipated, and they embrace that truth which is essential to their salvation. If they embrace error it cannot be fundamental, as it relates to the *time* and *manner* of Christ's coming, and not to the *fact* of his coming. If it did relate to the *fact*, it could not be regarded as a fundamental error, as I can conceive.

As it respects the *immoral tendencies* of his Lectures, I have seen none of them. And I am bold to declare that I see nothing in the theory at all adapted to make men immoral; but I do believe it will have the opposite effect. Facts speak too plain, on this subject, not to be credited.

I am your brother for Truth and Liberty,

S. HAWLEY.

J. V. HIMES.

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## MR. MILLER.

Mr. Miller has been in Portland, lecturing to crowded congregations in Casco Street Church, on his favorite theme, the end of the world, or literal reign of Christ for 1000 years. As faithful chroniclers of passing events it will be expected of us that we say something of the man, and his peculiar views.

Mr. Miller is about 60 years of age; a plain farmer from Hampton in the State of New York. He is a member of the Baptist Church in that place, from which he brings satisfactory testimonials of good standing, and a licence to improve publickly. He has we understand numerous testimonials also from clergymen of different denominations favorable to his general character. We should think him a man of but common school education; evidently possessing strong powers of mind, which for about 14 years have been almost exclusively bent to the investigation of scripture prophecies. The last eight years of his life have been devoted to lecturing on this favorite subject.

In his public discourses he is self-possessed and ready; distinct in his utterance, and frequently quaint in his expressions. He succeeds in chaining the attention of his auditory for an hour and an half to two hours; and in the management of his subject discovers much tact, holding frequent colloquies with the objector and enquirer, supplying the questions and answers himself in a very natural manner; and although grave himself, sometimes producing a smile from a portion of his auditors.

Mr. Miller's theory is, that in 1843 Christ will make his personal appearance on earth; —the righteous dead shall be raised, the righteous living shall be changed, and be caught up to meet the Lord in the air. This is the first resurrection. The bodies of the wicked, living and dead, shall be consumed by fire in the conflagration, which shall envelope the earth, and purify it for a suitable residence for the saints. They shall then descend, as the New Jerusalem out of Heaven, and shall reign on the earth with Christ a thousand years; at the end of which period, the bodies of the wicked shall be raised, and they shall be judged by the saints, and receive their sentence of endless banishment from the presence of the Lord and the glory of His power.

In a very ingenious manner he brings all the mystic numbers in scripture prophecy to bear upon the important epoch of 1843. First he

makes the 2300 days or years of Daniel viii. 14, to commence at the same time as the 70 weeks or 490 years, which latter period terminated in the cutting off the Messiah.A. D. 33 The former period then extends 1810 years longer, or till 1843, when the end shall come.

Second. The mystic number of the beast,666, Rev. xiii. 18, he applies to Pagan Rome. It indicates 666 years, commencing with the league between the Romans and Jews, B. C. 158, and terminates when the pagan sacrifices ceased at Rome, A. D. 508. Third. This period, A. D. 508, he thinks is referred to by Daniel, ch.xii. 11 as the time when the daily sacrifice (or heathen rites) shall be taken away or cease at Rome. From this he reckons 1290 years (idem) for the duration of the abomination that maketh desolate, or the Papal civil power, which terminated in the captivity of the Pope, A. D. 1798.

Fourth. The 1335 years, Daniel xii. 12, includes the last mentioned period of 1290, and passing 45 years beyond, brings us to 1843, or the end.

Fifth. He brings the prophecy or denunciation of Moses, Leviticus xxvi. 23, 24. to refer to this period; seven times or 2520 years (a *time* in the prophetic scriptures meaning 360 years) from the first captivity of the Jews under Manassah, in the year B. C. 677, brings us to 1843.

These are only a part of the scriptural data by which his theory is established. We are now, according to his scheme, in the period spoken of by Daniel, chap. xii. 1,—and the trouble there mentioned is to befal the world the present year of our Lord, 1840. "Mankind," he says, "will, for a short season, give loose to all the corrupt passions of the human heart. No laws, human or divine, will be regarded; all authority will be trampled under foot; anarchy will be the order of government and confusion fill the world with horror and despair. Murder, treason, and crime will be common law, and division and disunion the only bond of fellowship. Christians will be persecuted unto death; and dens and caves of the earth will be their retreat."

We furnish the following as a specimen of his method of illustrating scripture. It is from his discourse entitled the "Midnight cry," founded on the parable of the ten virgins.

*Then shall the kingdom of heaven be likened unto ten virgins, &c. &c.* Matt. xxv. 1—12.

*Then.* This word indicates that a specific time was intended. To know that time we must go back into the preceding chapter and see what our Lord had been conversing about. This was evidently the second coming—as explained in a preceding lecture. Read then the 44th and 45th verses.

The *faithful and wise servant* is the one who in this period of the world, warns his fellow men to be ready for the coming of the Lord. This is the portion of meat *due at this season.*

Verse 48. The *evil servant;* self-constituted and men made ministers.

*Shall say in his heart.* Many do not openly oppose the doctrine of the speedy coming of Christ. But they do it in their hearts;—they do not sound the alarm.

*My Lord delayeth his coming.* This doctrine that the consummation of all things is at hand, is false. The coming of Christ will be delayed.

Verse 49. *Shall begin to smite his fellow servants.* Shall persecute and speak evil of those who wait for and expect the coming of Christ.

Verse 50 and 51. *The Lord of that servant shall come.* This is the second coming, &c.

We now perceive that the time specified at the commencement of the 25th chapter is the time connected with the preceding circumstances —the end of the world,—that it is the time in which we now live.

Chap. 25. *The kingdom of Heaven.* The Gospel dispensation.

*Ten Virgins.* The righteous and wicked whom the Lord, the bride-groom, invites and woos to become the Lamb's bride. That "Virgin" may have this meaning in prophecy, see the expressions, "O virgin daughter of Babylon"—"Virgin daughter of Egypt"—"Virgin daughter of Zion."

*Five were wise.* These represent true believers.

*Five were foolish.* The unbelieving class of mankind.

*Lamp.* The word of God. (Ps. cxix; 105. Thy word is a lamp to my feet.—Prov. vi. 23—The commandment is a lamp.) Bibles are now in the hands of the wicked and the righteous; and translated into almost every language on earth.

*Oil.* An emblem of faith, (1 John ii. 27—"But the anointing (faith) which ye have received of him abideth in you.") Though the wicked are in possession of the scriptures, they have no true faith in their declaration.

*Vessel.* The mind. ("Possess his vessel in sanctification"—"Shall be a vessel unto honor."

*Bridegroom.* Figurative of Christ. ("As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.") "When the bridegroom shall be taken away, then, &c.

*They all slumbered and slept.* In the primitive church the opinion prevailed that Christ's second coming would be to reign in person on earth, after the destruction of the wicked. But the Christian world has been *asleep* on this subject, and the notion of a spiritual reign of Christ for a thousand years has been substituted, which is false and anti-scriptural.

*And at midnight there was a cry made, Behold the Bridgroom cometh.* This day is this scripture fulfiled in our ears. A few are uttering this cry. The missionary, Wolf, has declared it in Asia. Irving in England,—Mason in Scotland, and Davis in South Carolina. At the present time about 200 ministers in America are declaring the same truth.

*Then all those Virgins arose and trimmed their lamps.* A lamp is trimmed to make it give more light. Translating the Bible therefore, is trimming the lamp of life. The Bible has been translated into 150 languages within 30 years, in addition to the 40 or 50 translations before. The operations of the Missionary Societies, Sabbath Schools, and Bible classes, Tract Societies, and Temperance Societies, have all been in effect "trimming the lamps." In this work the contribution of the unconverted portion of the world have been as liberal as those of Christians. So that it may be said, the foolish Virgins have also trimmed their lamps.

*And the foolish said unto the wise, Give us of your oil, for our lamps have gone out.* The midnight cry is now being made; the wicked are started from their slumbers, and begin to ask of Christians, "What do you think of these things?" "Give us your opinion of the coming of Christ, for we know not what the Bible teaches." That is, "Give us of your oil, for our lamps are gone out."

*Go ye to them that sell, and buy for yourselves.* Christians should be careful how they speak against the speedy coming of Christ; as the blood of souls will be found in their skirts, if they soothe the fears of the wicked; they should answer all such enquiries, "Go to them that sell, and buy for yourselves."

*And they that were ready went in with him to the marriage and the door was shut.* This is the closing up, or end of the Gospel dispensation.

Mr. Miller is a great stickler for literal interpretations; never admitting the figurative, unless absolutely required to make correct sense or meet the event which is intended to be pointed out. He doubtless believes, most unwaveringly, all he teaches to others. His lectures are interspersed with powerful admonitions to the wicked, and he handles Universalism with gloves of steel.

He is evidently dispossed to make but little allowance for those who think differently from him on the Millenium; dealing often in terrible denunciations against such as oppose his peculiar views on this point; as he fully believes they are crying peace and safety when sudden destruction cometh. Judging from what we see and hear, we should think his lectures are making a decided impression on many minds, favorable to his theory.— *Maine Wesleyan Journ.*

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### QUESTION.

1. How can the whole human race stand upon the earth at one time—as mentioned in Rev. 20, at the Last Judgment?

ANSWER BY MR. MILLER.

1. Allow 800,000,000 for every 30 years, in 6000 years, and it will give 160,000,000,000. Allow 50,000,000 square miles for the earth—would make *five Billions, one hundred and twenty thousand Millions, of Square Rods.*

This divided by 160,000,000,000, of inhabitants, would leave 32 *square rods* to each individual on the globe.

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COMPUTATION OF TIME. A Correspondent asks, "if 30 days for a month, and 12 months amounting to 360 days, for a year, was the method of computing time before the christian era, and 365 days 6 hours for a year, the way of reckoning since, would not the sanctuary have been cleansed somewhere from 1809 to 1814?"

To this it is replied — 1. The *ancients did* virtually allow 365 days to a year, for after their twelve months of 30 days each were ended they added, before commencing another year, the odd time. But this, not coming within the 12 months, was not reckoned with the year.

2. The fulfilment of prophetic periods, in the accomplishment of the prophecies with which they were connected, has *demonstrated* the fact, that a prophetic time signifies a year of 360 days, and that each of those days represents a year of 365 days 6 hours.

A *demonstration* of this position will be given in the course of the discussion between Messrs. Jones and Litch.

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### AGENTS.

MASSACHUSETTS.

*Randolph*—Miss Abigail White
*Fairhaven*—Joseph Bates
*Eastham*—Elder Josiah Litch
*Westford*—Benjamin F. Leighton
*Groton*—Daniel Needham
*Brighton*—Samuel Clough
*Lowell*—Elder Timothy Cole

MAINE.

*Portland*—Eld. L. D. Fleming

NEW-HAMPSPIRE.

*Thornton*—Joseph E. Dow, Esq. P M.

# SIGNS OF THE TIMES,

RELATING TO

# The Second Coming of Christ.

J. V. HIMES, EDITOR.] "THE TIME IS AT HAND." [DOW & JACKSON, PUBLISHERS.

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## ILLUSTRATION OF PROPHECY.

"But I will show thee what is noted in the Scripture of truth."

From Zion's Watchman.

### THE KINGDOM AT HAND.

MR. ED. I have been very much interested in the several articles which have appeared in your paper from Rev. H. Jones. From all I can learn of his views of the nature and near approach of the kingdom of God, as a general thing, I am much pleased with them, and think them very correct. But there is one point which has been touched, in some one of the letters published by him, on which I wish to ask him a few questions. The point is something like this, that although the kingdom of God is evidently very near, yet the time of its approach cannot be known.

Will brother Jones tell us through the Watchman—

1. If the 2300 days of Dan. viii. 14, do not predict the time of the destruction of the *man of sin*, popery, what they do predict?

2. If they do predict that event, which is to be accomplished by the brightness of Christ's coming, when they were to commence, if not with the 70 weeks of Dan. ix. 457, B. C. For if they began then, they will end A. D. 1843.

An answer to these questions, will afford satisfaction to many minds. J. LITCH.

*Millenial Grove, Jan.* 23. 1840.

### ANSWER TO THE ABOVE.

The communication of brother J. Litch in your last paper, containing questions to myself on prophecy, are interesting and important. It is matter of encouragement to us both that we harmonize in the theory, that the kingdom of God, foretold by Daniel, Christ and John, (Dan. ii. 44; vii. 27. Matt. iii. 2, iv. 17,) was something infinitely more important than the church in a momentary dispensation,—that it is the "*everlasting kingdom*" "*of God*," which shall "break in pieces and consume" all other "kingdoms" or powers of an opposite character,—that its coming with Christ, "the great king," to judgment, is yet future; and that it is now specially near "at hand," as manifested by the signs of the times, and the fulfilling of many foretold events, immediately to precede the "great and terrible day of the Lord."

And yet our theories differ in this one point. His fixes the year of the great event at "A. D. 1843." Mine affirms rather, that the precise time or year of its coming, is not to be known except to the Almighty himself, till with "the son of man" it shall come upon all flesh "as the lightning" from "east" to "west." (Matt. xxiv. 27.) His questions on this discrepancy of our opinions, are kind and fair, and are, doubtless designed for profitable discussion, rather than to aid the vain jangling of unbelievers. With the meek and quiet spirit of our Lord, I will proceed to answer my brother's questions and also to assign some reasons for my belief, different frome his that the precise time of the general judgment, though specially now "at hand," is among "the secret things" which belong unto the Lord our God." He asks—

1. "If the 2300 days of Dan. viii. 14. do not predict the time of the destruction of "the man of sin," POPERY, what do they predict?"

In answer to this question, I am prepared to say, with him, that this passage does predict the final destruction of "the man of sin" "by the brightness" of Christ's "coming" to judgment, in "flaming fire" &c. 2. Thess. ii. 8. 1, 8.) at the close of the period called "2300 days; when, also the "sanctuary," or church of God "shall be" perfectly and forever "cleansed," or when all the saints shall be "clothed in white raiment," (Rev. iii. 4, 5) or the pure attire of the heavenly world, which attire "is the righteousness of saints." (Rev. xix. 8.) At that time of course, the whole of Satan's kingdom, including foul spirits and sinners, from first to last, will be destroyed, instead of the papal power, merely. Although many have supposed, that "the man of sin"—"son of perdition"—"Babylon"—"Mother of Harlots," &c., are typical, only of the papal power; it will be found that the word of God, explaining itself, uses these words figuratively to represent Satan with all the dark powers which adhere to him, rather than popery merely; for surely, Satan, the head of the beast, as yet claims a seat above even the pope, in exalting "himself [not the pope] above all that is called God." (2. Thess. ii. 4.) brother Litch asks,

2. If they [the 2300 days] do predict that event [the destruction of the man of sin] which is to be accomplished by the brightness of Christ's coming, when were they to commence, if not with the seventy weeks of Dan. ix. 24. 457 years before Christ? For if they began then, they will end A. D. 1843."

This question also I am prepared to answer, as my brother would probably wish me to do, by admitting that the periods or period called "2300 days," and "70 weeks," are to be understood as commencing together, at the time of Daniel's vision. But, after all, my view of prophetic times is not like his. He speaks as though it were granted by all, that those 2300 days are 2300 literal years: but from making the Bible its own independent interpreter, I have adopted the general rule, that prophetic times like the above are figurative, rather than literal; denoting duration sometimes before, and sometimes after, the judgment; the precise length of which is not to be known to mortals. If this rule be scriptural, it follows, that God has never, definitely, foretold the precise distance of "the end of all things." An attempt, therefore, by us to find it out, would be an attempt to be "wise above what is written." I am aware of the few passages explaining a "day for a year," Ezek. iv. 5. 6, and elsewhere, but cannot admit that they authorize our making "each day" "into a year," in the above passages, nor in any other where neither the connexion nor parallel passages give the authority.

To preclude the necessity of further questions on this important point, I will now state a few reasons for my not being able to consider these 70 weeks, as 7 times 70, or 490 literal years from Daniel to the crucifixion, as brother Litch, Miller, and many others have done, in their exposition of Daniel's "days," "weeks," "times," &c.

1. The same verse, foretelling the 70 weeks, (Dan. ix. 24.) explains itself by showing that the said weeks, or indefinite period so represented, was to continue beyond the crucifixion, even until God shall "finish the transgression, and make an end of sin;" or "when the transgressors are come to the fall." (Dan. viii. 23.) And surely, Christ will accomplish all this work, and signally too, at his coming to judgment, rather than having so done it at his expiring on the cross. The finishing of his sacrafice, or offering for transgression, did not "finish trangression," itself. Neither did his making "an end of this "offering," "make an end of sin" itself, nor of pardoning it. Transgression is still as unfinished as ever; neither is there yet "an end made of sin," "while transgressors," with all their sins not "come to the full," yet waging war with Christ, as they never will, after he shall have come again, and put them all under his feet. Then to be sure, Christ will "make an end" of the "transgression" "and sin" as he never has done before, and never will do again.

2. The same verse explains these 70 weeks as coming to an end when "reconciliation" shall be made "for iniquity." And certainly, Christ did not finish this work at his beginning it on the cross, as he will on actually coming to judgment, to finish his present work of intercession for reconciliation, "reconciling the world unto himself." When at the judgment he shall have finished his work as a mediator, then he will have literally finished his work of making "reconciliation" for iniquity, and not before.

2. The same verse also explains the 70 weeks as coming to an end when "everlasting righteousness" shall be brought "in." And will not Christ gather and "bring" all "his elect" in to heaven, with "everlasting righteousness" "everlasting joy," (Isa. xxxv. 10.) more specially and signally at his glorious appearing than at his one offering for sin on the cross.

4. The same verse further explains itself, by

showing the close of the seventy weeks, so called, as coming to pass at the time of the sealing "up of the vision and the prophecy." And will not Christ's coming to judgment actually "seal up" or close up the whole matter of "the vision and the prophecy" more literally and signally than his sacrafice on the cross? Thus it appears from the fact, that ever since, even now, and until he shall come to judgment, the whole "vision and prophecy," or word of God, has been, is now, and wil be wide open for the use and everlasting benefit of perishing sinners, as it never will be again afterwards. Then it will be seen that it is "he that openeth and no man shutteth; and shutteth, and no man openeth."

5. Still further, the verse closes the 70 weeks at the time of anointing "the Most Holy." And will not Christ the "Most Holy" be anointed or crowned "King of kings and Lord of lords," (Rev. xix. 12, 16,) over all "the kingdoms of this world," (Rev. xi. 15.) with "an everlasting dominion" over "all people, nations and languages," (Dan. vii. 13, 14.) far more gloriously in sight of the universe than at his first coming?

At his first coming, he was not even acknowledged as a king by the Church, except in mockery and insult. To be sure, they crowned him, and robed him, and bowed the knee to him, saying, "Hail, king of the Jews!" But the crown was a composition of thorns only, in connection with which he was spitted on, scourged and crucified in ignominy. And yet, every knee shall bow, and every tongue confess to him truly.

### REPLY.

Mr. Editor,—I was happy to find, in the Watchman of February 29th, a reply from brother Jones, to my questions in a former number of your paper. I am pleased with the spirit of the reply, and, also, with the argumemts themselves, by which he endeavors to sustain the position he has taken, although I am, by no means, convinced by them, of the correctness of that position. But I am pleased with them, because they are fair and manly, and take hold of the theory he would oppose in the right way to expose its fallacy, if fallacious it is. He has met the subject with a candor and strength of argument, such as no other writer who has attempted it, has done. But, although I am free to make these concessions I am not satisfied—*that the prophetic periods of the book of Daniel are not "definite" but indefinite, the length of which cannot be known by mortals.*

In answering my question bro. J. admits that the period called 2300 days, Dan. viii. 14, does *extend to the destruction of* "the man of sin," *popery*, [and all other abominations,] by the brightness of Christ's coming. And, he also admits, that the 2300 days of the 8th chapter, and the 70 weeks of chapter 9th, 24th commenced together. But yet, he denies that we have evidence that either of the periods are to be understood as a day standing for a year. He is right in refusing to admit, that because a day was so used by Ezekiel, *it is to be so understood* in Daniel, unless it can be shown from the writings of that prophet that he did so use it.

Brother J. contends that the 70 weeks are not to be understood as 490 years, because the events foretold, Dan. ix. 24, to be accomplished in that period, will not be fulfilled until the second coming of Christ at the end of the world. The events foretold in that verse, are the following:—"Seventy weeks are determined upon thy people, and upon thy holy city, (1) to finish the transgression, and (2) to make an end of sins; (3) to make reconciliation for iniquity; (4) to bring in everlasting righteousness; (5) to seal up the vision and prophecy, (6) to annoint the Most Holy."

I shall endeavor to show, that the above events were all fulfilled at the death of Christ. The work to be done, was—1. "*To finish the transgression.*" Brother J. explains the verse as though it extended to all "*transgressions:*" but it can only be explained, as referring to one particular "*transgression*," "the transgression," and that the transgression of "*thy people* and *thy holy city*"—the Jews and Jerusalem. It is difficult to perceive, by what rule he extends it to transgressions in general. But the Jews and Jerusalem did fill up and "finish the transgression" by which their national doom was sealed, by their rejection of Christ. While he sojourned with them, he declared, if they had known, in *their day*, the things which belonged to their peace, he would often have gathered their children as the hen her chickens, but it was then too late; their house was left desolate; their enemies should hedge them in, and lay their city with the ground. It is true, salvation was offered to the Jews as individuals, if they would accept it, even after Christ's death, and up to the present hour. But, as a nation, their "*transgression*" was finished. There is no other *transgression*, that can, with so much propriety, be denominated emphatically, "the transgression," as that of the Jews in rejecting and crucifying the Savior.

2 "*To make an end of sins.*" If the event was *to make an end of sinning*, I should agree with my brother, that it could not be done before the end or the world. But it is not so; and the only way in which there can be an end made of sins, is to expiate their guilt. In no other way can an end ever be made of sins; for as long as the guilt remains the punishment due to sins must continue. But by the death of Christ, "the free gift came upon *all men, unto justification* of life." Rom. v. 18 And that atonement was so full and perfect, that all who accept it by faith, receive a full remission of all their guilt. Again, such an high-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifices, first for his own sins, and then for the errors of the people; for this he did once when he offered up himself" Heb. vii. 26, 27. Again, chapter ix. 26, "He hath appeared to put away (make an end of) sin by the sacrifice of himself." But if we understand the term according to the rendering of Clarke, "*sin offerings*," then the sense is perfectly plain.

3. "*To make reconciliation for iniquity.*" If reconciliation was not made for iniquity, by the death of Christ, it is difficult to discover how "the free gift came on all men unto justification of life." But "he is the propititation *for our sins.*" *John ii. 2. Nor can I perceive* any sense in which reconciliation will be made at the judgment; punishment will be inflicted for iniquity, but no reconciliation between God and the sinner can ever take place except that effected by the sacrificial death of Christ. Rom. v. 10. "We were reconciled to God through the death of his Son." Here the reconciliation is attributed to the death of his Son and not his *intercession.*

4. "To bring in everlasting righteousness." That period, 70 weeks, in contradistinction to the Mosaic covenant, where there was a remembrance of sins again every year, was to introduce one offering for sin, by which *eternal redemption*, or *everlasting righteousness*, Heb. ix. 12, should be secured to us without another sin offering. [See also the whole argument of the apostle in Heb. viii. 9, and 10th chapter.]

5 "*To seal up the vision and prophecy.*" Brother J. seems to understand this as extending to all *visions* and *prophecies;* and the expression,"*seal up*," in the sense of terminating them. But this appears to be rather a forced construction. "*The vision and prophecy*," is certainly in the singular, and denotes some *one* particular prophecy. If this vision is, as I consider it, a key to the former vision, then "*the vision*" *and* "*prophecy*," *are the vision* and prophecy of the 2300 days. That vision should be sealed, in the sense of confirmation, by the fulfilment of the 70 weeks. It should set on them the seal of truth; and from thenceforth it should be known to have been given by infinite and unerring wisdom. The term is used in the sense of confirmation, as in Neh. ix. 38. But I know of no place where it signifies to terminate.

6. "*To annoint the Most Holy*," "*The Most Holy*" is the same as holiest of all. Heb. ix. 3. The holiest of all, in the tabernacle built by Moses, was the figure of the true "*Holy of Holies*," *heaven itself*, which Christ *consecrated* (anointed) for us through the veil, His flesh. But I am not aware, that the term, *Most Holy*, is in the Bible ever applied to the Saviour; nor that his coronation at the last day is called *an annointing.* But Christ has consecrated the holy place for us by his own blood. [See the 9th chap. of Hebrews.] Thus I have shown, that all the evenis predicted, Dan. ix. 24, did take place at the death of Christ.

J. Litch.

*Millennial Grove*, March, 1840.

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### MR. MILLER'S REPLY TO MR. CAMBELL.

Dear Brother Himes:—I perceive in the last number of the "Signs of the Times," that Bro. Cambell is still harping on his little horn of the *third beast*, and separating the *morning* from the *evening* vision. And, without any proof, he continually asserts the *Jews' return* and *millenial reign* before the resurrection. Do I understand right?

Now, I think Bro. Cambell may be put right, or at least, he will help a brother in charity, out of his "vagaries." 1st, As it respects the little horn of Daniel, 8th chapter—He says, it is Mahomedism; and yet it belongs to the third or Grecian kingdom, and, of course, is now in existence, and must be until 2300 years are accomplished, which, according to his own showing, will be in A. D. 1843. Then, the fourth, or Roman kingdom, is not yet in being. For the fourth kingdom was to bear rule over, or tread down the whole earth.

Dan. vii. 23—"Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces."

And this little horn is the third kingdom, and is said to wax exceeding great, Dan. viii. 9—11.

Surely, Bro. Cambell will help Bro. Miller out of this "vagary." Rollin tells us "that the four kingdoms of the Grecian monarchy became Roman provinces 30 years before Christ, which were 650 before Mahomet. Daniel tells us that this little horn would stand up in the

latter time of these four kingdoms. Mr. C. makes him stand up 650 years after the fourth kingdom had destroyed the whole earth.

Dan. viii. 23—"And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up."

24—And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

25—"And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."

Surely this is a paradox: or I am dreaming. And, in the *second place*, concerning the *evening* and *morning* vision, I will say, "What God has joined together, let no man put asunder.

viii. 26—And the vision of the evening and the morning which was told, is true; wherefore shut thou up the vision; for it shall be for many days.

27—And I Daniel fainted, and was sick certain days; afterward I rose up and did the king's business; and I was astonished at the vision, but none understood it.

Here Daniel plainly unites the visions of the evening and morning as Mr. C. calls them, and Daniel unites them in one, calling it, "the vision;" and plainly says, "It shall be for many days." What shall be for many days? The vision of the evening and morning. How many days? I answer, 2300 days. Either both are to be understood as but one vision, seen at different times, or both ending at the same time. If the morning vision is only numbered, why does the prophet unite them and tell us it is for many days?

3. As it respects the Jews return, I say there is not a text, promise or prophecy, wrote or given of God, which was not given before their return from Babylon, and I believe was then literally fulfilled.

4. With reference to the millenial reign before Christ comes, I ask Bro. C. to reconcile the following passages with his views, and give me light:—

Dan. vii. 21—"I beheld and the same horn made war with the saints, and prevailed against them."

22—"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."

Compared with:

9—"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire."

10—"A fiery stream issued, and came forth from before him: thousands thousands *ministered unto him*, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

13—"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him."

Also, Luke xvii. 26—30. Mark xiii. 23—29.

1st Thes. iv. 14—"For if we believe that Jesus died, and rose again, even for them also which sleep in Jesus will God bring with him."

15—For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, *shall not prevent them which are asleep.*

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

17 Then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so *shall we ever be with the Lord.*

18—"Wherefore, comfort one another with these words."

Also, v. 1—4.

2d. Thes. ii. 7—"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

9 Even him, whose coming is after the working of Satan, with powers, and signs, and lying wonders.

10—"And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

Rev. xiv. 14—20.

In the meantime, I advise you, my dear reader, not to put off your preparation for eternity; I entreat you, by all that is dear, not to wait; I warn you, now to secure your title to heaven, to happiness and glory. Do not wait until you see the end of our discussion. Perhaps, before we have finished our controversy, the voice from the "great white throne" may pronounce these dreadful words, "IT IS DONE." There is no harm in being secure. It is safe to be ready. If I thought, that I should be the means of your neglecting this one thing needful, by my writings, I would write no more. Let not curiosity or neglect be the means of your eternal regret and misery. WM. MILLER.

*New-York, May* 19, 1840.

## MR. CAMBELL ON THE CAPTIVITY AND RETURN OF THE JEWS.

BROTHER HIMES.—In the two preceeding numbers I have briefly given my view of the little horn of the third empire and the chronology of the 5th, and 6th trumpets relating to the same antichristian power. In the three subsequent numbers I intend to give some thoughts on the captivity of the Jews, the analogy of the Sabbaths and Jubilees, and the final restoration of the Jews to their ancient heritage.

I consider the view that the second coming of Christ will be in 1843, or four years later, incorrect, because some scriptures *to be fulfilled before his coming, cannot be* before that time. He will indeed come, but the time he has not revealed. The Bible has made known some events that are to precede his coming which will require many more years. The apostle Paul undertook to allay an undue excitement on this subject in his day by showing that some prophecies had not been fulfilled which must be before the day of the Lord; therefore, though men ought to be always ready to give their personal account, they ought not to expect the coming of Christ until the completion of the predictions of things to take place before his coming. 2 Thes. ii. 1

Here is a plain allusion to the great apostacy which was to precede the coming of Christ and continue 1260 years. It was not then developed nor would it be until the supreme civil power should cease to restrain the ecclesiastical. So upon the apostle's mode of reasoning, since the Bible shows that God has great designs not yet fulfilled which are to be fulfilled before the coming of that *great day*, we may say with Paul, "Let noman deceive you," for *that day* shall not come until the Jews shall be restored, "the saints possess the earth, and super-abounding *grace* shall *triumph* over abounding sin.

Let us now look at the captivity from which the Jews are to be restored.

In the 26th of Lev. the phrase, "seven times," peculiar to the prophetical mode of computation, is four times repeated, in verses 18, 21, 24 and 28, meaning the same in every instance. The Lord assured the Israelites that if they pursued a course of disobedience, he would chasten them "seven times," i. e. according to the settled principles of interpretation, 2520 years.

Let the reader turn to Lev. xxvi. and see what heavy judgments the Lord denounces against his chosen people if they should rebel against him, and in the 18th verse he will come to this first remarkable threatening.

"And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins."

This threatening comes after and in addition to all the minor chastisements upon Israel, and was to be the crowning punishment after special means of reform utterly failed. The history of this people from the time they left Egypt till the Babylonian captivity, furnishes a long list of inflicted chastisements before the Lord gave them over. In addition to the terrible punishment threatned in this chapter, the 28th chapter of Deuteronomy contains a most fearful catalouge. Deut. xxviii.

Let the whole chapter be read. Still it is repeated in Lev. xxvi.

"And if ye walk contrary unto me, and will not hearken unto me, I will bring seven times more plagues upon you according to your sins"

Nothing was ever perfected with the Hebrews, either in cursing or blessing, without the number seven. Three times and a half, as we have seen, and shall consider more at length by and by, is the measure of punishment to a degenerate Gentile church. In going on with this catalogue, we come to a third repetition of this threatened displeasure of God against his chosen but stiff-necked people in the 23d and 24th verses.

It need not be said here, that Israel and Judah did "walk contrary" unto the Lord, and were *not* "reformed" by all the means used, to remind them of their duty by the frequent oppression from surrounding heathen tribes. And now the fourth time this fearful and significant threatening is repeated, v. 27, 28.

If now we can trace out the time when Israel was cast off, we shall find the epoch from which to calculate these "seven times," the period of Israel's degradation. And to ascertain this, there is no difficulty, if historical facts and scriptural analogy is our guide. Instead of one epoch there are several, which instead of rendering the subject obscure, gives it the symmetry, proportion, and beauty, which runs through all God's plans of operation. It is man's folly which distorts, what is otherwise intended to be beautiful.

We will first consider the epoch of the full execution of these predicted curses, upon the ten tribes, who have generally been considered as lost, but that it will be found, the Lord has reserved a tenth, even of them, for the final restoration.

After the revolt of the ten tribes, from the house of David, they were generally called Ephraim, and the other two tribes, Judah, Jerusalem, the capitol of one kingdom, was within the land of Judah, and Samaria, the capitol of the other kingdom, lay in the land of Ephraim. In the first year of Abaz king of Israel, Isaiah prophecied against Ephraim in this manner—(Isaiah, chap. vii.)

Ahaz began his reign, B. C. 742, and 65 years from this, if Isaiah is correct, the ten tribes were broken and have never since been a people. Just 65 years after this, in the 22d year of the reign of Manasseh, king of Judah, Esarhaddon, king of Assyria, marched into the land of Israel, and carried captive from thence into Babylon all those who were the remains of former captivities, so that the land became utterly desolate, until a motley mass of other tribes of idolaters were brought to dwell in the cities of Samaria, This was the last remnant of the revolted ten tribes—677 B. C. (See 2 Kings, xvii; also Ezra iv. 10.) Ephraim is no longer to have a name, yet a tenth, as a remnant is to be restor-

ed with the Jews; for such is the promise, in Isaiah, chap. vi. 9, 13.

Here then commences the 2520 years of the long threatened desolation, to the land of Israel, so far as it relates to the remnant of the ten tribes, of whom there is a tenth to be restored. "Seven times" from 67 B. C. terminates A. D. 1843. This, as we have seen, is the end of the Morning vision of 2300 years, if commenced with the going forth of the commandment, by Ahazuerus to restore and build Jerusalem. But this can only be the earliest possible date of Judah's restoration, although it is the fullness of the time to the remnant of Ephraim. It was 93 years from the time Ephraim was broken, till the last remnant of Judah was carried into captivity. (See Jer. lii. 30.) We may expect, according to this computation, the remnant of Israel to return with the first companies of Judah in 1843, but must wait 93 years longer for the perfect year of Jubilee, or for the full establishment of Christianity to the entire nation.

There is another computation of time which goes to connect the last gleaning of Ephraim with this final desolation of Judah. Probably there were a few Israelites remaining in Judea, 93 years after the desolation of Samaria. If so, it will favor the idea that the tenth of Israel are mingled with the Jews in their dispersion and to be restored by the same gradual process.—Ezekiel iv. 5.

It was exactly three hundred and ninety years from the revolt of Jeroboam and the ten tribes from the house of David, to the final desolation of the whole land by Nebuzaradan, in the twenty third-year of Nebuchadnezzar, B. C. 584. And from the 18th year of Josiah, (2. Chron. xxxiv. 29, 31.) when the house of Judah entered into solemn covenant with God to walk wholly in his ways, to the same period, was just 40 years. So long God bore "their walking contrary unto him."

This must suffice for the commencement of Ephraim's captivity. But we are not yet done with Judah. The Lord bore long with them. Hosea vii. 45.

Again, He exclaimed by the mouth of his prophet Hosea, xi. 8,—"How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboam? Mine heart is turned within me." Moved by tender compassion. God sent his prophets to warn his people of their doom, before their utter destruction. Of those Isaiah, Jeremiah, and Ezekiel are conspicuous, giving many interesting statements of time and circumstances, some of which have been already introduced. This little work can admit of only a few more, and such only as go to confirm and illustrate general chronological points. The agreement of all the prophets on these points, with the apostle John is truly wonderful, and strongly invites to investigation.

Various means were used to show the degenerate people of God, the ruin and woe to which they were hastening, if not averted by speedy repentance and reformation.

The same year in which Ephraim was absolutely "broken to be no more a people," was Judah brought under subjection to the king of Babylon and Manasseh, the king, carried captive having been a very wicked prince. While in Babylon, he became sincerely penitent, and the Lord softened the heart of the Assyrian king, who consequently permitted Manasseh to return to Jerusalem, and that city enjoyed a respite of 70 years.

In the third year of Jehoiakim, (607) Nebuchadnezar carried the second portion of Judah captive to Babylon, among whom was Daniel and his three friends, (Dan. i. 1. 2. Chron. xxxiv.) Jehoiakim was slain, and Jehoiakim his son, reigned a few years in his stead, and was carried into Babylon.

The third prominent period in which Judah was carried into captivity, we find was in the eleventh year of Zedekiah's reign, 588, (2. kings. xxv. 2. Chron. xxxvi. 17.)

To give a vivid impression of the wretched condition of Jerusalem at this time. Ezekiel was directed to draw on a tile the representation of a besieged city. In this we have high authority for pictorial illustrations. See Ezekiel, chapter iv.

The captives in Babylon, as well as the remaining Jews in their own land, vainly hoped that Jerusalem would be preserved But Ezekiel by this, a most expressive sign, was commanded to show them to the contrary. This sign was given at the same time that the prophet lay 390 days on one side and 40 on the other, already noticed. On the tile, or large brick, the prophet probably drew a rude map of the city, like the foregoing cut with his iron pan and battering rams placed around it. Or he might have designed a representation of the remaining portion of the houses in the following manner.

This must have been a painful experiment to the prophet to lay so long on one side, but the Lord would sustain him in the way of obedience to his command. The temple and city were at this time set on fire and entirely destroyed.

Still there was a remnant of Judah left in the land, who continued their wickedness, and four years afterwards, (584,) Nebuzaradan, captain of Nebuchadnezzar's guards, invaded Judah, fell on the poor remains of that miserable people, seizing and carrying captive to Babylon all who had not fled to Egypt, which amounted to no more than seven hundred and forty-five persons.

Thus were the judgments four times predicted in the 31st chapter of Lev. inflicted on Israel and Judah at four different periods, at least. The fact that there was 93 years, between the first and last of these judgments, will receive further corroboration as we proceed. A small diagram on the next leaf, will relieve the reader, until after the introduction of another strong chain of corroborative predictions, relative to the seven times captivity of the Jews, found in the 4th chapter of Daniel, under the emblem of a remarkable tree. *To be continued.*


# SIGNS OF THE TIMES.

"Can ye not discern the signs of the times."

BOSTON, JUNE 1, 1840.


## CONDITION OF THE OLD WORLD.

The news from Europe and Asia by the BRITISH QUEEN, are still portentous. In view of the present condition of the old world, the Editor of the *Mercantile Journal* makes the following very just and seasonable remarks. They were prepared for the last No. but are still in point. Let them be read and pondered. We are upon the eve of fearful events.

"WAR. It appears by the advices from Europe, by the Great Western, that mighty elements are in commotion, and the clouds of war seem to be gathering over Europe and Asia. What with the cupidity of Great Britain, the jealousies of France, the ambition of Nicholas and Mehemet Ali, the military power and taste of Prussia and Austria—it would be remarkable if another year should pass without a furious and bloody war. We ardently hope, however, that these clouds may yet be scattered by the spirit of kindness, of justice and Christianity—for a general war in Europe would be a fearful event. It would be fought by hosts, not of 20,000 each, but of hundreds of thousands—and the art of slaying mankind is now carried, by many wonderful *improvements*, invented within the last dozen years, to such *perfection*, that a war among those mighty powers, would be of a sanguinary, of a *depopulating* character, to an extent never before witnessed, or dreamed of, even by Napoleon, in his wildest visions of *glory*.

The progress of events in Europe and Asia, will continue to be watched with great interest by those who dwell on this side of the Atlantic—and instead of doing aught to stimulate this man-slaying spirit, which, like a volcano too long pent up, seems about to burst forth, we ought to strive all in our power to quell and destroy it.

## MR. MILLER IN NEW YORK.

MR. MILLER commenced a course of lectures the 16th ult. in the Christian Chapel, corner of Norfolk and Broome Sts. Our prayer is, that much good may be done in that great and wicked city, by these lectures. Every thing, however, that can be done to prevent it, will no doubt be thrown in the way to neutralize, if not destroy their influence. Opposition is to be expected from Sceptics, and the enemies of evangelical religion; but from the friends of revivals, and pure and undefiled religion, we should not naturally expect such opposition; but, we have seen the professed servants of God join hand in hand with the wicked, to put down the work of the Lord, as connected with Bro. Miller's labors, which in any other case, they would shudder to do.

The first developement of this spirit manifested itself in a handbill, which was distributed freely at the door of the chapel, by the direction of an Agent of Bro. Cambell's new work on the prophesies. This handbill contains several favorable notices of Bro. Cambell's work, taken from the N. Y. Evangelist, N. Y. Observer, and the N. Y. Weekly Messenger. From the latter, we quote the following:

"*Illustrations of Prophecy—by David Cambell.* In these days of fanaticism and false doctrine, when the world is full of speculations concerning the near approach of the millenium and the day of judgment, a clear understanding of the prophecies must be of the utmost importance. *Miller and his coadjutors, are now doing more harm to the cause of religion than they can ever hope to repair, and all efforts to arrest the mischief they are producing, should be encouraged by the Christian world.* Mr. Cambell's work is the very thing that is needed to bring about such a result. By illustrating, in a clear and understanding manner, the meaning of those prophecies which enthusiastic teachers have misappre-

hended, he shows that all who are willing to inquire, may so far acquaint themselves with the *truth*, as at least, to see the absurdity of the thousand erroneous interpretations of prophecy which are now before the public."

The object of the handbill was to *advertise* Bro. Cambell's work. But why should he insert such a censorious and slanderous article as the above, against Mr. M. and his co-adjutors? Was it fair, was it just, on the evening of the first lecture, when the prejudices of the people were already roused up against the Lecturer, by the partial and lying newspapers of the age; we ask the candid, was it fair, to throw into the meeting such an article, with the authority of great names to sustain it; before the Lecturer had a chance to be heard at all—the first thing that met the eye of the audience, after entering the chapel, was:—"Miller and his co-adjutors are now doing more harm to the cause of religion than they can even hope to repair," &c. We are willing that all should freely speak, or write their sentiments on this great subject; but all will see the injustice of the above. We do not believe that Bro. Cambell would give it his sanction. It can have no effect upon those who give Mr.M. a candid hearing. But,it may be the means of destroying many, who otherwise might have heard to the saving of their souls.

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Our Exchanges. We have now quite a large list of exchange papers. Many of them have given a favorable notice of our little sheet, for which they will please to accept our thanks. Those who have not as yet taken notice of our paper will greatly oblige *us* in so doing.

We observe that several editors of religious papers have taken articles from the "Signs of the Times," without giving credit. Are they unwilling to let their readers know that such a paper exists? If they continue in this course we shall expose them in due time.

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Correction. Two of the references connected with Mr. Miller's rules for interpreting Scripture, as published in the last number of the Signs of the Times, are incorrect. They are under rule 1st. for Matt. v. 8. read Matt. v. 18. And under rule 8. for Dan. vii. 8. read vii. 3.

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Erratum.—No. 4, p. 30, third column, 8th line from top, for 4079, read 4709.

## CORRESPONDENCE.

### LETTER FROM R. B. MEDBURY.

Dear Brother Himes,—In compliance with your request, I will endeavor to send you some account of the results of Mr. Miller's lectures among us, although I am not wholly unapprised of the difficulty of the task. Every one must admit, that amid a variety of causes operating simultaneously, human reason is very liable to err in attempting to point out the true order of sequence, and perhaps there is no moral cause the results of which will receive their full and impartial development till the judgment of the great day. All that I shall attempt therefore is a simple statement of some facts connected with his labors here which will enable you to judge for yourself.

For several months past we have enjoyed and are still enjoying a pleasing work of grace among us. This revival, as stated in the account published in the Christian Watchman of the 8th inst., was in progress when Mr. Miller commenced lecturing here. In speaking of the results of his labors, however, it is but just to say that his influence here preceded him. It will be recollected that sometime in Jan. he lectured at Cambridge-Port, about four miles from us. Many, both of our church and congregation, attended one or more of these lectures. The first two subjects of the present work among us, as well as some others who have since been hopefully converted, regarded those lectures as instrumental of fastening permanent conviction upon their minds. Several Christians, too, were awakened to a new sense of their duty.

There had, however, been rather more feeling than usual in several of our meetings previous to that time. And in the interval which elapsed between this time and the commencement of Mr. Miller's lectures here, the blessing of God had accompanied the means of grace at home to the hopeful conversion of about twenty. The work evidently received a new impulse while Mr. Miller was here. His lectures were attended by crowds who listened with profound attention, and, we have reason to believe, in not a few cases with profit. Many persons from neighboring villages shared the benefit of his labors in common with us, and, in several cases returned to their homes rejoicing. Other means of grace were however mingled with his labors, which were no doubt in a great degree owned and blessed of God.

Among those who have since united with our church many have mentioned Mr. Miller's lectures as the means under God of bringing them to repentance. They have generally stated that for months or years they had thought more or less upon the subject, but that, on hearing him, they felt it was time to take a stand. The things of eternity assumed to them an unwonted reality. Heaven was brought near, and they felt themselves guilty before God. It was not so much the belief that Christ might come in 1843, as it was the certainty of that event, with the conviction that they were not prepared to hail his coming with joy. Many however who listened to his whole course of lectures with a heart unmoved, have since been melted into contrition and become the hopeful subjects of renewing grace.

Many Christians who attended Mr. Miller's lectures here, have regarded them as the means of quickening them to new spiritual life. I know not that any one has embraced all his peculiar views, but many have been made to feel that time is short, that the coming of Christ is at hand, and that what they do for their fellow men must be done quickly. They have felt that hitherto the doctrine of the second coming of Christ had had little or no practical effect upon them, and, that while they could suppose at least one thousand years between that event and the present time, its influence must be less than if it were a matter of constant expectation. They think that the contemplation of this subject has awakened feelings which the anticipation of death had never kindled in their breasts. Earth has receded, and their attachment to all sublunary objects has been loosened. Eternity has have become more distinct objects of vision. seemed to open near before them, and its scenes While the soul, with all that pertains to its immortal weal or woe has been felt to eclipse every other object of earth. In a word they profess to have consecrated themselves unto the service of God, and to labor to be found watching whenever the master of the house should come, *whether at even, or at midnight, or at the cock-crowing, or in the morning, lest coming suddenly he should find them sleeping.*

*Watertown, May* 21, 1840.

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### MILLER'S LETTERS, NO. 6.

My Dear Brother Himes:—I am now in this city, lecturing in the Christian Chapel, corner of Broom and Norfolk-streets, to good assemblies. Last evening, we had a solemn time; an anxious and deep attention pervaded the whole congregation. My subject was the 70 weeks. I left Portland, Me. on the last Tuesday in March, and by stage and rail-road, I arrived at home on Friday night following, being absent from home nearly six months, having delivered 527 lectures. I found the people in the city of Portland, a kind, benevolent, and intelligent people. In no place that I ever visited, have I found so little of self-exaltation as in Portland. The people appear to be more on a level than any other city of my acquaintance. I saw none of that haughty, aristocratical pride which may be found in almost every other place of importance in the Union. They seem to possess, a seaman's benevolence, and a sailor's love. I believe they in general possess warm hearts, and open hands. And in no place has my master's message been better received than in Portland. The apparent effect of my lectures when I left, were good. One thing I wish to notice, in all cities which I have visited, the Editors of religious newspapers have almost invariably misstated and ridiculed my views, doctrine and motives; but in Portland, I found, as I humbly believe, an *honest Editor;* of the "*Wesleyan Journal.*" He gave a candid, honest and impartial account of my views and lectures; as published in your last No.

Soon after I got home, I began a course of lectures in the Church to which I belong. The brethren obtained the help of Brother Hulbert, of Ira, Vt., a warm hearted and excellent man. He preached half of the day, and I the other. The Lord was among us; and many backsliders, and some who had been halting between two opinions; others who had made light of these things, were brought to obedience. A good work is now going on. I then went to Benson, Vt. I found them contending with each other in sectarian bickerings; especially our Congregational and Methodist brethren. I began my course of lectures in the Baptist meeting-house. The several clergymen in the town met with us, and all contention ceased for the time. The Lord came down in great power, and by his spirit a gracious influence was felt, and many a stout heart yielded to the gospel of Jesus Christ. About 30 were converted and obtained a blessed hope; and about one hundred more were anxious when I left. I think there will be a great work in that place, if the sects leave off their contentions, and work for the salvation of souls. One anecdote. On my way home from Portland, a young man dressed in black, got into our stage to ride a few miles. He was very talkative. He was of about 30 years of age, and as I afterwards learned, was a clergyman in a town near by. His conversation was chiefly on the reverends of the day, telling what a smooth

preacher A. was; how learned B. was; and how popular Mr. C. was. By his remarks, all would suppose he understood all the common phrases of the day; knew all the great men of the age, and prided himself on the immense amount of knowledge which he had obtained of men and things. A short time after he took a seat in the stage, we stopped to dine. I found the keeper of the stage-house and our guest were familiar acquaintances. They very soon began to converse, and the name of the old *prophet Miller* was introduced. The keeper inquired of our gentleman in black if he had read Miller's lectures, that he loaned him the other day, and if so, how he could avoid the conclusion to which the old man had arrived. To which he replied, that he only had read a *few words in the introduction*, and found that the author himself had acknowledged that he was an *illiterate man*, he therefore had *no confidence* in the work." Ah! how can any good thing come out of Nazareth?

### LETTER FROM JOHN EWEN.

Mr. Editor,—Having seen a notice of a paper called the "Signs of the Times," relating to the second coming of Christ, and having read Mr. Miller's lectures, and being somewhat interested in the subject, I wish to read your paper also. It is my opinion some great event is near, and I believe we should search the Scriptures daily and avail ourselves of every means to obtain right and correct conclusions on the subject. Christ will assuredly come; and blessed will that servant be, whom his Lord, when he cometh, shall find watching. I have for some months past, thought much of that day, when that same Jesus whom the disciples saw ascend up into heaven, will in like manner descend;—leave the mediatorial seat and become a Judge. What a glorious day will it be to the sincere and devoted christian,—to the wise virgins who will have their lamps trimed and burning; they who are looking for and hasting to the coming of the day of God, when the heavens shall be on fire and the elements melt with fervent heat, when this earth shall pass away with a great noise, and when the dead in Christ shall be raised, and we that are alive and remain shall be caught up together with them to meet the Lord Jesus in the air, and so forever be with the Lord. But few in this place are disposed to believe that the end of all things is so near. I presume my christian friends have not thought so much of the subject as they would, were it descanted upon more by the professed preachers of the gospel. I see no impropriety in making it a topic of common conversation. This earth was once destroyed by water, and all flesh perished except Noah, and those who were saved with him in the ark. This same earth will be destroyed by fire, and all the wicked will be burnt up root and branch; but the righteous will have a place of retreat, for the Savior will provide and take to his arms all those who love him, and he will be to them an ark of perfect safety. When the earth is burning as an oven they will be changed, and will be taken up with their Lord in the air. Noah was a preacher of righteousness, and, no doubt, declared the whole truth, he kept nothing back, and consequently, denounced upon the antedeluvians the impending judgment, that the earth would be destroyed by water. He was faithful in his generation, and what God had revealed to him he proclaimed in the hearing of the children of men, and in view of the certainty of that event exhorted them to repent speedily—he prepared for himself and family an ark, that he might be saved from the deluge. We, who are living on the eve of time, and who believe the earth to be waxing old and will soon be folded up as a garment, and laid away; ought to declare to our fellow men our belief, and what the prophets, Christ and his apostles have said, and what will come to pass, that we all may be ready when the cry is made, "The Bridegroom cometh, go ye out to meet him." As Noah said to the antedeluvians, "The Lord will destroy this earth with water," and as Jonah preached, saying, "This great city Nineveh shall be destroyed within forty days;" so ought we to say, "This earth that now is kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." The signs of the times indicate some great event is near, even at the doors; many are crying "peace and safety," and saying to-morrow shall be as to-day and much more abundantly. Some are saying, "Where is the promise of his coming; for since the fathers fell asleep all things continue as they were from the beginning?" and others are scoffing and putting far away the evil day and crucifying the Son of God afresh; but he will come and will not tarry, and every eye shall see him and they which have pierced him shall mourn, and all the kindreds of the earth shall wail because of him.

I have written more than I intended when I commenced, but it is to me a subject of the greatest importance, and a subject that ought to interest every human being, more especially the professed follower of Christ. We must all know of this day when it comes, whether living or not; for the dead in Christ will then be raised and come with Jesus, and we that are alive and remain on the earth will then be changed and be caught up together with them to meet the Lord Jesus in the air, and so be forever with the Lord. We should so live as to be prepared for that day; we should watch and be sober, that that day should not come upon us unawares. We should expect it, should so live as if the present day was the last day of our lives, and should always have our lamps trimmed and burning, that the Lord when he comes should not find us sleeping.

Affectionately, yours.

East Corinth, May 5th, 1840.

## THE NATIONS.

"And upon the Earth distress of Nations with perplexity."

### LATEST FROM EUROPE.

We select the following extracts from several New York papers, which contain a full account of the foreign news by the British Queen.

The Eastern Question.—Private letters from Malta bring intelligence respecting Alexandria to the 7th of April, inclusive. The plague is still raging there. In Syria there is no movement of the army against the Porte, but, on the contrary, the Egyptian troops are just as they were before the battle of Nezib, at Antah, Adano, Aleppo, and Acre, where there are 12,900 men. Ibrahim Pacha is at Mareseh, a little wood-built village without inhabitants or bazaar, and the soldiers burn those houses that will not serve for habitation. The regular troops in Syria are 12 regiments of infantry (of the line), 11 of cavalry, 5 of artilery, and 11,600 men of irregular troops, chiefly horsemen.

Trouble in Egypt.—Alexandria letters state that Colonel Hodges the British Consul, had provoked the anger of Mehemet Ali, by offering passports to Turks to return home. This Mahemet Ali would not suffer, and seemed highly indignant against the English. He seemed disposed to court the French for aid and protection, and was determined to resist all concessions beyond those he had already promised. His force, applicable to the defence of the country, amounted to 200,000 men.

*The foreign Journals state:—*

Letters from Constantinople say that the attempts of the British Government to procure the return or escape of such officers of the Turkish fleet at Alexandria as were dissatisfied with their detention there had irritated Mehemet Ali, insomuch that he prohibited, on pain of death the return of any officers to Turkey and nominated Ahmed Pasha (the late Captain Pasha) to the command of the united Turkish and Egyptian fleets. The letters before us state that this proceeding of the Viceroy has caused a vast sensation in the Turkish capital, and so much incensed the Government that prompt and strong measures were looked for.

It appears that this was not the only point on which Mehemet Ali and the British had had a difference. The interruption given by the British ships of war to the passage of several hundred volunteers from Albania to Alexandria, in vessels under the Ionian flag, to recruit the army of Mehemet Ali, had so much irritated the latter, that in his communication with Colonel Hodges he threatened to produce a revolt in Albania and Asia Minor. Colonel Hodges is said to have used a strong, and, in diplomacy, somewhat unusual figure, in his reply to this threat. "If," said he, "you persist in the use of language of this nature, England will pulverize you ere three months expire!" The consuls of the other foreign Powers succeded, however, in patching up the quarrel. The Gorgon steamer was reported to have carried to Alexandria a formal demand for the immediate restitution of the Turkish fleet, and that in case of refusal, the English Consul and other British subjects there, were forewith to depart.

The Russians continued their preparation for war in the ports of the Black Sea, and were said to have announced to the Turkish Government that they were ready to send an army to co-operate in an attack on Ibrahim Pacha. The British Government were said to be intriguing to out-manœuvre the Russians and to foment discontent in the Turco-Egyptian fleet, and even to meditate the landing of a force on the coast of Syria.

Egypt.—Beiroot, March 27.—War seems threatening, if we may judge by the extraordinary preparations which are being made upon every point of our coast, not even excepting our city. Ibrahim Pasha is still at Marasch. 8000 men are already in garrison at St. Jean d'Acre; the 10th and 30th Regiments of Infantry, as well as 1,000 regular and 1,000 irregular artillerymen, have arrived; 95 thirty-six pounders, and 117 of other calibre which were taken at Nezib, have been brought here. M. Szultz, Lieutenant Colonel of Engineers, left this city yesterday, in order to rejoin Solimau Pasha in

that strong hold, we must, therefore, presume that we are on the eve of a war. "—*Le Sud.*

Extract of a letter dated Cabul, Jan. 23, 1840: —" At present we have much at stake here, and those employed share a vast reponsibility, for we are fast drawing to that point when two great nations, England and Russia, must measure their strength on the plains of Central Asia. Russia is by no means disposed to take our advance into this country quietly, and a crisis is far nearer at hand than the great statesmen and speculators wish or desire. Ere long England and Russia will have warred with each other in Tartary, or come to the tacit conclusion that the Oxus is to be the boundary line which shall separate them. "

Circassia.—The accounts of the utter failure of the Russian expedition upon Chiva are confirmed. The troops were so diminished by cold, sickness and famine, that it was found impossible to proceed. This is not the only disgrace which the Russian arms have experienced. The brave Circassians have captured one of their forts, defended by twenty pieces of artillery, and taken many prisoners. Very large reinforcements would be sent from Sebastopool to the Russian commander in Circassia.

Persia.—Letters from Constantinople repeat the rumor, that the Shah of Persia was marching with army upon Bagdad.

*Naples.*—A letter of the 12th, from Rome, published by a Lyons paper, contains the following:

" An English steamer has returned from Naples to Malta to demand from Mr. Temple, the definitive answer of the King to the note of Lord Palmerston. Apprised of this fact, the King started in haste for Castemare, and the English envoy had no one with whom he could communicate at the palace. The steamer was obliged to go back to Malta, without bearing to the English Admiral the desired information. The first act of English hostility will probably be the seizing of the Neapolitan fleet, which is out of port. The fleet consists of 12 sail, the Vesuvius 82 guns; Parthonope 60; Isabella 48; and the Urania 46;

Algiers.—The Paris papers contain letters from Algiers of the 18th. The arrival of the Duke of Orleans had caused great joy among the troops, and the campaign was immediately to be commenced. Operations are to be begun on an extended scale, as the commander-in-chief is determined to risk everything to put down Ard-el-Kader. Indeed, the future safety of the African colony depends on a vital blow being struck against the power of the Emir, and the hostile tribes who have now obeyed his summons to a holy war. Ard-el-Kader was at Medeah with his regular forces. He had fortified some of the mountain passes, and was busy in exciting the insurrection even among the most distant. He has offered temptations of money and land to such French soldiers as may desert. His irregular troops carry their audacity to a great length, and notwithstanding the presence of 30,000 French troops in the immediate vicinity of Algiers, extensive robberies of cattle are daily perpetrated.

The whole force of Marshal Vallee now amounts to 50,000.

The following remarks on the oppressive and barbarous conduct of the English nation towards China, are from the *N. Y. Sun.* Ed.

The Opium War.—The course which England has determined to pursue towards China, will hereafter be written down in the history of the present times, as an instance of gross injustice, cruelty and oppression. Truly, the celestial Emperor is not so far from right as many may suppose, when he denominates the English "barbarians." What are they doing? Why, to speak plainly, and call things by their right names, they are going forward to attack a defenceles nation, untaught in the science of war, to butcher the inhabitants, burn their dwellings, lay waste their fields, and sack their cities, for no other cause except that an effort has been made to suppress the sale of a drug, the use of which was producing the most appalling effects throughout the empire. The government of China saw that the people were becoming brutalized by opium, illegally brought there by foreign ships. They determined to take strong measures for the purpose of remedying the evil; and they were right in doing so; their object was moral, just and humane; they should have received the aid of every civilized and christian nation upon earth. But England crosses their path, and determines to enforce a continuance of the immorality and brutal intemperance which the Emperor was honestly endeavoring to suppress.— is there any difficulty then in deciding who shows most of the "barbarian" in this matter? The only difference that we can perceive between English barbarians and others, is, that the English are sufficiently enlightened *to know* that their conduct is barbarous and wrong, while other barbarians act ignorantly.

The last number of *Hunt's Merchant's Magazine* contains a long and able paper upon this subject, pursuing the whole controversy from its first commencement to the present time, and examining fully and fairly the causes which have led to this unholy war. No man can rise from a candid perusal of this disclosure of facts without feeling horror stricken at the conduct of Great Britian. The necessity which the Emperor was under of putting down a traffiic that was destroying his people in the most dreadful *manner, may be gathered from the quantity of* the contraband article imported into his dominions and the effects produced upon the inhabitants by its use.

The British East India Company first conceived the idea of making the taste for this drug among the Chinese a source of profit, about seventy years ago. Since that time they have been carrying on the demoralizing trade to a great extent. The rapidity with which it has increased shows to what extent the taste for and the consumption of the drug have increased. In the year 1800 the quantity sold at Calcutta alone, for the Chinese markets, was 4.054 chests; in 1830 it was 8,778 chests; in 1835 it was 12, 977 chests, and in 1837 it was 16.916. chests. The amount for which the latter quantity was sold was 25,395,300 "sicca rupees," equivalent in our currency to $11,581,8,38. Besides this, large quantities were carried from other places and it has been estimated upon good authority that the whole amount actually imported and sold in the Chinese empire during the year 1837 was at least 34,000 chests, valued at about $23,000,000.

The effects produced by the use of this intoxicating drug are, in the first place, exhilerating and delightful to the highest degree, and naturally lead to a more free indulgence in it. But the enchanting spell is soon broken, and the fatal and inevitable consequences that follow are thus vividly depicted in the article to which we have alluded.—" Instead of creating pleasurable sensations, the imagination clothes surrounding objects in all the frightful horrors of hell. Sleep no longer furnishes repose, for it brings with it the most unearthly and frightful dreams, and a state of mental misery too dreadful to be borne, inflicts its daily and nightly curse. The physical debility which results from the excitement is awful. The appetite is soon destroyed, every fibre in the body trembles, the nerves of the neck become affected, the muscles get rigid, the digestive organs are rapidly impaired, the frame becomes emaciated, the memory fails, and he becomes prematurely old, until at length, his very existence is a deep, a dreadful punishment; and after offering up to the revengeful god which his appetite has created, the powers of his intellect, the health and energies of his body, and the last gleam of his moral perceptions, death casts around him her dark shroud and he is removed from the scene of his mortal sufferings."

As early as 1796 the Emperor of China was aroused to a sense of the dreadful ravages which this drug was making among his people, and he caused a law to be promulgated forbidding its importation and punishing severely all who were found guilty of using it. As a moral and christian nation, England should have aided him in carrying out his benevolent and worthy views: but on the contrary, she evaded his law and continued to smuggle her vast and increasing stores of opium into his dominions, sacrificing thousands of his people to her avarice. He had no course left, but to take strong measures to prohibit the traffic, or else see his laws trampled under foot and his people become a vast herd of brutalized opium eaters. He took the right course; he determined that his laws should be respected and his people preserved. He may not have observed all the rules of etiquette or the *forms* of national law, as understood by enlightened nations; But the whole world will say that he is right in principle and England wrong. Why is it then that the latter government wages war? Evidently because China is unskilled in *arms, and can be conquered, and because* the revenue of England requires that she should enforce a wicked and abominable traffic at the point of the sword. But let her beware,— Heaven may guard the right — the God of battles may shield the innocent from the bloody outrage about to be attempted. But be the result what it may, the glory of England will be tarnished in the eyes of all mankind by her oppressive and cruel conduct towards a weak and unoffending people. If she perseveres in this unhallowed enterprise, let her henceforth boast no more of her efforts in the cause of civilization and philanthrophy; Her pretences will be considered hollow and hypocritical.

## Refuge of Scoffers.

" There shall come in the last days, scoffers."

### ALARM---DUTIES OF UNIVERSALISTS.

[" Men's hearts failing them for fear."—Ed.]

The hosts of the enemy are alarmed. The rapid spread of Universalism has carried consternation through all their ranks. The conversion of several of their clergy and of many of the members of their churches and congregations to Universalism, has driven them to desperation. We perceive that they are determined to make a strenuous effort the present summer to regain

the lost ground. We apprehend the effort will be general throughout the State; but it will be very vigorous in Boston. The revival forces will be concentrated here. That great blackguard and infamous reviler of Universalists, Jacob Knapp, is to be brought on here, in the course of the season. So the New York papers say. Where's Miller? He's fled—gone into the shade, we know not where. Those who used him to get up revivals, are now glad to get rid of him. In view of these operations, we recommend to Universalists watchfulness and prayer. Frequent meetings of the brethren and sisters are desirable, to give opportunity for mutual conversation and encouragement. It cannot be necessary for us to offer a word, to incite the pastors to a vigorous discharge of their duty. They are always ready. But we exhort our lay brethren to more diligence and activity. Meetings for prayer, praise and exhortation, in different neighborhoods, will be very useful. The brethren should often speak to each other of the important concerns of religion. Cultivate the spirit of devotion, and be always zealously engaged.

Be on your guard against the tricks of revivalist. There is nothing in which there is more dishonesty, than in the measures by which modern revivals are produced. And yet all these measures are blasphemously attributed to the spirit of God. Are they not all the work of the *craftsmen*? Are they not carried on by human *cunning* and *ingenuity*? Do you not find the partialist priest and his satellites very *busy* at work on these occasions? The minister is running all over town, visiting houses to which he is not invited, and in which he is not welcome, talking to children in the streets, and doing every thing that lies in his power to keep the excitement alive. It is the work of man, and not of God. It is produced by human cunning and craft; and the object is not to convert men to virtue and religion, but to sectarism, and a belief in endless damnation.

Brethren of the Universalist faith, we need resort to no such low and disgraceful measures. Let us depend upon the power of truth. Let us commend the truth to other men's consciences. Let us talk with them, and endeavor to incite the spirit of inquiry into their minds. Let us ever be zealous, steadfast, immovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord. *Trumpet.*

## PROTRACTED MEETINGS.

'No levelled malice infects one comma in the course I hold.'

'I see them stand like greyhounds in the slips,
Straining upon the start:—the game's afoot!'

Yes, 'the game's afoot' now, surely. Not only here, but round the environs of Portsmouth, N. H. and at Portsmouth, likewise,—the Methodists, Orthodox and Baptists ministers are busy in,—

'Dealing damnation round the land!'

I've just returned from a factory village not many miles from Dover, N. H. Such a siege as they've had of it! They commenced operations last December, and have'nt got through yet! I suppose they mean to do things through this time; for, last year, and times gone by,—their converts, after,—

'Being much enforced, showed a hasty spark,
Then straight were cold again.'

One thing these meetings have done, they have set the different Societies by the ears. Last summer, all was peace and harmony among them—but now they are at one another's heels crying 'havoc.' The Methodist began the meetings, and the Freewillers perceiving that they had seduced some of their sheep from the fold, commenced operations forwith. 'Tis true the Methodist had the start, but the Freewillers soon made up for that; their minister's lungs not being made of so stern stuff as their antagonist, a committee was despatched to a neighboring town for a screamer. I happened to be at their meeting, when he made his debut, soon as he opened his ponderous jaws, and began to let out his voice of thunder, it reminded me of a passage in Manfred,—

'I'm the rider of the wind,
The stirrer of the storm;
The hurricane I left behind
Is yet with lightning warm!'

After railing at all other societies but his own, the Universalist in particular, which he said were no better than infidels,—he told the congregation, that the angel Gabriel was now present with open arms ready to receive any one who would come forward for prayers; and that yonder was Beelzebub standing ready to transport them that would'nt come forward, to his own dominions. He told them that their church was the best road to heaven;—that he supposed that many present would like to come forward,—but that the devil held them back; that some of the saints of the church had better go to the rescue—and lead them up—for then the devil would have no power over them. Where upon the choir struck up,—

'Come ye sinners.'

The saints then went round and coaxed up some twenty or thirty young men and damsels, and then commence praying, interspersed with,—

'Dismal screams,
Shrieks of woe,
Sullen moans,
Hollow groans,
And cries of troubled souls!'

I could stand it no longer,—my very soul was sick to see the religion of our Savior perverted thus;—I left the church, saying to myself,—'Father forgive them, they know not what they do.'

*Trumpet.*

## LITERARY NOTICE.

AN ADDRESS TO THE CLERGY, ON THE NEAR APPROACH OF THE GLORIOUS, EVERLASTING KINGDOM OF GOD ON EARTH; AS INDICATED BY THE WORD OF GOD, THE HISTORY OF THE WORLD, SIGNS OF THE PRESENT TIMES, THE RESTORATION OF THE JEWS, &c., BY REV. J. LITCH. Author of "Review of Miller," "Christ's Second Coming about A. D. 1843," &c. Boston: Dow & Jackson, No. 14 Devonshire Street. 1840.

The above is the title of a work just issued from the press, and is designed, as its title indicates, to call the *attention of the Clergy* to a subject, which has too long been neglected. The views presented are substantially the same as those advocated by *Mr. Miller*, although the mode of argumentation, is, in most respects, especially in the three first sections, different from that pursued by him. *In the second section*, on "the Restoration of the Jews," the author has presented an argument entirely different from any thing we have before seen. And we think the argument conclusive against the doctrine of the literal restoration of the Jews to Palestine. At any rate we should like to see what arguments can be brought against it.

The third section, presents a demonstration of the fulfilment of the time times and a half of Daniel, and the 42 months and 1260 days of Revelation; and proves incontrovertably the near approach of the glorious, everlasting kingdom of God. In short the author evinces a thorough acquaintance with the subject on which he treats, and has done honor both to himself and the subject. The work is just what the exigencies of the times demand, and we doubt not will be read with interest and profit, by all who desire to know the truth on a subject of such vast importance.

We recommend to all our readers to procure and read the work.

That our readers may see more fully the nature of the work, we subjoin the chapter of

CONTENTS.

INTRODUCTORY REMARKS—*To the Clergy.*

SECTION I—*The nature of the Kingdom of God.* Prevailing Opinion on the Millenium, 13—Objections to the theory of a temporal Millenium, 15—The Nature of the Kingdom of God, as shown the Apostles, 16—The Kingdom of God to be everlasting, 18—The Resurrection, Gog and Magog, 20—Distinction between the Resurrection and Judgment, 25.

SECTION II.—*The Restoration of the Jews.* The Original Promise, 29—Promises not made to their literal Descendants, 30—The Time when these Promises are to be fulfilled, 32—The Manner in which these Promises are to be fulfilled, 33.

SECTION III.—*The kingdom of Heaven at hand.* A Falling away and Revelation of the Man of Sin, before the day of the Lord, 41—Daniel's vision of the four great beasts, 42—The time, times, and dividing of time, of Daniel vii. 25, 43—Identity of the Apocalyptic Beast, Rev. xiii, with the little horn, 49—The two horned beast, and image of the beast, 49—The number of the beast and number of his name, 51.

SECTION IV.—*The sanctuary cleansed—or, epoch of the kingdom.* Design of the different visions of Daniel, 53—The Ram and Goat—his four horns and the little horn, 54—The time when the sanctuary shall be cleansed, 59.

SECTION V.—*The time of the end, and end itself.* The Medo-Persian and Macedonian kingdoms, 63—Roman, Jewish, and Christian History, 65—The French Revolution, and the reign of Buonaparte, 68—Great time of trouble, 74—The words and book closed and sealed, 75.

SECTION VI.—*The three woes, and the two witnesses.* Encouragement for studying the book of Revelation, 79—The angel of the bottomless pit, Rev. ix. 80—Sounding of the sixth angel, 82—The little book and its contents, Rev. x. and xi. chaps. 84—The two witnesses prophesy in sackcloth, 84.

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# SIGNS OF THE TIMES

## Of the Second Coming of Christ.

J. V. HIMES, EDITOR.] "THE TIME IS AT HAND." [DOW & JACKSON, PUBLISHERS.

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### THE SIGNS OF THE TIMES

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### ILLUSTRATION OF PROPHECY.

"But I will show thee what is noted in the Scripture of truth."

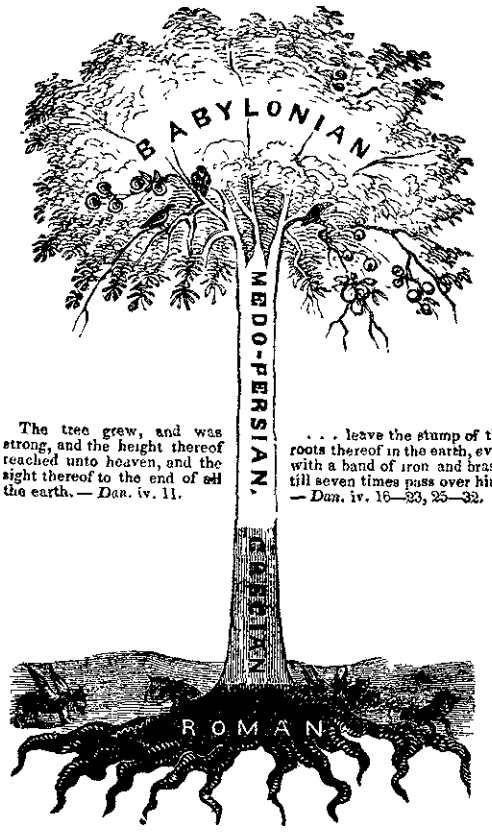
#### MR. CAMBELL ON THE RETURN OF THE JEWS.

Daniel iv. 9. "O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. Thus were the visions of my head in my bed; I saw, and beheld a tree in the midst of the earth, and the height thereof was great. This is the interpretation, O king, and this is the decree of the Most High, which has come upon my lord the king; That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

And "seven times shall pass over thee." This notable expression is repeated also, in verses 16, 23 and 32,—just four times, as in Leviticus xxvi. 18, 21, 24 and 28. "Seven times," which is four times repeated in those two chapters, 2520 years, constitutes the entire boundary of Daniel's evening vision. It commences with the captivity of the Jews in Babylon, and terminates with their general restoration from among all nations. The stump and roots of Nebuchadnezzar's visionary tree, which was the root of the four great empires, remain, "even with a band of iron and brass," during precisely the same period. It is true, the branches and leaves of this great tree, (Dan. iv. 14, 15,) denoted the splendor of Nebuchadnezzar's empire, and the cutting down of the tree, referred to the remarkable manner in which the king of Babylon was driven into exile "seven times," or seven literal years; but even this very strikingly accords with the period of the Jews' dispersion during the mysticial "seven times," which equals 2520 literal years.

"The stump and roots" of the tree remain in the ground until "seven times pass over it." This clearly connects the three succeeding empires with the Babylonian, which are to continue precisely "seven times" before the "stone cut without hands" is to demolish them. Half of this period, that is, three times and a half, is assigned for the captivity of the Gentile church in mystical Babylon, and will be considered in its proper place.

Literal Babylon fell gradually, just in proportion as the Jewish captives were liberated, but was not utterly destroyed until the last company left, so will this tree, with mystical Babylon at its head, be destroyed, body and branch, stump and roots, just in proportion, and just as soon as the Jews are gathered from their long dispersion, and the Gentile church becomes purified from the harlotry of Rome.




The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. — *Dan.* iv. 11.

. . . leave the stump of the roots thereof in the earth, even with a band of iron and brass, till seven times pass over him. — *Dan.* iv. 16—23, 25—32.

This tree, as before remarked, in its primary signification, certainly exhibits the punishment of the Babylonian Monarch, but it contains, also, a more deep and comprehensive meaning. The four great empires of which Babylon was the first, form a perfect parallel line with the period of Israel's captivity, 2520 years. They both commenced together and will terminate together. The rise of these empires was gradual, and the fall of Ephraim and Judah, as we *have seen*, was gradual. The downfall of the last of these empires and the liberation of the Jews will be gradual, as we *shall see* hereafter. This emblem agrees most perfectly with the history of the house of Israel, as described in all other parts of Scripture. A modern writer gives this emblem another interpretation, and identifies it with the "vine brought out of Egypt." (Psalm 80.) To this the author does not assent though the points of resemblance may hold good in some respects.

Daniel and Nebuchadnezzar were both troubled at this vision, but it is by no means to be supposed that either of them ever understood its deep and extensive meaning. It was designed for ages far future to them. Daniel sat one hour in astonishment, and his "thoughts troubled him" as the typical interpretation was revealed to him. (verse 19.) This had a direct bearing upon the person of the Babylonian monarch. Nebuchadnezzar, for his pride and arrogancy against God, one year after the vision, was driven from among men, and his dwelling was among the beasts of the field, and he was made to eat grass like oxen until seven times, or seven literal years passed over him, and until he learned that the Most High ruled. This, as a matter of history, was fulfilled in seven years, but as a beautiful allegory, it requires seven prophetic times to be fulfilled on a proud and degenerate people. God warned them repeatedly by Moses and the prophets, that if they "would walk contrary unto him," and "would not be reformed by him" they should be driven among the beasts, that is the kings of the earth, and be punished seven times for their sins.

This is a long and dreary captivity to the Jewish church, the last half of which a degenerate Christian church suffers with her elder sister, the Jewish church, in mystical Babylon. But some few there are who have not "defiled their garments," and who have gone through the firey furnace of persecution without the smell of fire upon their garments, though the furnace has been heated "one *seven times* hotter than it was wont to be heated," like the three Hebrew captives they came out unhurt. Daniel, too, stands as a representation of all true believers during this captivity, or in the words of prophecy, while driven among the beasts of the earth. the lion's mouths are closed and harmless.

In Jerimiah v. 14, we have this remarkable prediction.

"Wherefore thus saith the Lord God of hosts, because ye speak this word, behold I will make my words in thy mouth fire, and this people wood, and it shall devour them."

How long shall they burn? Ezekiel answers, xxxix: 9.

"And they that dwell in the cities of Israel shall go forth, and shall set on fire and shall burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves and the spears, and they shall burn them with fire seven years."

A long trial of 2520 prophetic days, for the Lord said to Ezekiel, I have appointed thee a day for a year. Therefore this consuming fire is to last 2520 years. This would be heating the furnace "one seven times hotter than it was wont to be heated." Yet the Jews will come out of it, and a wicked world will exclaim with an astonished Nebuchadnezzar, (Dan. vi: 25,) Lo, I see four men loose, walking in the midst

of the fire, and they have no hurt: and the form of the fourth is like the Son of God.

Yes, the Jews, when they return from their long captivity, will be seen walking with one like the Son of God. Ezekiel says, as quoted above, "they that dwell in the cities of Israel shall go forth," and Jeremiah, chapter 14, says. And it shall come to pass, if they say unto thee, whither shall we go forth? then thou shalt tell them, Thus saith the Lord; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for famine, to the famine; and such as are for the captivity, to the captivity. And I will appoint over them four kinds, saith the Lord; the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth to devour and destroy. Thus saith the Lord of hosts, They shall thoroughly glean the remnant of Israel as a vine; turn back thy hand as a grape-gatherer into the baskets.

Thus did the Lord make thorough work in executing the punishment predicted in the 26th chapter of Leviticus. Now let the question be decided, when did the 2520 years commence with Judah? There is no doubt about the time of Ephraim's captivity, neither should there be with regard to Judah. Those who affirm that it commenced B. C. 677, at the time Ephraim was utterly broken, found their argument on the following verses of the 45th chapter of Jeremiah, referring to Judah.

Before proceeding to sum up this whole matter, the reader's patience and attention is called to the consideration of a few more striking coincidences, relative to the exact order of predicted punishment and its infliction on Ephraim and Judah.

God's first threatening (Leviticus xxvi. 18) "I will punish you seven times for your sins," began its execution on Ephraim and Judah conjointly, in the year B. C. 677. The length of the captivity was typically fulfilled in Nebuchadnezzar's banishment among the beasts, (Dan. iv. 16,) "let seven times pass over him," and received its earnest of accomplishment by the 70 years respite on the penitence of Manasseh and reformation of Jerusalem, and will be finally consummated A. D. 1843.

Second prediction. (Lev. xxvi. 21.) "I will bring seven times more plagues upon you according to you sins."—Executed on Judah and Jerusalem in the reign of Jehoakim, 607, (2 Chron. 36,) typically fulfilled, (Daniel iv. 23,) "till seven times pass over him," —received the earnest of its termination in the first edict of Cyrus, (Ezra i. 1,) 537, B. C. and will be consummated A. D. 1913.

Third prophetical warning. (Lev. xxvi. 24.) "I will punish you yet seven times for your sins," commenced its execution, B. C. 590, (2 Chron. xxxvi. 17, 18,) on Zedekiah and another portion of Judah with the destruction of the temple—typically fulfilled, (Dan. iv. 25,) "seven times shall pass over him,"—earnest of its termination, decree of Darius, (Ezra iv.) B. C. 520 —fully consummated 1930.

Fourth and last predicted judgment. (Lev. xxvi. 28.) "And if ye will not for all this hearken unto me, but walk contrary unto me, then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins." This last threatening commenced its fearful execution B. C. 584, (Jer. lii. 30,) when the remnant of Judah "was thoroughly gleaned as a vine," like Israel 93 years before, (Jer. xv. 9,) by the Babylonians who "turned back the hand as a grape-gatherer into the baskets." The allegorical fulfilment of this is also described, (Dan. iv. 32.) "seven times shall pass over thee until thou know that the Most High ruleth," and received its embryotic consummation in the twentieth year of Artaxerxes, (Neh. ii.) when the last party of the captives returned with Nehemiah, 445, and will receive its final and glorious consummation in their great Sabbatical jubilee, about 1936. The crowning year of release, which was to the Gentile slave what the jubilee was to the Hebrew, comes, as we shall see, about A. D. 2000.

Now we are prepared for a summary, approaching to a mathematical demonstration. Let the view be as familiar as possible. Take the time that "Ephraim was broken that he be not a people," and Manassah carried captive, B. C. 677, from the whole period of the punishment 2520

677

And we have for our first date, A. D. 1843

Next take from the seven times 2520
The date of Jehoiakim's captivity, 607

Which brings us to A. D. 1913

This period would show a great progress in the state of society, and perhaps be signalized for having passed the second engagement of the great battle of Armageddon,—the final termination of Mohamedism, and other forms of error.

Thirdly, take from the seven times 2520
The period of Zedekiah's captivity, 590

Which brings us to A. D. 1930

By this time the Jews must begin to understand fully the spiritual nature of Christ's kingdom, and nothing will ever bring them to such an understanding but the fulfilment of Joel ii. 28, 29.

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; And also upon the servants and the handmaids in those days will I pour out my Spirit.

The first fruits of this was realized at Jerusalem, A. D. 33, by Jews and Israelites "out of every nation under heaven." (See Acts ii.) That was a token of the glorious harvest, this will be the final consummation.

Fourthly and lastly, take from the period of the captivity 2520

The period of the gleaning of the last remnant of Judah, B. C. 584

And we are brought down to A. D. 1936 the grand year of jubilee,—the millennial "day of pentecost fully come" to the Jewish branch of the Christian church.

In my next, I will endeavor to elucidate the analogical importance of the Sabbaths and Jubilees of the Old Testament.

DAVID CAMBELL.

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From Zion's Watchman.

## THE KINGDOM AT HAND.

*Continued.*

6. I am further unable to consider the 70 weeks as foretelling or prefiguring the 490 years said to have closed at Christ's suffering, or at his birth, because I can find no inspired, nor other infallible testimony, that the period from Daniel's vision to Christ's birth, or suffering, was just so many years. I know, that the next verse but one, says, "After three score and two weeks, shall Messiah be cut off," (Dan. ix. 26) and that some understand this of Christ, the Messiah's being "cut off," by death, and at the end of the 70 weeks, of the 24th verse. But these 62 weeks, if reckoned, "each day for a year," would make but 434 years, which would be 56 years too few to match the 70 weeks, or 490 years already considered. Moreover, this verse with the next, fortells mighty events to come to pass at the same time; such as the coming to destroy "the city and the sanctuary;" bringing them to an "end," "with a flood," "unto the end of the war," with "desolation" "determined;" when the "sacrifice and the oblations" shall "cease;" "until the consummation and that determined shall be poured upon the desolate." And will not all this be signally done at the general judgment? Or, was the period of the crucifixion "the end of the war" with God's people? (See Isa. xl. 2; 2 Cor. x. 4; 1 Tim. i. 18; 2 Tim. iii. 7.) Or did the consumnation then come? Or was God's "determined" "wrath" then "poured" "out without mixture" on all his enemies, finally to be "desolate," or forsaken? Or did the Church's sacrifice then cease? At the judgment, sure enough, all this will be done; and then, too, "Messiah" will "be cut off," not in dying for sinners, but from being their offered Savior as never before. Should any say that these terrible events were fulfilled 40 years *after* the crucifixion, in the destruction ot Jerusalem by Titus, a mere mortal, in a siege of flesh and blood, I need only reply, that the argument virtually acknowledges that event as being "40 years" too late for the end of the supposed 490 years, or 70 weeks, at the crucifixion.

And finally, should I call the "2300 days," 2300 years; and the "70 weeks," 490 years; all beginning at Daniel's vision: and should I admit the close of the 490 years to be at Christ's crucifixion, I should, after all, find a difficulty in the way of closing the 2300 years at A. D. 1843. From my personal and critical Scripture researches to find the amount of successive periods of historic time from the creation to the Babylonish captivity; and calling that period 70 years, I find them all actually, about 61 years *to small*, after adding 2300 years more to them, to make them reach to A. D. 1843. Then substract these 61 years deficiency from A. D. 1843, and the remainder will be A. D. 1782, when the 2300 years next following the captivity, were actually ended; i. e. 58 years ago already. * *(See calculation below.)*

Whether the table below be correct or not, I have as yet heard of none attempting to show an important mistake in it, while, for nearly two years, it has been extensively before the public in periodicals; and since inserted in my work entitled "the Scriptures Searched; Or the Kingdom at Hand."

Thus I have answered my brother's questions, with some reasons for not admitting his supposed Scripture proof that A. D. 1843, is the year of Christ's second coming; and yet I could not prove, if I would, that the event will *not* come on that *very* year. Neither could I prove conclusively, its distance to be even *one* year yet future. I therefore feel, as I trust, the amazing importance as sensibly as himself, of all Christ's witnesses preaching continually, and rousingly, the necessity of immediate repentance to all, in consideration "the kingdom of heaven," or everlasting kingdom of Christ "at hand;" as Christ himself did it; as John the Baptist did it;

as Christ commanded his apostles to do it, (Matt. x. 7.) as they *did* it in substance, till suffering martyrdom in the work; and as their successors did it also, to the fourth century. And so should *we* do it *now*, and "so much the more, as" we "see the day approaching," with more special and full evidence than heretofore witnessed, that not only ourselves, but that all mankind will now soon "stand before the judgment seat of Christ."

In another communication, I propose to show the correctness of the principle already stated concerning the indefiniteness of prophetic periods of time, with further proof that the precise distance of Christ's coming to judgment, though now specially near, is yet actually among the secrets of the Almighty. HENRY JONES.

*New York Feb.* 24, 1840,

* *From the Creation to the Flood.*

| | | | |
|---|---|---|---|
| Adam begat Seth at the age of | 130 years, | | Gen. v. 3 |
| Seth begat Enos, | " 105 | " | " v. 6 |
| Enos begat Canaan | " 90 | " | " v. 9 |
| Canaan begat Mahalaleel | " 70 | " | " v. 14 |
| Mahalaleel begat Jared, | " 65 | " | " v. 15 |
| Jared begat Enoch | " 162 | " | " v. 18 |
| Enoch begat Methusalah | " 65 | " | " v. 21 |
| Methuselah begat Lamech, | " 187 | " | " v. 25 |
| Lamech begat Noah | " 182 | " | " v. 28, 29 |
| Noah's age at the flood | " 600 | " | " vii. 6 |
| Total | 1656 | " | |

*From the flood to Abram's sojourning.*

| | | | |
|---|---|---|---|
| Shem begat Arphaxed, after the flood, | 2 years | | Gen. xi. 10 |
| Arphaxed begat Salah at the age | 35 | " | xi. 12 |
| Salah begat Eber | " 30 | " | xi. 14 |
| Eber begat Peleg | " 34 | " | xi. 16 |
| Peleg begat Reu | " 30 | " | xi. 18 |
| Reu begat Serug | " 32 | " | xi. 20 |
| Serug begat Nahor | " 30 | " | xi. 22 |
| Nahor begat Terah | " 29 | " | xi. 24 |
| Terah begat Abram | " 130* | " | xi. 26, 32 |
| | | | xii. 1, 4 Acts. vii. 4 |
| Abram sojourned | " 75 | " | Gen. xii. 4 |
| Total | 427 | " | |

*From Abram's sojourning till coming out of Egypt.*

430 years Ex. xii. 40, 41
Gal. iii. 16, 17

*From coming out of Egypt to beginning of the temple in the fourth year of Solomon's reign.*

480 years 1 K. 6. 1

*From beginning of temple through Judah's kings to Babylonish captivity.*

| | | | | | |
|---|---|---|---|---|---|
| Solomon farther reigned, | 36 years, | 1 Ki. | xi 42 | 2 Chron. | ix. 30 |
| Rehoboam next reigned, | 17 " | " | 14. | 21. | xii. 13 |
| Abijah or Abijam | 3 " | " | 15. | 1 2 | xiii. 1, 2 |
| Asa | 41 " | " | 15: 8 10, | | "xvi. 13 |
| Jeshophat | 25 " | " | 22: 41 42 | | " xx 31 |
| Jehoram | 8 " | 2 Ki. | 8:16 17. | | " xxi. 16 20 |
| Ahaziah | 1 " | | 8: 25 26. | | " xxii. 2 |
| Athaliah | 7 " | | 11: 3 4 20 | 21. | " xxii 12 |
| | | | | | " xxiii. 1 11 |
| Jehoash or Joash | 40 " | | 12, 1. | | " xxiv. 1 |
| Amaziah | 29 " | | 14: 1 2. | | " xxv. 1 |
| Azariah or Uziah | 52 " | | 15: 1 2. | | " xxvi. 1, 3 |
| Jotham | 16 " | | 15: 32 33. | | " xxvii. 1, 8 |
| Ahaz | 16 " | | 16: 1 2. | | " xxviii. 1 |
| Hezekiah | 29 " | | 18: 1 2. | | " xxix. 1 |
| Manessah | 55 " | | 21: 1 2. | | " xxxii. 33 |
| | | | | | " xxxiii. 1 |
| Amon | 2 " | | 21: 19 | | " xxxiii. 20, 21 |
| Josiah | 31 " | | 22: 1. | | " xxxiv. 1 |
| Jehoahaz | ¼ " | | 23: 31. | | " xxxvi. 1. |
| Jehoiakim | 11 " | | 23; 34 36. | | " xxxvi. 4. 5 |
| Total | 419¼ years | | | | |

*Recapitulation.*

| | years. |
|---|---|
| From the creation to the flood | 1656 |
| From the flood to Abram's sojourning | 427 |
| From Abrams sojourning till coming out of Egypt | 430 |
| From coming out of Egypt to beginning of temple | 480 |
| From beginning of temple to Babylonish captivity | 419¼ |
| Total from creation to Babylonish captivity, | 3412 |
| Duration of captivity as suppposed, | 70 |
| Add "2300 days," Dan. viii. 14. calling them years, as some do; | 2300 |
| Total | 5782 Take |
| Alleged years before Christ 4000, added to "A. D. 1843." Total | 5843 From |

Remainder less than reaching to A. D. 1843, 61 years.

* Substract 75, Abraham's age at his sojourning, from 205, his father's age at his death, then 130 remain as Terah's age at Abraham's birth.

From Zion's Watchman.

## REPLY.

The three following verses, *first*, fix the time when the 70 weeks were to commence:—not with the termination of the 70 years' captivity; but at the time of the promulgation of "the commandment to restore and build Jerusalem." They, SECONDLY, divide the 70 weeks into three distinct periods, and point out some of the events which were to take place during, and at the end of each period. And also, they foretell several events which were to take place, not within the 70 weeks, but which should be fulfilled before, or with the termination of the 2300 days. The *first* period is 7 weeks, during which the streets and walls were to be built, even in troubleous times. From the end of the first 7 weeks, there should be 62 weeks to Messiah, when the kingdom of God should be preached. The *third* period, was one week, during which he was to confirm the covenant with many. After the 62 weeks, the Messiah was to be cut off, but not for himself. How long after the 62 weeks ended, it should be before Messiah was to be cut off, the text does not say. *In the midst*, or according to Prideaux, the *half part of the week*, he shall cause the sacrifice to cease, by offering himself as the great anti-type. I think it can be made to appear, that the above named events were fulfilled at the death of Christ. But that the city and sanctuary were not overthrown by the Romans until many years after, I freely admit. But their doom was sealed, when the Jews rejected Christ. The infliction of that doom is the work of time: "Jerusalem must be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." *Luke*, 21—24.

But before proceeding to show that the above events had all taken place at the time of the death of Christ, it will be necessary to examine brother J's chronological objections, against calling the 70 weeks 490 years.

He says: "And finally, should I call the 2300 days 2300 years; and the 70 weeks, 490 years; all beginning at Daniel's vision; and should I admit the close of the 490 years to be at Christ's death; I should after all find a difficulty in the way of closing the 2300 years at A.D.1843. From my personal and critical Scripture research, to find the amount of successive periods of historic time from the creation to the Babylonish captivity; and calling that period 70 years, I find them all actually about 61 years too small, after adding 2300 years more to them, to make them reach A. D. 1843. Then subtract these 61 years' deficiency from 1843, and the remainder will be 1782, when the 2300 years following the captivity were ended."

In the above extract, it seems to be taken for granted, that we admit that the seventy weeks began at the time of Daniel's vision; and that the 70 weeks and 2300 days, were to begin with the end of the 70 years' captivity. But neither of the positions are admitted. The Bible does not teach that they were to begin at that time; but at the going forth of the commandment to restore and build Jerusalem. No such commandment is on record, as having been given at the expiration of the 70 years. It is true, Cyrus, in the first year of his reign, permitted the Jews to go up to Jerusalem and restore the worship of God; and Darius, some years after, confirmed that decree. But neither of those monarchs said any thing about restoring the Jewish state. In the seventh year of the reign of Artaxerxes, he did commission Ezra and his brethren to go up to Jerusalem and restore the Jewish commonwealth, and do all that the God of heaven required to be done. At that time, therefore, the 70 weeks began.

Brother Jone's table goes on the supposition that only 70 years elapsed between the captivity and decree to restore Jerusalem; and also only 4000 years are alleged to have transpired before Christ; neither of which is correct. The alleged time B. C. is 4004 years. I will continue Br. J's table principally from Rollin's chronology, to the 7th year of Artaxerxes' reign.

| | | | |
|---|---|---|---|
| Beginning with the captivity of Jehoachim, A. M. | 3412 years | 3 months. | |
| Add to this the reign of Jehoachim —2 Kings, 24—8. | | " | 3 months. |
| " Zedekiah " 18— | 11 | " | which ended |
| in the 19th year of Nebuchadnezzar's reign; he farther reigned, | 26 | " | |
| Evil Merodach reigned | 2 | " | |
| Neriglissor reigned | 4 | " | |
| Laborosoarched " | | | 9 |
| Labynit, in Scripture called Belshazzar. " | 18 | " | |
| Darius the Mede " | 2 | " | |
| Cyrus the Persian " | 7 | " | |
| Gambyces " | 7 | " | |
| Smerdis the Magian " | — | " | 7 |
| Darius Hystaspes " | 36 | " | |
| Xerxes " | 13 | " | |
| Artaxerxes before Ezra's commission " | 7 | " | |
| From the creation to the 7th year of Artaxerxes | 3546 years | 10 months. | |
| Add 2300 years of Dan. 8—14 | 2300 | | |
| Total | 5846 | " 10 | " |
| Take the alleged 4004 B. C. from it | 4004 | | |
| Will leave a remainder of | 1842 | 10 | " |

So that the deficiency to make out the 1843 years after Christ, is only two months. From the 7th year of Artaxerxes' reign to Christ's birth, was 457 years; Jesus began to be about 30 years of age, when he commenced his public ministry. Although there may be no positive evidence of the exact time he exercised his ministry; yet it was evidently some years; it is very generally agreed over three, or until he was 33 years of age. This 33 added to 457 = 490; just the number of days in 70 weeks. Each day, therefore, stood for a year; and the whole was 70 weeks of years. See Lev. 25—3, 4.

Thus, at the time of the Savior's death, the 70 weeks, or 490 years terminated; and with their termination, the transgression of the Jews and Jerusalem was finished or filled up; and their doom to dispersion in all lands and to be trodden down of the Gentiles until the times of the Gentiles should be fulfilled, was passed; Christ, by his one sacrifice, had put away an expiated sin: God reconciled us to himself by the death of his Son. By his own blood Christ had obtained eternal redemption for us. The vision and prophecy to which the 70 weeks was a key, was *sealed*, confirmed. The Holy of Holies, was *anointed*, consecrated for us. In the last half of the week, Jesus Christ by his own sacrifice abrogated the offerings under the law. I cannot, therefore, admit that the prophetic periods of Daniel are not "*definite* but *indefinite* periods, the length of which cannot be known by mortals." In my next, I shall notice Bro. Jones' second article, and *demonstrate*, That the *time, times, and dividing of time*, of Dan. vii. 25, in 1260 years. J. LITCH.

*Millennial Grove, March*, 1840.

A FOOLISH LIE. "Miller, the prophet, told us there would be no rain after the *first of June* of this year. Had he been out in the rain of Sunday, he would have stopped prophecying for half an hour, at least. BOSTON TIMES.

# SIGNS OF THE TIMES.

"Can ye not discern the signs of the times."

BOSTON, JUNE 15, 1840.


## "THE SECOND ADVENT."

Messrs. Dow & Jackson propose to publish a new work in pamphlet form, with the above name, in connection with the "Signs of the Times." It will not be published regularly, but only from time to time, as it may be demanded, for the purpose of giving, in a book form, lengthy and important essays and discourses on the second advent of Christ. Each number will contain 16 large imperial octavo pages, on fine paper, and fair type. The first number is now out of the press, and ready for delivery. It contains a discourse by Rev. John Hooper, of England. It was first published ten years since, in London, and is a very important address on the signs of the times, and the duty of the Church in the "*present crisis.*" He agrees, in the main, with Mr. Miller. His views of the *return of the Jews*, it will be seen, are very different from those advocated by the American Church. We do not agree with Mr. Hooper in all his views, but there is so much in which we do agree, that we think it unimportant to append any notes of explanation or dissent. We bespeak for the work a candid examination. The following extract will show his manner of treating the subject.

There are but few persons who do not feel and acknowledge, that the times in which we live are pregnant with great events—that we are arrived at some great crisis of the moral world—and that a great change will, at no very distant period, take place; which will, in some wonderful way, affect the larger portion of the human race. *What* will be the nature of that great change, few are concerned to enquire. The Bible, however, to those who seriously enquire, presents the all important information—this is the sure and divine interpreter of the *signs* of the present times; here we are taught to expect the *speedy* and glorious appearing of the Son of Man. With this grand event are most intimately connected—the restoration of the Jews—the destruction of anti-christ—the resurrection of the saints.

The design of the following address will be, First, to shew the correspondence between the signs of the times in which we live, and the prophetic declarations of Holy Scriptures; and, Secondly, the duties which devolve on Christians, and the expectations which they are thus warranted in cherishing.

First. In attempting to prove that there is a striking correspondence between the signs of the present times and the prophetic declarations of God's word, it will be my object to *select* a few of those leading events to which prophecy refers, and which have not yet received their full accomplishment. The "sure word of prophecy," among others, leads us to expect, as precursors or signs of our Lord's glorious advent, that the gospel shall be preached among all nations, Matt. xxiv. 14; that iniquity shall awfully abound, 2 Tim. iii. 1—9; that the state of the professing church will be sadly degenerate, Matt. xxv. 1—10; that there will be scoffers, walking after their own lusts or inclinations, and asking, Where is the promise of his coming? 2 Peter iii. 1—5; that there will be signs in the political heavens, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth, Luke xxi. 25—28; that additional light will be thrown on the prophetic word, and that men shall consider it perfectly, Zech. xiv. 7; Jer. xxiii. 20; xxx. 24; that the church will be admonished of the near approach of the Bridegroom, Matt xxv. 6; Rev. xix. 7; that the prophetic period of 1260 years, or the time, times, and an half, of Daniel and John, will be accomplished, Dan. vii. 25; Rev. xi. 2, 3; that the seventh and last trumpet shall sound, Cor. xv. 52; Rev. x. 7; xi. 15; that the mystic river Euphrates will be dried up, Jer. l. 24. 38; Rev. xvi. 12; and that the Jews will gain the sympathy and attention of the world, Ps. cii. 13—18. These, and similar events, are the signs and harbingers of the glorious appearing of the Son of Man,—of the resurrection of his saints,—and of his millenial glory. It remains for us—and how interesting the inquiry—to shew that there is a correspondence between the signs of the times in which we live, and these prophetic declarations of the Holy Scriptures.

1. Our blessed Lord declares, Matt. xxiv. 14, "*This gospel of the kingdom shall be preached in all the world, for a* witness *unto all nations, and* then *shall the end come.*" The glorious gospel is a witness to all nations of the grace and mercy of God to man. It appears, however, from this prophecy of our Lord's, that the preaching of the gospel "in all the world," is to be a *witness*, or sign to all nations, of the near approach of the end of the present dispensation. Has the gospel then been published to the world, or has it not? If we look over a map of the world, and the reports of the different Missionary and Bible Societies, we shall find it difficult to place our finger on one spot of the globe where the glorious gospel of the blessed God has not been sent! The *rapidity* with which the gospel has been published is not less surprising than its *universality*. The efforts made of late years, for the spread of the gospel to the world, are unparalleled in the page of history. More has been effected in this way during the last five and thirty years, than since the introduction of the Christian era. It was not till the great political earthquake, in the year 1792, that the church was roused from her slumbers, and commenced, with any degree of earnestness, to fulfil the long neglected command of Christ, to preach the gospel to every creature. Since that, period what mighty efforts have been made! How numerous the missionaries to the heathen who have left the shores of England! In this great work surrounding nations have united. Even France, who, a few years since, declared the Bible a fable, and death an eternal sleep, has sent forth her sons to declare the truth as it is in Jesus! How numerous the religious societies in this country—how many millions of copies of the Scriptures have been sent forth—how numerous are the *languages* into which the gospel has been translated—now, nearly all the nations of the earth can read in their own tongues the wonderful works of God! Who can behold this, and not exclaim, with gratitude and praise, "What hath God wrought," and rejoice in it as one sign of the coming of the Lord! Who cannot perceive in all this the fulfilment of the Apocalyptic vision—"the angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth, and to every nation, and kindred, and tongue, and people, Rev. xiv. 6, and what follows? Another angel, saying, Babylon is fallen, is fallen! A third calls upon the nations to separate from her fornications—the Son of Man is seen sitting on a white cloud—the harvest of the earth is reaped—and the great wine-press of the wrath of God is trodden without the papal city, and blood comes out of the wine-press, even unto the horses' bridles, by the space of a thousand and six hundred furlongs. Thus did God deal with his people in former times. The Old World, Sodom, and Gomorrah, and Jerusalem were not destroyed *till the word of God had been declared to the people; so now the Lord Jesus is coming to take vengeance on the guilty nations of the Roman earth, he hath caused the gospel to be freely preached.* The fact of the wide, rapid, and almost universal spread of the gospel, is one of *the signs of the present times*, which is "a witness to the nations" of the approaching downfall of Babylon, and of the glorious coming of the Son of Man. Reader, hast thou embraced the great salvation revealed in the gospel? If not, delay no longer to seek this one thing needful; rest not till thou hast found peace with God, through our Lord Jesus Christ—till this gospel, which is travelling over the world as the messenger of mercy, prove the power of God to the salvation of thy soul.

2. *The awful increase and aboundings of iniquity* is another sign of the near approach of the Son of Man, Matt. xxiv. 12, "Because iniquity shall abound, the love of many shall wax cold." As the present period is unparalleled in exertions put forth in the cause of truth, so also is it unparalleled in the aboundings of iniquity. There are but few persons of observation who do not agree on this point. Crime, it is generally admitted, is alarmingly on the increase—it is advancing fast to *maturity*. How appalling the details of human depravity which are given us from the press! With what unblushing effrontery is crime of every description perpetrated! What pride and covetousness is every where manifested! What idolatry—what thirst for gain—what love of the world! How do almost all men set up their idols in their hearts, and "the mean man boweth down, and the great man humbleth himself." Again, what contempt of things sacred! How are the Scriptures neglected! With what impunity are the doctrines of the cross trampled under foot! How is the name of God blasphemed by the liberalism, false philosophy, and infidelity of the age! How many to whom the words of Isaiah are applicable, "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them; and the harp, and the viol, and the tabret, and pipe, and wine are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands." Surely of the present generation it may be said, "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter!" We enlarge not on this painful subject, for every Christian that looks around him, must be convinced, that he is living in an *age pre-eminently sinful!* How little is that exhortation regarded, and yet when was it more needed than at the present time—"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares, for as a snare shall it come upon all those that dwell upon the

face of the whole earth." Such aboundings of iniquity are awful at any time, but more so at the *close* of the gospel day! If such iniquity prevail in the midst of all the means of grace the nations now enjoy, what would be the state of the world without these means? How awful the nature of sin, which can thus attain to such maturity under the full blaze of the gospel of grace and purity! "*This* is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil."

See advertisement on last page.

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A SIGN. The following resolution was passed by a Conference of Baptist ministers, held in this city on the recent Anniversary week.

**Resolved, That this Conference consider it an occasion of special gratitude to GOD that the revivals of religion, now so general throughout the land, have mainly commenced and proceeded under the ministrations of the regular pastors, aided by the members of the churches.**

Who can divine the object of the above resolution? What can it mean? Whoever heard of a general revival throughout the land that was not conducted by the regular pastors and members of the church? Who ever disputed this? Why this alarm, lest the world will not give them *due praise?* or that they will ascribe it to some other instrumentality? Did they ever hear of one WM. MILLER? How many of their converts have dated their conviction and conversion from Mr. Miller's Lectures in this city and vicinity?

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QUESTION BY A SUBSCRIBER. "There is one question which is not well understood, in regard to the 2300 days or years. *When did they begin?* WM. MILLER says, "the same time that the 490 commenced, or 70 weeks." I am satisfied that the 70 weeks commenced with the order to rebuild the walls of Jerusalem. But the sanctuary and host being trodden under foot 2300 days, *don't prove* that it commences with the order to re-build the walls of Jerusalem."

Why not? Will "A Subscriber" give us his reasons? We do not comprehend his objections.

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LIGHTNESS. We observe, by some of our exchange papers, that the Whigs think that there is a probability that Miller's prophecies will be fulfilled in 1843 if Mr. Van Buren is elected for a second term; and the Democrats are equally sanguine if Harrison should be elected. These editors, ere '43, may have something besides party politics to instruct them. The kingdoms of this world are soon to become the kingdoms of our Lord and his Christ. Gentlemen, see to it, that you make your own calling and election sure for the kingdom of God, where all is purity, peace, and love.

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BRO. NATHANIEL BILLINGS, of Boston, is our accredited agent for this paper. We hope our friends will receive him as such, wherever he may travel.

## CORRESPONDENCE.

### MILLER'S LETTERS, NO .7

DEAR BROTHER HIMES.—I have now arrived at home, and intend to rest a little while under my Gourd as did Jonah, if the Lord will. I think you will do well to publish those English works of *Messrs Pym and Hooper*, on the second coming of Christ. They are very valuable, your subscribers want all the knowledge they can get on the "glorious appearing of Jesus Christ." Tell Br. Litch his writings are well received; he must keep at work. His faith and moral courage I doubt not are well received by the Lord, and the true Christian. Bro. Litch has answered Bro Bridge in a good spirit. And a few more such argumenters as Bro. B. will show the world the true character of modern ministers. "They have no confidence in a *fallible* exposition of an *infallible* truth." Then why do they pretend to give *any* exposition? Why deceive the people? Why not tell the people at once we cannot understand the word of God, and then leave them? Why preach and get their money from them; and then tell them we have no confidence in our own preaching. Perhaps in 1843 we may be ashamed; but it will be an honest shame. For we honestly believe what we preach. And Bro. B. must do the same, or he is a dishonest man. Does he tell the sinner if he believes not he will go to hell. Ah! says the sinner, you have "no confidence in your *fallible* exposition." Does he tell the righteous that he "shall be rewarded at the resurrection of the just." Ah! aha! says the righteous, some say the resurrection is past, and you tell us we are hazarding much to lean upon the staff of a *fallible exposition*, we will believe nothing until we see it.

Where do you place faith, Br. B.? How can we stand on a broken staff, *fallible exposition?* Abraham believed God, (made his own exposition of the words he heard) obeyed, and it was accounted to him for righteousness. Bro's L. and M. read the word of God, make their own exposition, and all infidels acknowledge they have got the true sense, (so Bro. B. says) and Bro. B. cannot confute it, only by his own prophecy, by saying Bro. L. and M. will be ashamed in 1843. They believe what they read in the *infallible* word. He believes what he prophecies out of his *fallible* heart. I ask—who is right? You say both may be wrong. Very well—both cannot be right. If Bro. B. will show us our wrong, by the *infallible* word, we will hear him, and retract it. But we want no more of his *fallible* prophecying.

*Low-Hampton, June* 1, 1840.

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MR. EDITOR—On last Wednesday I met with your paper entitled "Signs of the Times," and was much pleased with the general design of the publication. Although I do not fall in exactly with Br. Miller's views, yet I think the work should be encouraged. It will have a great influence on the study of prophecy, and the Scriptures generally. In these times, when so many important transactions are passing in review before us; with the book of God open in our hands, it is only a mark of stupidity, or at least, of irreverence to our great Creator, to remain indifferent. Would the great Father of the universe bring any thing upon the world, and not reveal it to the prophets? Can the predictions of Scripture, relating to these last times, have only a spiritual fulfilment, when every prediction relating to our Savior's first coming was fulfilled literally? Our Lord, when upon earth, rebuked the Pharisees, because of their want of penetration, with respect to the signs of His first coming; and the church, to a great extent, occupies the same position now, with regard to His second, and are to some extent, identified as the scoffers of the last times, who ask where is the promise of his coming, for since the fathers fell asleep, all things remain as they were from the beginning of the creation.

Enclosed I send you 10 dollars for which you will please to send the paper as directed below. With the assistance I have given in procuring these subscribers, you have my prayers for the prosperity of Zion, and the extention of the Divine Redeemer's kingdom, and that the church may be adorned, as a bride to meet the bridegroom, at the coming of our Lord Jesus Christ.

Yours, &c.

A. VALLERCHAMP

*McDowel's Mills, Pa. May* 25, 1840.

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## THE NATIONS.

"And upon the Earth distress of Nations with perplexity."

### SIXTEEN DAYS LATER FROM ENGLAND.

Things remain about the same in the *East.*

THE EAST. Advices from Constantinople of the 22d ult. state that Akif Pasha had been superseded in his post, and exiled by a decision of the Porte, published on the preceding day. The Prince Royal of Holland arrived in Constantinopie on the 18th ult. Despatches were received by the European legations from their respective consuls at Adrianople, intimating apprehensions of a general rising of the Ottoman inhabitants against the christians of that city.

The Trebisond steamer, which reached Constantinople on the 20th, brought intelligence of a pacific nature from Persia. It would appear that a reconciliation had taken place between our government and the court of Teheran, and that the Schah had given up, for the present, all idea of an expedition against Herat, on finding that Russia could not support him against England, after the defeats she had sustained in Circassia and Chiva.

Constantinople letters of the 22d state that the failure of the Russian expedition, and other events, had convinced the Shah of Persia of the necessity of yielding sincerely to the remonstrances of England. Akiff Pacha has been degraded from the Pachalick of Nicomedia by the Supreme Council, which examined the complaints of the inhabitants, and received proofs of many cruel and useless murders committed by this notorious Turk. The example of the influence of the council—its listening to the complaints of the Turks, and redressing them, as also the Turks themselves applying to it for redress—shows that Reschid Pacha's reforms are not paper ones. Some fears existed of troubles at Adrianople, and of quarrels between Turks and Christians, but no actual outbreak had taken place.

The Carlsruhe Gazette contains a statement, that Mehemet Ali being persuaded that the preparations of Great Britian against China, were in reality destined to coerce him, had ordered that 15,000 men be concentrated at Suez.

[From the Bombay Times, March 10.]

The latest news from Arracan is, that the Burmese, with 15,000 men (muskets) are at the Sungyooh pass in a threatening position.

There is a rumor of an expedition being contemplated by Schah Soojah against Herat, where his authority is still held at nought by Prince Kamram.

### APPROACHING CRISIS OF ROMANISM.

We may be enthusiastic in our views of prophecy. But be that as it will, we regard the downfall of Popery, as located by the prophets at a time not distant from the present—prophecy having purposely left the exact times and seasons undefined. And our eye is constantly out upon passing events, fancying that we see them converging to form the crisis. Taking the position that Babylon is to be overthrown in a general war of the European nations, ranged in two parties, for and against the Papal interest, we are looking for the causes that are to bring on the war, supposing it possible that we now may be near enough to the time to see the working of some of the incipient causes that will lead on to the final rupture.

Among the events on which our fancy so adjusted fixed with interest, are the following:—There is a quarrel, which for years has existed between the Pope and the King of Prussia, respecting a province in which the secular and spiritual authorities have come in collision. And the king of Denmark has recently forbidden all Catholic priests in its realm to hold any correspondence with the Pope's vicar in his dominions. The relations between the Pope and the government of Portugal are not the most easy, since Don Miguel is still at Rome, intriguing for the crown of Portugal, and not altogether without success. And between the Papal and the Spanish governments all negotiations have recently been suspended.—And Louis Phillippe of France and the Pope are still at loggerheads The Pope, not satisfied with the present king of France, is fostering the Pretender, the grandson of Charles X.—He admits him to a formal audience.—And the semi-official journals of France are remonstrating against this favor shown to the young man. Then the Pope has come to a rupture with Russia. With so many sources of disquiet, it would not be difficult to create a general commotion. And the posture of affairs seems to render it possible that the battle of Armegeddon is not far off.—*Puritan.*

### RELIGIOUS CONDITION OF THE NATIONS OF CONTINENTAL EUROPE.

Extract of a speech, of E. N. Kirk before the Foreign Evangelical Missionary Society, New York.

Mr. Kirk remarked that the first proposition was somewhat startling. But it is true; and if this language be not justifiable, our enterprise should be abandoned. The sentiment is objected to by those who judge of a people from the external splendor of their situation. To such we willingly concede all they wish, of the mighty intellectual power of Europe. We have looked on southern Europe. We have stood with astonishment before the proud exhibitions of her greatness and glory, in every thing that attracts the admiration of the world, and yet we are compelled to say that Continental Europe is the tomb of immortal hopes! the grave-yard of immortal souls! It may be a splendid cemetry, a Campo Saul too, ornamented in the highest style of architecture; but it is a grave-yard still, a mighty charnel house! If there are Roman Catholics here, they should give me an opportunity to defend in their hearing this assertion.

Those who have merely looked on the rites and cerimonies of the Romish church, and never inquired minutely into the state of the souls of individuals under that system; may say it is arrogant in you to speak thus. Especially does it savor of arrogance to speak thus of Germany, but still we do pity Germany, we pity Straus who, with the book he has written in his hand, must meet the Son of God. We pity the neologists whose sentiments he has condensed; and the German universities with all their learned infidelity. We pity Paris—it is a glided gateway to hell. We say it with the Bible in our hand and in the presence of God.

Mr. Kirk said if he had never visited Rome he should not have been prepared to take his present ground in opposition to that church. He knew no reason why he should hate the Pope or his Cardinals or any Roman Catholic brother of the German family. It would be sweeter far to open the arms of fraternal affection, and embracing them, to say, "You are all right; Luther was a liar; the Reformers are all wrong;" but our saying so would not make it so. Before going to Rome Mr. K. had felt a prejudice against Martin Luther which he would not have been willing to confess unless duty had demanded it. He should not have loved Luther half so well if his contest had simply been with the political power of the Pope. But he loved him when he saw him after his study of the Scriptures; after his fastings and macerations; with a poor, wearied spirit, clinging to this glorious truth; rejoicing in the light of this star; Christ giveth instantaneous salvation to them who believe. He loved him when he saw him going directly to Christ without the intercession of saints or of a poor frail woman whom God had honored by permitting her to be the mother of the Savior; and when, after his soul had rejoiced in the rich discovery of the mode of justification it had made, he heard him say to the Pope, I'll do any thing, I'll be any thing, only leave my Bible; only let me proclaim unbought salvation to men. And the Pope said No; Martin, what will become of the revenues which are to adorn the Cathedral of St. Peters, and replenish the treasuries of the church. It is on this ground that I have become a stern unwavering opposer of the church of Rome. It is as a church, an enemy to the Bible's being read by the people; an enemy of free grace. And when I see millions in Europe crushed and perishing beneath its power, I would make mightier efforts to deliver the nations from the Papal yoke.

Mr. Kirk said the more he had seen of France, the more anxious he was that she should be united with England and America in laboring for the conversion of the world. And he believed God was about to give us France; yea, even Paris, all bloody, and polluted, and atheistical as it has been; for even in Paris is a Theological Seminary, from which there have been sent out 12 devoted humble men to preach the gospel in Africa. And there are some features in the French character that are peculiar; a Frenchman is mercurial, etherial, enterprising. Do you want courage? You find it in France. Do you want mind? It is in France. Do you want truth; the truth as it is in Jesus? Alas! It is not there. Oh that I might stir in the hearts of this assembly a spirit to pray. Oh God, baptize France with the Holy Spirit; send upon that nation the soothing, subduing influence of the gospel.

Mr. Kirk declined extending his remarks farther, as he preferred leaving the meeting in the midst of the interest already awakened. Never, said he, have these anniversaries been held under such circumstances as the present year. We have come up with lightened purses, it is true, disciplined and scourged by the providence of God, but we have come from the midst of the outpourings of the waters of life; and the spirit of this glorious revival must be felt in these holy assemblies. Brethren from the country, do you not expect to go down from these meetings made more holy; quickened, warmed, and determined to do more than ever for Christ and his cause. I look back from this assembly to what I saw in France when our brethren in Christ were gathered for this same holy object; and could you, the descendants of the Puritans, and they the descendants of the Huguenots be permitted to meeet; how your hearts and theirs would throb in unison with the hopes of a blessed meeting in the dwelling place of eternal rest. Even so Lord Jesus, come quickly.

### SECOND COMING OF THE SON OF MAN.

The following article on the literal appearing of Christ a second time, is from "*Critical Notes on the Language &c of the New Testament*, by A. Cambell." We bespeak for it an attentive perusal. Particularly by those who contend that Christ came the 2d. time at the destruction of Jerusalem. ED.

COMING OF THE SON OF MAN *on the clouds of heaven.* Matth. xxiv 27, 37, 39, 30; "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. But as the days of Noe were so shall also the coming of the Son of man be. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. 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." xxvi. 64; "Jesus saith unto him, Thou hast said; nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Mark xiii. 26; "And then they shall see the Son of man coming in the clouds with great power and glory." xiv. 62; "And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Luke xxi. 27. "And then shall they see the Son of man coming in a cloud with power and great glory." Whether this "*coming of the Son of man*" denotes a literal, or a figurative coming, is a question which has, recently, been much agitated. Since the days of President Edward's History of Redemption till now, it has been a commonly received opinion, that there are four comings of the Son of man spoken of:—of these two are literal, and two figurative—*his coming in the flesh; his coming to destroy* Jerusalem; his coming to destroy the works of the Man of Sin, and to reign with his saints a thousand years on earth; and his coming to judge the world at the last day. The first and the last are said to be literal and personal comings, the others figurative.

The question before us is purely a literary one; and for the following reasons it would seem to us that, however we may talk of a figurative coming, either at the destruction of Jerusalem or of the apostacy, the phrase, as it is found in Matthew and Luke, must denote a personal and literal coming of the Son of Man:—

1. On leaving the temple for the last time, Matth. xxiii. 39, he told the representatives of the Jewish nation that their house, or temple, was soon to be deserted, and that they should not again *see* him, till the day they would say, "Blessed be he that comes in the name of the Lord." After going out of the temple, this *coming* is made the subject of conversation between him and his diciples in private, chap. xxiv. and of course must be explained to them in the sense in which it was expressed in the temple; and there we learn it was such a coming, or return of the Savior, as could be *seen* by the Jews—"You shall not *see me*" till a particular day.

2. The Apostles ask, "What shall be the sign of thy coming?" And as they must have understood him in the sense he delivered himself in the temple, he would answer them in the same sense; for had they misunderstood him, he would have corrected them, as his manner was. The conversation was then about a personal, and not figurative coming of the Son of Man.

3. As his going away, or his absence, was not figurative, but literal and personal, so must his return or coming be literal and personal, else there is an application of words in a double sense in one and the same period; and if so, rules of interpretation are wholly unavailing.

4 But the coming of the Son of Man introduced Matth. xxiv. could not apply to Jerusalem's ruin; for the Jews did not then *see* him, nor say to him, "Blessed be he that comes in the name of the Lord," which he declared would be the case when he would next come. As they have not yet thus addressed him, we are assured that he has not come in the sense of Matth. xxiii. and xxiv.

5. As the Lord dddressed the Scribes and Pharisees as representing the nation, so he addressed his disciples as representing his body, the congregation of saints; and after telling them, in order, the things that must happen them and the nations before the coming of the Son of Man, he places that event (Luke xxi. 27, "And then shall they see the Son of man coming in a cloud, with power and great glory," and Matt. xxiv 27, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." After the destruction of Jerusalem, the dispersion of the nation, and the long persecution and sufferings of the real followers of the Lord.

6. When they should see these things, they were taught to rejoice, inferring that their deliverence, or redemption, drew nigh. But this deliverence has not yet arrived; consequently, the Son of man has not yet come on the clouds of heaven.

7. But this *coming* cannot be secret, or figurative, for it is to be as visible and striking as the lightning which, breaking forth from the east, shines even to the setting sun—"so shall the coming of the Son of man be."

8. Neither is it spoken of as if there were a plurality of events called 'comings of the Lord,' but as one and singular—*The* coming of the Son of man.

9. Again, as Daniel the prophet is quoted in reference to the desolations coming upon the city and sanctuary, it is natural to suppose that the diciples would also remember that Daniel had placed the coming of the Son of man at the destruction of the little horn, when the "thrones were cast down," and "the beast was slain, and his body destroyed and given to the burning flame," and therefore could not be led to think that "the coming of the Son of man" was either figurative, or to be at the desolations which came on Judea.

10. But as seven parables are introduced, in this discourse, to explain the coming of the Son of man, or the Saviour's return; and as the last of them is on all hands agreed to denote a personal, and not a figurative coming, we are compelled to the conclusion, that the coming so often mentioned and so fully explained, must always be one and the same, which the last of the seven parables certainly makes literal and personal. These seven parables, or comparisons, all found in one and the same discourse, relative to one and the same coming of the Lord, are, first, the parable of the fig tree: from this he teaches them to know when his coming is *near*—second, the days of Noah and the deluge, sudden and unexpected by the world; "So shall *the coming* of the Son of man be"—third, the parable of the thief "Be you also ready; for in such an hour as you think not, the Son of man *comes*—fourth, the parable of the faithful and unfaithful servant; "The master of that servant shall *come* in a day when he looks not for him"—fifth, the parable of a marriage, or of the wise and foolish virgins; "Behold the Bridegroom *comes*: go out and meet him"—sixth, the parable of the talents: "After a long time, the lord of those servants *comes*, and reckons with them"—seventh, the parable of the sheep and the goats; "When the Son of man shall *come* in his glory," or in the clouds, he will gather the Gentiles, all *the nations*, before him, and separate the good from the bad. The coming of the Son of man is always kept in view, in these seven comparisons; and if we regard any one of them as literal, we must so regard them all.

These are a few, and but a few, of the reasons which incline us to regard this coming of the Son of man as not figurative, but literal; and not at the time of the destruction of Jerusalem, but at the close of the times of the Gentiles.

To this import of the phrase, the most plausible objection is drawn from the saying, This generation shall not pass, or fail, till all these things be fulfilled. But, as it will be seen under the word 'generation,' in the judgment of lexicographers, and some able biblical critics, the word *genea* signifies not only the race of living men on the earth at one time, but nation, people, or race, as a distinct and peculiar stock or family. Indeed the word *generation*, at the time of the king's version, signified nation, or people, very frequently, as will be seen by examining the following passages: Proverbs xxx. 11, 12, 13, 14; "*There is* a generation *that* curseth their father and doth not bless their mother. *There is* a generation *that are* pure in their own eyes, and *yet* is not washed from their filthiness. *There is* a generation, O how lofty are their eyes! and their eyelids are lifted up. *There is* a generation whose teeth *are as* swords, and their jaw-teeth *as* knives to devour the poor from off the earth, and the needy from *among* men." Psalm xxiv. 4—6; He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully; "He shall receieve the blessing from the Lord, and righteousness from the God of his salvation. is the generation of them that seek him, that seek thy face, O Jacob. Selah." xiv. 5; "There were they in great fear: for God *is* in the generation of the righteous." His seed shall be mighty upon earth: the generation of the upright shall be blessed. But ye *are* a chosen generation, a royal priest-hood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light" compare Jer. ii. 28, 31; "But where are thy gods that thou hast made thee? Let them arise if they can save thee in the time of thy trouble: for *according to* the number of thy cities are thy gods, O Judah. O generation, see ye the word of the LORD; Have I been a wilderness unto Israel,? a land of darkness? wherefore say my people, we are lords; we will come no more unto thee?" vii. 28, 30; "But thou shalt say unto them, This is a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: truth is perished, and is cut off from their mouth. For the children of Judah have done evil in my sight saith the LORD: they have set their abominations in the house which is called by my name, to pollute it." "For I know that after my death ye will corrupt *yourselves*, and turn aside from the way which I have commanded you; and evil will befall you in the sight of the Lord, to provoke him to anger through the work of your hands." xxxii. 5. "They have corrupted themselves; their spot *is* not *the spot* of his children: *they are* a perverse and crooked generation. "A nation void of counsel" is at another time called "a froward generation;" a peculiar people is also called a chosen generation. To this it may be added, that the word translated *kindred* is often, in the Septuagint, this same *genea*, at other times translated *generation*. From all which it appears that our Lord meant no less than that the nation, or race of people amongst whom, and in reference to whom, these things were spoken, should contnue to exist, notwithstanding all their desolations and dispersions, till he came again, and then they should hail him as blessed, coming in the name of Jehovah.

## MASSACHUSETTS BIBLE SOCIETY.

This association met according to appointment in the Marlboro' Chapel on Monday afternoon of this week. The meeting was called to order by its president, the Rev. Dr. Pierce of Brookline. A report of much interest was then read by the Rev. Dr. Parkman. This society, with one exception, is the oldest of the kind in the country — one in Philadelphia was previously formed. In various ways it has done great good and sent forth a large amount of silent, beneficient influence. It has awakened attention to the importance of supplying the destitute with Bibles, and been the origin of many other societies. It is true, vastly larger associations are now formed of greater resources, and more extensive and various operations. But the good done by the Mass. Bible Society should not be forgotten, nor the good it can do neglected. It has expended 97,955 dollars, and distributed 167 thousand copies of the Bible and Testament. The British and Foreign Bible Society was referred to in the report. It has translated the Bible into 136 languages and has 18 more in preparation. It has expended nearly twelve milions of dollars, and distributed eleven millions of Bibles and Testaments.

After the report was read, the Rev. Baron

Stow, of this city, addressed the meeting in a speech that contained an unusual amount of striking and condensed thought. We stand, said the speaker, on an elevated platform, above the heated, noxious atmosphere that is exhaled from party conflicts. I breathe more freely — the prospect is richer and wider, the heavens bend more magnificently over me, and are clothed with kindlier aspects. It is good to be here on this height — for Moses and the prophets, Jesus and the Apostles are here. It is good occasionally to compare not notes but hearts, to feel and increase the activity and number of common sympathies and affinities.

Look over the world. What regions are dark and barbarous? Those in which the Bible is not. Survey Christian communities — which are most enlightened, free, moral and happy — those in which the Bible is most respected and read. That we may appreciate in some degree, the amount of good the Bible has done, let us endeavor to conceive what would be the condition of the world, if all it has effected for its enlightment, morals and happiness was taken from it. Extract all the influence it has exerted on literature and government, on domestic and social institutions, on the poor and rich, on the wayward and lost, on the weak and powerful. What an amount of human welfare would at once disappear! What spiritual desolation would spread over the nations!

Mr Stow concluded by saying that were there time, he should like to speak on three points. 1st, The Bible as adapted to the wants of man as ignorant of the truths most important for him to know. 2d, As afflicted ond suffering. 3d, As perverted and sinful.

The meeting was then addressed by the Rev. Mr Clark of the Episcopal Church. He offered the following resolution.

***Resolved,*** That the interest we take in spreading the Bible, is a fair test of the personal interest we feel in its truths.

He spoke of the obligations we are under to the Bible. Most there is good in ourselves, neighbors and friends, in our homes, in society, in our political institutions, in all the conditions and relations of life, can be traced directly or indirectly to the Bible. Ought we not then to do what we can to spread through the world an agent so powerful and fruitful in producing the best results?

Rev. Mr Pierce of the Methodist Church next addressed the meeting. He said he had not received the advantages of education of those around him—but he had ever had free access to the Bible, and that was an advantage in comparison with which all others were trifling. *It* had been to him knowledge, wisdom, light and guidance. It had instructed, strengthened, and consoled him. It was his shield, his sun, his refuge, his rock. Let the waves of trial and temptation beat against him, holding on to *that* he could not be moved. Take all other things from him, leave him but *that* and he was rich. Let every other resource fail him, leave him but *that* and he was strong to do and bear. With that in his hands he could look calmly on all the ills of life and death divested of all terror. We wish we had time to do justice to his speech, which evidently gave great satisfaction to the audience.

Rev. Mr Adams, of this city, rose. He spoke of the purity of the Bible as compared with the religious books of the heathen, of its moral power over the conscience and life, of its benign influence in literature. It gave us the Pilgrim's Progress and Paradise Lost. Wherever it goes and is felt, passion subsides, cruelty relaxes, licentiousness retires to its native dens, selfishness and oppression stand rebuked, love, joy and peace abound, man is redeemed and God glorified.

Rev. Mr Gannet was the last to address the meeting. His object was to show that the Bible and the Bible alone, in its various and mighty influences can regenerate and save the world. It is first and greatest among the means for its improvement and redemption. Philosophy cannot do what is most necessary to be done. It enlightened Socrates and Cicero—but left the great body of the people in Athens and Rome, as it found them, wretched and degraded. Literature cannot do it. It may refine a few, but cannot restrain and elevate the multitude. Commerce and arts cannot do it. They may enrich, but cannot sanctify. Statesmen and institutions cannot do it. They may, in some degree, protect the social interests and promote the material well being of individuals and communities, but they cannot free, enrich, exalt and bless the soul. Nothing can do this but the wisdom and power of God as revealed in the Bible—the spiritual life and energy that came from above and emanate from its pages. There is hope in no other agency—there is no other fountain of living waters for the healing of the nations. most of the philanthrophy, benevolence, disinterestedness, now at work in the world, came from and is nurtured by the Bible. All our charitable societies and operations are based on the Bible. It is the soul of the world and its sun. It alone can demolish the strong holds of tyranny and superstition. It is the armor of frail and suffering humanity. Its spirit is the spirit of freedom, equality, brotherhood, love. It wars with heaven-tempered weapons against every social wrong, cruelty and oppression.—*Register*

# Refuge of Scoffers.

"There shall come in the last days, scoffers."

## "THE WITNESS," VS. MR. MILLER.

We are sorry to be under the necessity of placing an article in the "*Scoffers Refuge*", from the pen of Messrs Noyes, editors of "*The Witness*," who advocates the doctrine of PERFECT HOLINESS—PERFECTION! *We suppose they mean Christian perfection!!*

*From the Witness.*

## MILLER'S IMPOSTURE.

Our readers are doubtless aware that Miller's famous doctrine of the speedy coming of Christ "in the clouds of heaven," is based on that old desperate delusion of Christendom,—the denial that *he has already come.* Miller appears to have known the New Haven testimony on this subject, and in his book he undertakes to refute it. Like Gates, he evades Matt. xxiv. 34. by refering the word "generation" to the race of the Jews; thus adding another to the long list of foolish, not to say blasphemous devices, by which ungodly men have sought these thousand years to turn aside and stultify the plainest and most solemn declaration of the Son of God. He may say he honestly believes this to be the true interpretation; like Gates, he may now and hereafter plead his sincerity and the beneficial results of his falsehood, in extenuation of its guilt; and they who are willing that their charity should deceive their judgment may believe him an upright man, and call the delusion he is propogating an "honest error;" but I shall take the liberty to assert that he *knows* his interpretation of Matt. xxv. 34, is a dishonest evasion; and if any such fear of the Lord were upon him as a sincere belief of an impending judgment must produce, he would confess its dishonesty, and thus with his own hand take away the very key-stone of the arch on which he has built his air-castle; I therefore call him an imposter. But he certainly has the advantage of the churches on whom he practices the imposition. They, and their teachers have like him rejected the plain meaning of the word of God, and the testimony which for years has called them back to that plain meaning. Their doctrine concerning the Second Coming of Christ is like a ship tossed on the billows, without pilot or commander. Whoever like Miller has impudence enough to seize the helm, can steer the ship into any port he pleases.

Any one who knows all the circumstances under which this doting epidemic originated, and has been propogated, can hardly avoid applying Paul's prediction to the case.—2 Thes. ii 11, 12. "God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." On the other hand, we have reason to rejoice that this delusion makes occasion for many to examine honestly the subject of the Second Coming. All sober men must soon find themselves "shut up" to the acknowledgement that Christ came the second time according to his promise, within the life-time of some of his followers.

## NOTICE.

The Union Conference commences at Groton, Aug. 10,1840. We shall give a particular notice in our next No.


### A NEW WORK.

THE SECOND ADVENT. Dow & Jackson propose publishing, as the sales will permit, a periodical of the above title. It will contain Essays, Sermons, &c., which are too lengthy to do them justice in a newspaper, which is necessarily taken up with such a variety of other matter. The present No. contains an elaborate argument in favor of the near approach of the end of the world, deduced from the signs of the present times and the present condition of the Christian Church. It is neatly printed on good paper and fair type; with printed covers; and will be sold at the low price of 10 cents per. copy. Persons from any part of the Union, by sending one doller, can have sixteen copies sent them, the postage being the same as that of other periodicals.

N. B. The next No. will be issued soon, containing a more lengthy article, which will make it necessary to issue two Nos. (2 and 3) together. Due notice will be given of their publication in the Signs of the Times.

Address DOW & JACKSON 14 Devonshire St. Boston.

### MILLERS LECTURES.

On the Second Coming of Christ about the year 1843, for sale wholesale and retail, by DOW & JACKSON, 14 Devonshire Street.

### ADDRESS TO THE CLERGY

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*Randolph*—Miss Abigail White
*Fairhaven*—Joseph Bates
*Eastham*—Elder Josiah Litch
*Westford*—Benjamin F. Leighton
*Groton*—Daniel Needham
*Brighton*—Samuel Clough
*Lowell*—Elder Timothy Cole

MAINE.

*Portland*—Eld. L. D. Fleming

NEW-HAMPSPIRE.

*Thornton*—Joseph E. Dow, Esq. P. M.
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# SIGNS OF THE TIMES




OF THE SECOND COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.] "THE TIME IS AT HAND." [DOW & JACKSON, PUBLISHERS.

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## THE SIGNS OF THE TIMES

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Back numbers can be sent to those who subscribe soon.


## ILLUSTRATION OF PROPHECY.

"But I will show thee what is noted in the Scripture of truth."

### THE LECTURES.

We promised, in our Prospectus, that several new Lectures by Bro. Miller, would be given in the Signs of the Times in the course of the year. We are happy now to present No. I. It contains an exposition of the 14th chapter of Revelations. He has presented some views that are new to us, in reference to the 144,000 persons in the 1st verse being infants and small children. We have no doubt of the salvation of all such, but have always looked elsewhere for the doctrine. He has given much light on the *last harvest*, and has criticised Brother Cambell's Illustrations of this subject. But we are detaining you from the Lecture.

### MILLER'S LECTURES.—NO. I.

#### THE HARVEST OF THE WORLD.

Rev. xiv. 16. "And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."

That the word of God informs us of a harvest after the gospel day, or at the closing up of the gospel period, I think no one, who believes in the Scriptures, can deny. Here, then, I hope to meet my brethren of different sects, on one common ground, while I attempt to explain the 14th chapter of Revelations. I shall enquire,

I. Who it is that sat on the cloud, and ordered the earth to be reaped?

II. Show the several fruits of the earth, which are gathered in, or destroyed at the harvest, and the manner of the harvest.

I. Then I am to show who it is that sits upon the cloud, and orders the harvest? It must be the Lord Jesus Christ, see verse

14. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

The first description is "a white cloud." This is the same cloud as was seen when Christ was transfigured on the mount,

Matt. xvii. 5. While he yet spake, behold, a bright cloud overshadowed them: and, behold, a voice out of the cloud, which said, This is my beloved Son in whom I am well pleased; hear ye him.

Which, according to Peter, denotes the glory of God.

2 Pet. i. 17. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

The second description is, "one sat like unto the Son of man." This agrees with

Dan. vii. 13. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

Matt. xxvi. 64. Jesus saith unto him, thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

The third description is, "having on his head a golden crown,"

Ps. xxi. 3. For thou preventest him with the blessings of goodness; thou settest a crown of pure gold on his head.

Heb. ii. 9. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

The 4th description, is "and in his hand a sharp sickle,"

Joel. iii. 12. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

13. Put ye in the sickle, for the harvest is ripe: come get you down; for the press is full, the fats overflow; for their wickedness is great.

14. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.

In all these passages it is evident that by "Son of man," is meant the Lord Jesus Christ

II. I shall show what is meant by the harvest, the several fruits of the earth, and the manner of the gathering in the fruits, together with the destruction of the vine.

What is the meaning of the harvest? It has two plain meanings. One is the cutting off of life, the other is the end of the world. In our text it undoubtedly means the end of the world; for, "the earth was reaped." What may we understand by the several fruits of the earth? 1. They are those precious seeds, which are useful to God or man. The children of the promise are counted for the seed, that is, the children of faith. This is of two kinds,—the first fruits, which means small children, which are cut off by death in early life, being the first fruits to God and the Lamb. The second are those who are dead to sin, and made alive to holiness, through faith in the name of Jesus, and the word of God; their end is eternal life, and they, in due time, or in the end of the world, are gathered into the garner of God. The last fruits, or the harvest of the *vine*, is the final destruction of the wicked from the earth, by death or such sore and heavy judgments as God may appoint at the end of the world, to remove the wicked far from the earth, separate the goats from the sheep, the tares from the wheat, and destroy the curse from the earth. This 14th chapter of Revelation now under consideration, is giving us a description of the harvest of the world in these three different ways. From the 1st to 5th verses inclusive, we have a description of the first fruits, i. e. children not arrived to the age of accountability.

Rev. xiv. 1 And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

We in this verse, have an account of the whole number of infants saved by the numbers 144,000, it being a perfect or square, showing, in my opinion, that all those who die in infancy are saved. This having reference to the whole class, up to a certain age, best known to God.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps;

Shows us the occupation of this happy class in heaven.

3. And they sung as it were a new song before the throne, and before the four beasts and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

This verse shows who they are, first by the song which no man could learn, it is known only to infants: for man must sing redemption from actual transgression and sin; infants only from pollution and death, inherited from their first parent. The class that stood before the four beasts and the elders, do not belong to them, and never did belong to the church on earth; for the "four beasts and four and twenty elders," constitute the whole body of the church on earth. see Rev. v. 8. 9. These "were redeemed from the earth," not through faith in them, nor have they "golden vials full of odors, which are prayers of saints." 4th verse. "*These are they which were not defiled with women; for they are virgins.*" They did not sin after the similitude of Adam's transgression, for he was tempted of the woman, and did eat. "*These are they which follow the Lamb whithersoever he goeth.*" They have followed him in death up to immortal glory where they sing a song which you nor I, dear reader, can ever learn, for Jesus was their guardian, and took them home.

"*These were redeemed from among men.*" It does not say they were men: but "redeemed from among men," being the children of men, and, *being the first fruits unto God and to the Lamb.*" They dropped into death, or were ripe in early life, like the first fruit under the law, they were given to Christ as a part of his reward for his death and sufferings. "Suffer little children to come unto me," says Christ; "for of such is the kingdom of heaven," not like such; but "of such." 5th verse, "*And in their mouth was found no guile,*" never was any guile found there "*for they are without fault before the throne of God.*" Happy, happy, infants! you never, never, knowingly or wilfully, disobeyed a Holy God, or crucified or put to shame the blessed Child, or Son of God. Weep no more, mothers, your infants are without fault before the throne of God. "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy." What land, and what enemy? I answer, from the land of the graves, and the last enemy, death. "And there is hope in thine end, saith the LORD that thy children shall come again to thine own border.

Jer. xxxi. 16. Thus saith the LORD, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded: saith the Lord; and they shall come again from the land of the enemy.

17. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.

See to it, mothers, that you weep no more for your infants, but weep for yourselves, secure to yourselves that blessed hope which will secure an interest in the first resurrection, where the dead, small and great, shall stand before God. This will be the border of those who have hope in their end, and this will be the border of all infants, for they are blessed and holy, without fault before the throne of God.

Ps. lxxviii. 54. *And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased.*

This is the border of the glorious sanctuary which God pitched and not man. These are harvested by death and brought into the garner in early life; not being wilful transgressors, they have no need of repentance, and they could not exercise faith. They are the firsts fruits of the harvest.

*The second fruit.*

Rev. xiv. 6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

In this verse we have an account how the *second crop is harvested by the gospel, sent to* those who dwell on the earth, to every nation, kindred, tongue and people, and those who hear, and believe may and will be harvested for eternal life.

7. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Ver. 7 contains the new song, sung by those who are brought in by the gospel.

8. And there followed another angel, saying Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Ver. 8 shows the downfall of the papal power; or mystical Babylon, which was fulfilled in 1798, when she lost her power to rule over the kings of the earth.

Rev. xvii. 18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

The first angel in the 6th verse represents the sending out of Missionaries and Bibles into every part of the world, which began about 1798. The second angel is the messenger of God, denouncing the judgments of God upon mystical Babylon.

9. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

The third angel, which follows the others, is the same as the "midnight cry," giving due notice to the world of the near approach of the judgment day. He has already sounded the tocsin of alarm, "saying with a loud voice." This has sounded from every part of God's moral vineyard, some in Asia, many in Europe, and multitudes in America, are now sounding the alarm to the world given in verse 10 and 11.

10. The same shall drink of the wine of the wrath of God, *which is poured out without mixture into the cup of his indignation*; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11. And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night who wouship the beast and his image, and whosoever receiveth the mark of his name.

These verses describe the same events as the last vial of God's wrath, and the scene which will take place at the coming of the Lord Jesus, with all his saints, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord. Why start so, my Universal brother? What aileth thee? You used a *bad word.* What word, my dear sir? *Everlasting destruction.* Is it not Scripture? Yes.—But God doth not mean what he says. Ah! ah! my brother, let me tell you one solemn truth; if your conscience had not been alarming you, and if its thunders had not brought conviction to your mind, you would not thus have started: for words are harmless things. Oh, be warned, my dear sir, let conscience speak, and you will *no longer cry*, "*Peace and safety*, when sudden destruction cometh."

12 Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.

While the saints have been tantalized, scoffed at, ridiculed and persecuted, they have had patience, they continued to keep the commands of God, and have believed in the testimony of Jesus. "For the testimony of Jesus is the spirit of prophecy."

13. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

In this verse the blessings of those who die in the faith of Jesus is clearly brought to view, "they rest from their labors, and their works do follow them." They will be rewarded according to their works.

14. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

The son of man is now discovered sitting on the throne of his glory, crowned with a pure crown of righteousness and truth; having all power to gather the remnant of his people, to reap the last harvest of the wheat, and tread the wine press of the wrath of God.

15. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe.

God commands, by his angel, the earth to be reaped. That is, the last servants of God to be sealed. We are now living in this last sealing time, the singular means and measures that have been used, the great blessings that have attended these means, the meetings of days, answering to the Jewish feast of tabernacles in time of harvest, —the reign of grace that has descended upon these protracted efforts,—the withholding of the rain from those churches who would not keep the feast of the tabernacles.

Zech. xiv. 16. And it shall come to pass, that every one that is left, of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.

17. And, it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King the Lord of hosts, even upon them shall be no rain.

18. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles.

16. This shall be the punishment of Egypt, and the punishment of all nations, that come not up to keep the feast of tabernacles.

The extraordinary spread of the Bible, the conversion of the inhabitants of the islands of the sea, the numerous societies which have arisen within a few years, for moral and universal reform, all goes far to prove to me that we are living in the time when the angel has "thrust in his sickle on the earth," and many who are now alive will no doubt, live to see this angel's work done, "and the earth was reaped." The door of mercy will then close forever, and the next angel

17. And another angel came out of the temple which is in heaven, he also having a sharp sickle.

will come forth to use as extraordinary means to reap the vine of the earth as were used to reap the wheat.

18. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

Another angel having power over fire; but as he cannot exercise his power to cleanse the world by fire until the third angel has reaped the vine; he therefore cries "with a loud cry to him that had a sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe."

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God,

20. And the wine-press was trodden without the city, and blood came out of the wine-press even unto the horses' bridles, by the *space of a thousand and six hundred furlongs.*

This last harvest is the great battle of God Almighty, when the wicked of the earth will be cut off by famine, pestilence, and the sword; "for with these three will God plead with all flesh, and the slain of the Lord shall be many." The whole vine of the earth will be gathered, *and cast into the wine-press of the wrath of God.* This is the last cup of the indignation of God, poured upon the kingdoms of the earth. Here the kingdoms of the earth, spoken of in Daniel's vision, will be broken to pieces and carried away like the chaff of the summer threshing floor, and no place found for them Then Ps ii.9, will be fulfilled. "Thou shalt break them with a rod of iron, thou shalt dash them to pieces like a potter's vessel. Be wise, therefore, O ye kings; be instructed, ye judges of the earth."

Ezekiel xxxviii. 19—23. Shall then be fulfilled. "For in my jealousy, and in the fire of my wrath, have I spoken. Surely, in that day, there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence; and the mountains (meaning kingdoms) shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him, throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him (Gog, meaning the wicked or persecuting world) with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people with him, an overflowing rain, and great hailstones, fire and brimstone."

Again, Ezek. xxxix. 17—20. "And thou son of man, thus saith the Lord God, Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves and come, gather yourselves on every side to my sacrifice, that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, (pretended Christian kingdoms) that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice, which I have sacrificed for you. Thus ye shall be filled at my table, with horses and chariots, with mighty men, and all men of war, saith the Lord God." These prophecies of Ezekiel, I am confident, are only to be fulfilled after the gospel harvest, and at the time of the harvest of the vine, when God will be sanctified —all nations on the earth will see him, and every tongue confess, and every knee shall bow,

when "his glory shall be revealed and all flesh shall see it together."

All who believe that the harvest of the world is this mundane system, must and will acknowledge, that in the description given in this chapter, there is not the least allusion of a reign of a thousand years of great happiness and prosperity before the harvest, before the wine press is trodden without the city. "O no," says the modern milleniarian, "we do not profess to believe that the wicked kingdoms, and kings, and wicked men, will be permitted to lord it over God's people then; but we believe that the battle of the kings, and the harvest of the vine, the destruction of war: for "the nations will learn war no more," must be before our millenium!" Very well, brethren; I ask, what is meant by these words, "and the earth was reaped." Mr. Cambell says, in his Illustrations of Prophecy, page 378, "As the vintage succeeds the harvest in the course of nature, so it is subsequent to it in the prophecy, and will be by far the most terrible. The figure of a harvest is frequently used to denote the gathering of the righteous, but the vintage seldom, if ever, in the Bible." What does bro. Cambell mean? He means that the gathering of the saints is before the destruction of the wicked. In plain English; or it is a "*vagary*," and has no meaning. Then, page 380, he says, "This will be the gathering of the clusters of the wicked for the great battle preceding (before) the reign of the saints." Then speaking of this reign, page 409, he says, "*The soul of eminent piety—will live and* reign in the persons of Christians during the thousand years, not the bodies of the dead." But what does brother Cambell mean, say you? There appears to be some darkness in his Illustrations. True; but you never read one of those writters in your life, who did not leave you in greater darkness than before you read their illustrations. Mr. Cambell is the most fortunate of any of their writers, and is deserving of most praise. Why? Because he has said very little on this reign before the resurrection; and if he had quoted all the Scripture as he has, and then said that little less, his Illustrations would have been noble, excellent, sublime. But as it is, we hope it will do little or no harm.

But what does he mean, say you? I answer. He, in the first quotation, acknowledges that the first harvest is the gathering of the saints, then afterwards comes the harvest of the vine, which is the destruction of the wicked. Then the soul of piety will live and reign in the persons of saints (or Christians) during the thousand years, not in dead bodies. No, nobody can for a moment suppose, that a "soul of eminent piety can live in a dead body a thousand years." But where does he get his knowledge of this "soul?" I suppose he gets his account from Rev. xx. 4. John says, "*And I saw the souls,*" (Bro. Cambell says, "He saw the soul") "*of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands;*" Bro. Cambell has improved much upon John; he says, "*of eminent piety.*" What a great improvement is this? *Beheading, witness, word of God, worship, beast, image, mark, forehead, hands,* all, all left out. John further says, "*and they lived and reigned with Christ a thousand years.*" Bro. Cambell says, "*Will live and reign in the persons of Christians during the thousand years.*" Christ, through John, says, "*This is the first resurrection.*" Bro. Cambell says, "*Not the bodies of the dead.*" Here, my dear reader, is a specimen of your teachers, that are so highly applauded by all the Popes and Cardinals in the land. Why? Because he has outdone the Pope himself. The Pope has made new laws; but bro. Cambell has in this exposition made new scripture.

Christ says, "The harvest is the end of the world." Cambell, Smith, and Phelps, tell us that the world will not end until more than a thousand years after the harvest. Christ says, "Let the tares and the wheat grow together until the harvest," Bro. Cambell says, "The wheat shall grow a thousand years after the tares are harvested and burned," that is, if you and I can understand him. What a plain contradiction between our Savior and these popular writers of the present day. The world, and the proud pharisees, my dear reader, love their own. Any thing that will put off the evil day, and "cry peace and safety," will be accepted by our bigoted Editors, and worldly minded Priests. But, my dear friends, study for yourselves, be sure, you get the mind and will of God. Lay your foundation sure. Let no man deceive you by any means. Many who say, *Lord, Lord, shall not be able to enter in; but* those, and those only, which do the will of our Heavenly Father, shall have right to the tree of life and enter through the gates into the city. Do not, my impenitent friends, delay the salvation of your souls until the harvest of the gospel is past. And then, in the end, have it to say, *as says the prophet Jeremiah, viii. 20.* "The harvest is past, the summer is ended, and we are not saved."

## SECOND COMING OF CHRIST.

Christ was once offered to bear the sins of many; unto them that look for him, shall he appear a second time without sin unto salvation."

### THE PRESENT CRISIS.

By Rev. John Hooper, of Westbury, England.

CONTINUED.

3. Closely connected with the foregoing sign, is another, *the decay of vital godliness.* As a consequence of the aboundings of iniquity, we are taught, that "the love of many of the professed servants of the Lord shall wax cold." Never was there a time in which a profession of religion was more general. Were we to judge merely according to the *appearance*, we should be ready to think that the church was never in so flourishing a state. But if we examine closely into the real state of the professing church, we are constrained, alas! to admit that there is on all sides the *form* of godliness, but little of its *power*, 2 Tim. iii. 5. How often, when the sincere and faithful Christian looks around him on the professing world, has he reason to say, "mine eye affecteth mine heart!" how does he mourn in secret the wide-spread decay of vital piety!

But how can we account for this mournful decay of vital godliness in the midst of so much profession? "The offence of the cross hath ceased;" religion, in its present relaxed state, is universally tolerated; it is now fashionable to appear religious; the broad line of demarcation between the church and the world, has been so narrowed as to become scarcely perceptible. In this the subtlety of Satan is to be seen. He has been endeavoring to make common cause. There has been an awful attempt to unite Christ and Belial. What conformity to the world do we witness in those calling themselves Christians! How little of that spiritual mindedness—that crucifixion to the world of which St. Paul speaks, Gal. vi. 14, that renunciation of earthly and sensual enjoyments which formerly characterised the true servant of God, Heb. xi. 24—26. To how few will those words of our blessed Lord apply, which he addressed to his first disciples, "Ye are not of the world, even as I am not of the world. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." If such as these words describe, were the feelings, such the life and conduct of the primitive saints—such their conformity to Him who left them an example that they should follow his steps—then is it easy to perceive that "*the love of many hath waxed cold!*" The great dislike to hear of the coming of the Lord, manifested by so many calling themselves Christians, is perhaps the strongest proof of this. It was a prominent characteristic of the primitive Christians—"that they *loved his appearing*," and looked forward to it as the period that would consummate their happiness. Surely if our affections were placed on the Savior—if he was to us the chief among ten thousand and altogether lovely—if we had none in heaven but him, or on earth that we desired in comparison of him—we should desire his *return*—we should long to "*see him as he is*"—should pray, "*thy kingdom come*"—"*Come, Lord Jesus, come quickly*"—"*Why is his chariot so long in coming? Why tarry the wheels of his chariot?*" The observations of Mr. Drummond *on this subject, in a speech which that* gentleman delivered at the Eleventh Anniversary of the Continental Society, is so much to the point, that I cannot refrain from quoting them. "Let us suppose," says he, "for instance, a woman whose husband is a long way absent from her, perhaps in the East Indies. She is possibly very diligent in the management of his affairs, and conducts herself with perfect outward propriety, but always breaks out into a passion whenever any one speaks to her of her husband's return: 'Oh, no,' she says, 'he cannot be coming yet; I expect to be much better off before he comes; I expect his estate under my management to be much more extensive; if he were to come now, he would disarrange all my plans; besides, what is the use of thinking about his coming, I may die first, and that will be exactly the same as his coming to me.' Let her asseverations of love and affection be what they may, you cannot believe otherwise than that her heart is alienated from her Lord, and probably fixed upon another. Now let us suppose another woman in the same situation: see her constantly reading his letters, and especially those parts of them, which describe the time and the circumstances attendant upon his return; hear her talking of it to her children, and teaching them to look forward to it as the consummation of her and their fondest wishes. Mark the silent scorn with which she treats a judicious friend who would try to persuade her that there was no use in looking out for his return, for that he had never mentioned the month, far less the day, or the hour, when it was to take place: though she may make no noisy protestations of love; though she may speak but little about him, except to her children, and to those whose hearts are tuned in unison with her own, we cannot for a moment entertain a doubt of the real state of her affections. Let us apply this figure to ourselves: and of this I am certain, and I wish I could make the warning ring through every corner of our professing land, that a dislike to hear of the

coming of the Lord, is a more decided proof of the affections of the religious world at large, and of every single member of it, being alienated from Christ, and, therefore, in an unholy, unsanctified, and unconverted state, than all the noisy protestations at Annual Meetings, all the Bibles and Tracts circulated, and missionaries sent out, are proofs of the reverse."

The lukewarm state of the professing church is rendered still more awful from her *unconsciousness* of it, and by the *Pharisaic* pride which she discovers: she says, "*I am rich, and increased with goods, and have need of nothing; and knoweth not that she is wretched, and miserable, and poor, and blind, and naked!*" This applies as much to her DOCTRINE, as it does to her morals; of both we may say, "How is the gold become dim, and the most fine gold changed!" The fact of "the love of many waxing cold," or the great decay of vital godliness, is another sign of the times, and proves that the coming of the Lord draweth nigh.

4. *The "increase of scoffers"* is another sign of the times, and of the glorious coming of Christ, 2 Peter iii. 1—4, "There shall come in the last days, scoffers, walking after their own lusts, or inclinations, and saying, Where is the promise of his coming." This is most awfully the case in the present day. There is no truth more ridiculed and disregarded by the world, than the coming of the Son of Man. The lapse of years —the fulfilment of prophecy—the promises of Jehovah—and the signs of the times, are alike neglected; nay, those who pay any thing like a serious regard to these things, are counted as madmen, or enthusiasts. Ah! reader, were there not scoffers in the days of Noah? As it was in *the days of Noah, even so is it now.* Now, as then, the awful warning of God's word and ministers are disregarded, and the people follow their own inclinations; "all things," say they, "continue as they were from the foundation of the world." None so blind as those who *will* not see. They must know that the old world, being overflowed with water, perished; they must know that the heavens and the earth which now are, are reserved unto the judgment of the great day—that the Lord is not slack concerning his promise—that the day of the Lord will come as a *thief in the night, in the* which the heavens and the earth which now are shall be dissolved—not by *water*, as in the days of Noah, but by *fire;* not *annihilated*, but *changed* and purified—that new heavens and a new earth shall be formed, wherein dwelleth righteousness, 2 Peter iii. 13; Isaiah lxv. 17; Heb. i. 12; Rev. xxi. 1. Of these things it is to be feared, in many instances, they are WILLINGLY ignorant. How manifest this sign of the times—"there shall be scoffers in the last days, asking where is the promise of his coming?" How much is it to be deplored that *such an inquiry should, in many* instances, even proceed from the lips of *real* Christians!! When the coming of the Lord is announced, how common to hear from some of them, "where is the *promise* of his coming?" "where the *signs* of his approach?" Behold, then, another sign of the present times!

5. The next intimation of the Lord's speedy and personal appearing, which we notice, is contained in Luke xxi. 25—28, and in the parallel passages of Matt. xxiv. 29, 30; Mark xiii. 24—26, "and there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations and perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven *shall be shaken*, and then shall they see the Son of Man coming in a cloud, with power and great glory; and when these things BEGIN to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." The great political changes which are here declared to precede the coming of Christ, are to be looked for in the Roman Empire, which is to be completely destroyed, and succeeded only by the kingdom of our Lord Jesus Christ, Dan. ii. 44; vii. 7—14. Now this prophecy shall not receive its complete fulfilment, till *after the tribulation of the Jews, and that determined to be poured upon the destitute shall be accomplished*—"immediately after the tribulation of those days," shall these mighty revolutions in the Roman Empire take place, and then the Lord Jesus Christ shall appear in glory and majesty, Matt. xxiv. 29, 30. Parallel passages to this prophecy are very numerous, of which the following are a part: Numbers xxiv. 17—19; Isaiah xiv. 1—27; xxxiv.; xxxv.; lxiii. 1—6; Joel ii. 28—32, and iii. 1—21; Habak. iii. 3—19; 2 Thess. ii. 8, 9; Heb. xii. 26—29; Rev. i. 7; vi. 12—17; xi. 15. We are commanded, however, to notice the *commencement* of these things; when these BEGIN to come to pass, *then* look up, and lift up your heads, for your redemption draweth nigh. Have we not, then, *seen* the beginning of these things; has not the Lord begun to shew favor to his ancient people the Jews, and to beat in pieces their oppressors? What, let me ask, has taken place in these respects of late years? Has not the attention of the Christian world been called to the temporal, spiritual, and eternal welfare of Israel? Has there been no shaking among the dry bones of the valley? surely the time is come when the Lord will turn their captivity, as the rivers in the south. And what *has* been, and *now is* the state of the political heavens? Has there been no sign in the sun? Has not the temporal head, the sun of the Roman earth been eclipsed; been turned into darkness, and the moon into blood? Have *not the stars, the princes and nobles fallen* to the earth, "even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind?" How exactly does the present state of the *commercial* world correspond with the statements here given: "Distress of nations with perplexity." Was there ever a time in which the distress of nations was so *universal;* or when it was attended with greater *perplexity* than at the present moment? Are not "men's hearts failing them for fear, and for looking after those things which are coming on the earth?" *Moreover, are not the powers of heaven shaking?* Is there not an unusual *trembling* of the kingdoms of the world? Are not the eyes of all fixed upon the political heavens, as though they expected some mighty change? Yes, verily, these things are so. Concerning then the *beginning* of these things there can be no doubt; and the necessary conclusion is, that "*the Lord is at hand,*" for it is said, "when ye see these things *begin* to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

6. The sixth sign we shall notice, is *the light thrown of late on the prophetic word.* "It shall come to pass that at even tide it shall be light," Zech. xiv. 7. "The vision is for an appointed time, but at the end it shall speak and not lie," Hab. ii. 3. "In the latter days he shall consider it perfectly," Jer. xxiii. 20, xxx. 24. What Daniel was commanded to seal up and close, (Dan. xii. 4.) is now, through the all-powerful mediation of the Lion of the tribe of Judah revealed unto us, Rev. v. 5. Hence "many run to and fro, and knowledge is increased." Never, I believe, since the days of our Lord's first Advent, was *the prophetic word so much studied;* so many of the ambassadors of Christ engaged in this pursuit; or so much written on the subject. "The Revelation of Jesus Christ," contained in the Apocalypse, showing the coming of the Just One, with all his saints, to the destruction of the apostate nations, is now made so plain to the church, that none can, or, at least, ought to be ignorant of it. This, however, is a privilege belonging only to the faithful, for it is written, "that none of the wicked shall understand, but the wise shall understand," Dan. xii. 10. So St. Paul *speaks*, "*But ye brethren, are* not in darkness, that the day should overtake *you* as a thief; *ye* are all the children of light, and the children of the day; *we* are not of the night, nor of darkness," 1 Thes. v. 4, 5. Though "the true light now shineth," it enligteneth *only those who believe.* Those who are paying a prayerful attention to these things, "have," like the Israelites of old, "light in their dwellings," whilst the rest of the world are sitting in darkness, even "darkness such as may be felt." The opening, then, and unfolding of the prophetic word, *is another convincing proof that we are* arrived at the end of the age; the unsealing of prophecy, and the revelation of the "mystery of God," being reserved unto "*the time of the end,*" Dan. xii. 9; Rev. x. 7.

7. *The church being admonished of the near approach of the Bridegroom*, is another sign that "the kingdom of heaven is at hand," Matt. xxv. 6. How much does this parable teach us? How exactly does it apply to the present state of the professing church? If we look back to former times, we shall find a period in the world *in which the children of God were "looking for, & hastening* unto the coming of the Son of Man;" when his believing people were "like unto them that *wait* for their Lord." But during his apparent delay, the professing church has fallen asleep; *both* the wise and the foolish virgins seem to have given up all expectation of his coming. According, however, to the intimation given us in the parable, during this night of sleep, the church has been aroused by an alarm of the Bridegroom's approach. The ministers of Jehovah have proclaimed, "Behold the Bridegroom cometh!" and as certainly as the cry has been made, so certainly will the Bridegroom come.

8. Another sign of the times, is *the expiration of the* 1260 *prophetic days or years*, mentioned in the Book of Daniel, and in the Revelation of St. John. The saints of the Most High were to be given into the hands of the papacy; the holy city to be trodden under foot; the witnesses to prophecy in sackcloth; and the church to be preserved in the wilderness for the space of 1260 years, Dan. vii. 25; Rev. xiii. 5—7; xi. 2, 3; xii. 6, 14. The events of 1792, marked the *termination* of this period; then the people of God were delivered from the persecuting power of the papacy; popery received its mortal wound, and could no longer trample the servants of the Redeemer under foot; the slaying of the witnesses, (viz. the Old and New Testament,) under the infidel ascendancy—their subsequent resurrection—their ascent to heaven, or the patronage they received from kingly power, proved that they had completed the number of their days, in which they were to prophecy in sackcloth, Rev. xi. 7—12. This was further confirmed by the earthquake which took place "*the same hour,*"

(vere 13,) when the tenth part of the papal city (France,) fell. The church now had also *passed her wilderness state*, and commenced taking possession of her promised inheritance. This is described in chap. xiv. of the Revelations, where reference is made to the *typical history*, viz. the tabernacle in the wilderness, and the *seasons* which commenced after crossing Jordan, and entering on the holy land. The seasons having commenced, the first fruits are offered, the 144,000, the sealed ones of ch. vii. 1—8, are seen standing with the Lamb on Mount Zion, having his Father's name written in their foreheads, ver. 1, 2. These are they which escaped the abominations of Rome, ver. 4, 5. The first fruits being offered, the angel or minister of the temple, calls upon the great husbandman to thrust in his sickle, upon which the sickle is thrust in, and the earth is reaped. The vintage immediately follows, and the grapes of the earth are cast into the great wine press of the wrath of God, verse 14—20. This chapter is also strictly parallel with xvth and xvith, which contain the series of vials of cups of wrath, which is to consume the papal hierarchy; but as six of these vials of wrath have already been poured out upon the guilty nations, the judgment on Babylon must have long since commenced, and therefore the 1260 years, or the period during which she was to oppress the people of God, are passed, and *that* in the year 1792, when the first vial was poured out. It was at this time that the angel of the everlasting covenant, who before had determined the bounds of the anti-christian supremacy, declared in like manner, even by promise and an oath, "that *time* should be no longer;" that the time, times, and half a time should not be prolonged; "but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished." Compare Dan. xii. 7, with Rev. x. 5—7.


# SIGNS OF THE TIMES.

"Can ye not discern the signs of the times."

BOSTON, JULY 1, 1840.


## *SIGNS OF THE TIMES.*

*This paper is designed to illustrate the Prophecies. In a particular manner to expound the writings of the Prophets and Apostles relating to the Second Coming of our Lord Jesus Christ, the first Resurrection, and the end of the world. It is conducted by* JOSHUA V. HIMES: *assisted by* WM. MILLER, *and* JOSIAH LITCH, *writers on the prophecies. The paper is open to both sides of the great question of the Second Advent. The columns are open to all.*

*This Signs of the Times is published on the first and fifteenth of every month. 24 numbers make a volume. Terms. One dollar per annum in advance. All communications for the Signs of the Times should be directed to* JOSHUA V. HIMES, *Boston, Mass. Post Paid. Letters on business to* DOW & JACKSON, 14 *Devonshire St. Editors and Publishers, friendly to the object of this paper, will confer a favor by giving this advertisement one or two insertions in their respective papers.*

## DOWLINGS REPLY TO MILLER.

AN EXPOSITION OF THE PROPHECIES, supposed by William Miller to predict the Second Coming of Christ in 1843. With a Supplementary Chapter upon the True Scriptural Doctrine of a Millenium prior to the Judgment. By John Dowling, A. M. Pastor of the Pine Street Baptist Church, Providence, R. I. Providence: Geo P. Daniels. Boston: Crocker and Brewster.

We have examined this work with some interest, *in the hope of obtaining light. The author, in his* introduction, (Page 24) tells us, that, "He cannot concur with those who seem to think that the lash of satire, or the sting of riducule, is the best weapon with which to assail the doctrine advocated by Mr. Miller. This will not relieve the mind of the honest enquirer after truth, who has felt perplexed by what appeared to him the plausible statements and singular coincidences in Mr. M.'s book. It is necessary to use argument and fact to knock down the foundation upon which his theory is based, and *nothing else will satisfy a candid and inquisitive mind.*" This is true. *Nothing else will satisfy the sincere inquirer.* Well, what has the Rev. Mr. Dowling done? Why, he has endeavored to point out inconsistencies and errors in Mr. Miller's reasoning, and to bring up objections to his interpretation, and application of the predictions of Daniel and John in relation to "prophetical time;" and having, as he supposed, demolished the whole fabric, he leaves his readers in possession of the following "*argument and fact*"! "If (says our author, page 111,) I am asked the question—As you reject the interpretation Mr. Miller gives of these three prophetical times, (1260, 1290. 1335, see Dan. xii.) can you furnish *a better?* I REPLY, I DO NOT FEEL MYSELF BOUND TO FURNISH ANY. THE TERMINATION OF THESE PERIODS IS YET FUTURE, AND I CONSIDER THAT PROPHETIC TIMES ARE THE BEST EXPLAINED BY THEIR FULFILMENT!!! Mr. Dowling has thrown dust in our eyes, and, as he supposes, overthrown Mr. Miller's theory; and, in return, he gravely informs us that he is not bound to give us any information of these prophetic times! Will any student of the Scriptures be satisfied with this? We trow not.

As to his objections to Mr. Miller's theory, he has offered nothing new. They are all triumphantly *refuted in the 1st and 3d. Nos. of the "Signs of the* Times," in the articles of Messrs. Miller and Litch, on the "little horn." His objections to Mr. M.'s Chronological calculations, in Sec. I, are answered in No. 4, page 39, of this paper. His views of the Millenium are given on page 167; he says:—

The doctrine I hold in relation to the millenium, and for which I think I am indebted to the Bible, is —That the reign of Christ on earth will not be a personal but a spiritual reign; that it will be preceded by the overthrow of Popery, Mahomedanism, Paganism, and all false systems; that it will consist in the universal prevalence of righteousness and true holiness, throughout the whole world; that during its continuance, war, rapine, robbery, and oppression, shall be unknown; there shall be nothing to hurt or destroy, and universal love shall govern the actions of all mankind; that this glorious age shall pass away and be succeeded by a brief but dreadful period of wickedness, after which the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints and to be admired in all them that believe."—2 *Thess* 1: 7—10.

We now repeat *a question* that has often been asked, and which has never been answered by the advocates of a temporal or spiritual Millenium. It is this,—How can there be a period of 1000 years of happiness in which, "War, rapine, robbery and oppression shall be unknown," and *nothing* shall hurt or destroy in all the Holy Mountain (or church of God:)—While the "little horn is to make war with *the saints and prevail against them until the Ancient* of Days come, and judgement is given to the saints of the Most High, and the time come that the saints possessed the Kingdom." Dan. vii. 21, 22. Again, will they show from the 20th chapter of Revelation how we can have a Millenium *before* the first Resurrection, at which time, Paul informs us, Christ will come. 1 Thess. iv. 16. For the Lord himself shall descend from heaven with a shout with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Or if all the people are righteous during the thousand years' glorious reign, before the coming of Christ, *Where will they get this army of the wicked*, that are to succeed, and triumph for a season? Will they get them out of the church? Where else will they get them? Where *can* they? Will this "brief and dreadful period of wickedness," be the fruits of a thousand years of the reign of Christ? Will Mr. Dowling, or any of the advocates of the 1000 years spiritual reign before the coming of Christ, be kind enough to reconcile the above scriptures with their theory. We want light. Our columns are at their service.

## CHRISTIAN UNION CONVENTION.

A Convention has been called by the friends of Christian Union, to be *holden at Groton, Mass. to commence the 12th of August next.* The object of the Convention is to discuss the principles of Christian Union; and as far as possible to settle upon the true principle upon which all the true disciples of Christ may unite. We are happy to learn that GERRIT SMITH, and LUTHER MYRICK, editor of the "Union Herald," are expected to be present. We hope there will be a general rallying of the friends of union. We approve the object of the Convention, and shall be happy to become a member, and do what we can to promote the cause of Christian union.

Bro. LITCH will give a lecture on the *End of the world*, in Chardon St. Chapel, Tuesday eve, June 30, 1-4 before 8.

Our papers are mailed with great care, and if subscribers do not receive them, it is not our fault. In case they are not received, we hope they will give us prompt notice, and they shall have them a second time.

We have the names of several subscribers on our list who have not paid their subscriptions. When a person wishes to see our paper, in order that he may examine it, we expect that he will, after receiving a few numbers, immediately remit the dollar, or we must conclude he does not want it. If those persons, therefore, do not receive any papers succeeding this number, they may know where the *fault* lies. PUB.

## FALSE PROPHETS.

There were false prophets among the people.

## NOTICE OF THE SIGNS OF THE TIMES.

An exchange paper gives the following notice of our paper. It will be seen that he was not correctly informed in relation to MR. MILLER'S connexion with this paper, or his church relations. He is not an ordained minister. He is a Licentiate of the Calvinistic Baptist Church in Low Hampton, N. Y.

If this article should fall under the eye of the author of the following notice, we would kindly solicit of him a copy of the works to which he alludes. If he will procure them and send them to this office, we will pay all expense and trouble. We wish to expose the *false prophets of the land.*

"SIGNS OF THE TIMES." This is the title of a paper published in the city of Boston, and edited

by the Rev. *William Miller*, pastor of a free-will Baptist Church, who is creating no little commotion in the Northern States, by his prophecies of the end of the world, which he says is to take place in 1843. Mr. Miller is not the only person who has prophesied of this event. There have been several such prophets in Virginia, in years gone by. One of them, Nimrod Hughes, whose work was republished in Germany, is now living in the vicinity of Abingdon in this State; we have heard him laugh several times about his humbugging the people: we knew another prophet, who lived near Abingdon, also, Esaias Bowman; a man whose chief study was the prophecies contained in the Scriptures. He published, some twenty years ago, in Tennessee, a work called the "Bow of Truth," in which he predicted the end of the world, but as it did not occur at the time he prophecied, he published another work called "The Saw:" in this he predicted that the end of the world would occur in 1831; but as his printer had made some miscalculation with his figures and dates, he published another work predicting the end of the world a few years later. We recommend Mr. Miller to procure these works of his brother prophets, as they may serve to amuse if not to enlighten him. We hope, however, that when the time arrives for *his* end of the world, that he will not take the same method to convince the people, as we have been told that one of the Virginia prophets did. On the night previous to the day which he had said the world would come to an end, he went to the top of a high hill in his vicinity, and blew a blast from a trumpet, awakening several out of their slumbers, and frightening not a few.

A Van Buren friend of ours, who does not have a very great relish for the signs of the times in the political world, says if Gen. Harrison should be elected President, that he shall think there is some truth in Mr. Miller's theory, But Nous verons.

From the Hartford Times.

## GILES THE PROPHET.

MR. EDITOR—I take the liberty to give you a statement of facts respecting an individual who calls himself the *Prophet of God*, and who has recently created considerable excitement in this village. Various reports have been circulated respecting him, and some of them have been noticed in the public prints. For the information of the curious, I have prepared the following statement of facts, which I wish you would publish:

He calls himself Giles, the Prophet of God and Branch of Christ, and declares that like the rest of mankind he was in darkness and sin untill the 7th day of April, 1840, when the Angel Almando came down from Heaven and conferred a resurrection on his inner man, and made him holy and perfect; and that he has come in the *spirit of Elijah, foretold before the great and notable day of the Lord.* He professes to cast out Devils, and do miracles, and says that Christ is coming to Mount Olivet in the year two thousand; but finding none of his followers there, he will rise and come to the United States to the Temple which he (Giles) is to build for his reception, at which time he and all his believers are to rise from the dead.

Some points of his doctrine are, that the world has stood ten Ki of time, and that its mother has existed rising 99 millions of years, and is to be destroyed at the expiration of eleven hundred and sixty years; that the Millenium commences with him, and that all of the different denominations partake of the nature of the *beast*. He proclaims the first resurrection as the way to heaven; that heaven is divided into twelve mansions, and hell into twelve parts, that the world of death is between, which is the place appointed for all departed spirits immediately after leaving this world, He says that these and many other things were revealed to him by the Angel Almando, at five different times, by visions, which he has wrote into a book, which he calls the Holy Arcana.

*It is his custom when he closes, to call those* forward who believe, for the purpose of casting out their unclean spirits. On one occasion a man named Solomon Ellis presented himself, and the Prophet commanded him in the name of the Lord and through the power of the Branch of Christ, to believe and be whole. Mr. Ellis did not drop dead, as has been reported, but stood still and said nothing. The next day he appeared wild and extravagant in his conversation, left his work, and commenced crying for the Prophet, and said he must not speak aloud to him, but in a still, low voice. He has been growing worse, and his friends are compelled to bind him. They will soon take him to the Insane Retreat at Hartford. G. A. E.

## Discussion between Litch and Jones.

### PROPHETIC TIMES INDEFINITELY FORETOLD.

CHRIST'S KINGDOM AT HAND.

In further answer to Brother Litch's questions, proof is now to be presented, that "times and seasons," in prophecy, such as "days," "weeks," "months" and "years," are usually, if not uniformly given figuratively, denoting *indefinite* periods of time, or duration, the length of which is not to be understood by mortals *though perfectly known to the Almighty.*

1. There is an insurmountable difficulty in the way of making these different prophetic times harmonize with each other as definite periods, which have been considered by many as foretelling the same duration, or distance, of the same events. Take, for example, the "1260 days," (Rev. 11: 3, 12: 6,) and the "42 months," (Rev. 11: 2.) Both of these periods are understood as the same duration by those who consider prophetic times as definitely foretold, and are by them understood as representing 1260 definite, or literal years. But, were it granted, contrary to the principle above stated, that these "1260 days" are 1260 literal and full years, and that the number of *days* in the "42 months," (which are naturally just 3½ full years) are literal and full years also; the latter would amount to about 1278¼ years, as may be seen by multiplying 365¼, the number of days in a literal and full year, by the 3½ years constituting the 42 months; i. e. $365\frac{1}{4} \times 3\frac{1}{2} = 1278\frac{1}{4}$. This sum of supposed years, is of course about 18¼ too large, to match with the "1260," supposed by many to be the same duration of 1260 literal years.

To do away this difficulty, it has been said, (without inspired testimony,) that 30 days of prophetic time constitute a year. If this were true, then 42 months, multiplied by just 30 days in each month, would amount to just 1260, and would agree with the other "1260 days." But, the discrepancy still remains.

Twelve months in a year, of only 30 days each, would make but 360 days for a year, about 5¼ days too short for a literal year. Then, 1260 of these short years, if brought by reduction into full years, would make but about 1242 years, i. e. about 18 too *few*, to match the other "1260 days," which, by many, are called years. Still, to obviate the difficulty, we may be told from high *human* authorities, that the ancients reckoned 30 days for a month, and 360 days *for a year.* To *this*, it may be replied, that their doing so, or not doing so, has nothing to do with these sayings of the Holy Ghost concerning the times and seasons reaching onward to the last day. And, besides, we all know it to be a fact, that a year always was and always will be, in the sight of God, one full revolution of the earth round the sun; which, from the creation to the end of the world, without variation, occupies the space of very nearly 365¼ days. And, will not even scientific infidels admit, that men in the darkest ages of antiquity must have virtually considered their years of this same length, in reckoning them from winter to winter, as do the unenlightened savages and pagans of the present day?

2. As a *proof* that *prophetic times and seasons* are figurative of indefinite, not definite, duration, must be recollected that they are always found connected with other things, or events generally considered as given in language which is figurative. From the same rule and *with equal* propriety, we may consider these times and seasons, as given figuratively also. And, indeed, our opponents, themselves, allow, that in many cases, they are figurative, though supposiog them to foretel a definite period for mortals to find out.

3. In very many of the prophecies where such times and seasons are foretold, there is nothing revealed, which is definite and clear, to show the precise year of the world where to begin them, even if allowed to foretel a definite number of years for human calculation. Without knowing where to begin them, we, of course, could not tell where to close them. Thus, after all, we should be left as much in the dark, concerning the precise period of their close, as by considering them to represent only an *indefinite duration in the sight of men in the flesh.*

4. It is, at once, apparent, that no good, farther than the gratification of a vain curiosity, could be effected, by a revelation of the *precise*, or definite times and seasons from one epoch to another, to the end of the world.

5. To suppose the Almighty to have definitely foretold the various times and seasons, together with the events of this life in their connexion, would suppose him to have engrossed mankind with very much of this world; with which, as individuals, they have nothing to do, besides comforting and quieting the minds of the ungodly with a revelation of the general judgment a great way off. All this would naturally be entirely contrary to the great object for which a revelation has been given, and for which Christ "came into the world to save sinners."

6. Some of these prophetic times and seasons are expressed in language so indefinite as to command the assent of all classes who consider them, that they represent only an indefinite duration, the length of which is most purposely concealed from mortals, whose moments are few enough to be all employed in immediate preparations for their own eternity at hand, rather than in contemplating the various literal periods and worldly events prior to the general judgment. The following is a palpable specimen of the indefiniteness of prophetic times and seasons

both in the Old and New Testaments:—"And they (the saints,) shall be given into his hands, until a time, times, and the dividing of a time." [Dan. vii. 25.] "And to the woman were given two wings as a great eagle that she might fly into the wilderness, into her place, where she is nourished for a time, times, and a half from the face of the serpent." [Rev. xii. 14.] These passages have nothing in their connexion, neither does the Bible elsewhere contain any thing to show us the precise length of "a time" here, whether it is a day, a year, or a thousand years. Neither does inspiration any where inform us how many these "times" are, even if we could determine their precise length; whether they are just two "times," or two thousand "times." To be sure, tradition has long said that "a time" means a year of 360 days; and that its plural, "times," means two more such years; and that "the dividing of a time," means one half of such a year; which would make 3½ years of 360 days each; or just "1260 days," allowing each day for a year, to make the period harmonize with the "1260 days" already considered. But as the Holy Ghost has never authorized this calculation of the "time, times, and a half;" it must remain as times and seasons indefinitely revealed. Then considering prophetic times as *harmonizing among themselves, it would follow,* that generally they are but indefinitely revealed to mortals.

7. "And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord, [Isa. lxxvi. 23.] These new moons and Sabbaths being in the "new heavens and the new earth," the saints abode "forever," as seen by the connexion. [Isa. lxvi. 22. lxv. 17. 18.] where there will be no literal Sabbath, nor moon changes, must, of course, be understood figures of the duration, or perpetuity of the saints's glorious worship in the heavenly state, after the manner of perpetual moons and Sabbaths rolling on, in this world. Thus the apostle tells us of such things that they are *shadows* "of things to come."

8. "Behold the devil shall cast some of you (the saints) into prison, and ye shall have tribulation, *ten days.*" [Rev. ii. 10.] These "ten days," representing the whole period of the saints' tribulation this side of heaven, must necessarily be understood as figurative of the short but indefinite period of their sufferings below, some shorter, and some longer; but all as the short period of "ten days," or for "a month," as represented by the apostle.

9. "And they [the saints in heaven] rest not day and night, saying, holy, holy, holy is the Lord God Almighty, which was, and is, and is to come," (Rev. xiv. 8.) This "day and night," being also, in the heavenly state, as seen by the preceding verses, (Rev. iv. 1—7,) shows conclusively that the "day and night" are used figuratively, to represent the indefinite duration of the saints' heavenly praise which will never end; because literally "there shall be no night there." [Rev. xxii. 5, see Rev. xx 10.]

10. "And in the midst of it ["New Jerusalem"] and on either side of the river, ["of life,"] was there the tree of life, which bear twelve manner of fruits and yielded her fruit every month," [Rev. xxii. 2.] Will it not be granted by all who love their Bibles and look "for a city which hath foundations," that these "months" in the heavenly city are figurative of perpetual duration, rather than of literal time; since there will be neither months, nor other literal time in heaven, and when the mighty Angel shall have sworn, that "there shall be time no longer."

Seeing, then, that in the above passages of prophecy, "sabbaths," "moons," "months," "days," and "day and night," are so palpably used as figures of *indefinite* duration, why must we not, from the same principle, and other proof already given, consider the "42 months." "1290 days," "1335 days." [Dan. xii. 11. 12.] "2300 days," "70 weeks," "1000 years," [Rev. xx. 1—7,] &c., as figures of time, or duration, not to be *definitely* known, or literally measured by men, so long as the great events of their connexion shall remain yet future?

For want of room at this time, further proof of the unrevealed distance of the approaching general judgment, will be reserved for another article. HENRY JONES.

*New York, Feb,* 25, 1840.

*From Zion's Watchman.*

### REPLY TO THE ABOVE.

Mr Editor,—I am now to demonstrate that the time, times and dividing of time, of Dan. 7th—25th, signifies 1260 years.

'*A prophecy is demonstrated to be fulfilled,* when we can prove from unimpeachable authority that the event has actually taken place, precisely according to the manner in which it was foretold."—Horne's Intrduction; Comp.p. 147

I shall endeavor to show, that the 7th chapter of Daniel has been thus fulfilled, and especially that the time, times, and dividing of time, of the 25th verse, has been fulfilled and proves itself to be 1260 years.

The four great beasts seen by Daniel in his vision, he was told, verse 17th, were four kings *which should arise out of the earth.* That those four kings represented the Chaldean, Medo-Persian, Macedonian and Roman governments, I presume Br. J. will not dispute. Taking it for granted, then, that those four governments were the ones intended, I shall proceed to show, concerning the fourth, or Roman kingdom, that according to the prophecy, verses 24 and 25, there were within that kingdom (1) ten kings, or kingdoms established: and (2) that three of those ten kingdoms were plucked up by the roots: and (3) that the saints were given into the hands of a persecuting, blasphemous power, who made war against them and wore them out: and (4) that 1260 years, from the point of time where those three events were all acomplished, the last circumstance connected with the period was fulfilled; viz—"They took away his dominion." And (5) from that to the present, although partially restored, that power has steadily declined.

1. There has been ten kingdoms established within the Roman empire. It is true, more than that number have existed, for they have been continually changing. But we are to look for ten *original, or first kingdoms;* and trace the history, in the order in which the prediction pointed out the events. I shall give a list of the first ten, on the authority of Marchiaval, a historion; Bp. Lloyd and Dr. Hales, chronologers.

1. The Huns, in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, A. D. 377. 3. The Visgoths, in Pannonia, A. D. 378. 4. The Franks, in France, A. D. 407. 5. The Vandals, in Africa, A. D. 407 6. The Suees and Alans, in Gascoigne and Spain, A. D. 407. 7 The Burgundians, in Burgundy, A D. 407. 8. The Heruli and Rugii or Thuringi, in Italy, A. D. 476. 9. The Saxons and Angles, in Britian. A. D. 476. 10. The Lombards, in Germany, A. D. 483. If, in the mouth of two or three witnesses, every word shall be established, then the first point is abundantly proved.

2. Three of those ten kingdoms were plucked up by the roots before, or to prepare the way for the establishment of another government. My authority on this point is Gibbon, in his Decline and Fall of the Roman Empire.

The time, times, and a half, could not begin until three of those ten kingdoms had fallen. The first of the ten which *fell,* was the kingdom of the Heruli, in Italy: which was conquered by the Ostrogoths, A. D. 493. The second was the Vandal kingdom, in Africa, which was conquered by Bellisarias, General of Justinian, Emperor of Constantinople, A. D. 534. The *third kingdom which fell was the Ostrogothic* kingdom, in Italy, which also was overthrown by Justinian, A. D. 538, in the month of March.

3. The saints were given into the hands of a blasphemous, persecuting power, who wore *them out and made war against them. And* the way for the establishment of that power was opened by the fall of the third of those ten kingdoms. In A. D. 534, Justinian, the Greek Emperor, passed an edict, constituting the Bishop of Rome, the Head of all the Churches.

But Rome was at that time in the hands of the Ostrogoths who were Arians and bitter enemies to the Roman bishop. While they possessed Rome, he could not exercise the power vested in him; but the fall of the power of the Ostrogoths opened the way for his establishment. Thus the three particulars were accomplished, and the saints given into the hands of the Bishop of Rome in A. D. 538.

4. 1260 years from the point where those three events were brought to a focus, the last circumstance connected with the period did take place, viz. "They took away his dominion" In Feb, 1798, 1260 years from A. D. 538, Berthier, a French General, with a French army, entered Rome, deposed the Pope, and carried him a prisoner to France. He also abrogated the papal government in Italy, and *established in its place a republican form of government.* See Dr. A. Clarke's comments on the text. For evidence that the papal government was blasphemous and persecuting, see McGavin's Protestant, Mosh.'s Ecc. Hist., &c.

5. From the fall of the papal government to the present, that power, although nominally restored, has steadily consumed and wasted away, as the generation now living can bear witness. And it must continue to decline, until destroyed by the brightness of Christ's coming.

If the above argument is sound, a time times, and dividing of time, signifies 1260 years, and not an indefinite period, the length of which cannot be known by mortals.

I will now proceed to show that the 42 months of Rev. 13—5, means the same period.

That the two powers, viz. the little horn, Dan. chap. 7th, and the beast, Rev. chap. 15th, are the same, is evident from the description of each. (1) The little horn, Dan. 7—25; was to be a blasphemous power, "He shall speak great words against the Most High." The

beast, Rev. 13—6, was to bear the same character, "He opened his mouth in blaspheming against God." (2) The little horn was to make war with the saints and prevail against them, Dan. 7—21. And so, also, was the beast to make war with the saints and overcome them.—Rev. 13—7. (3) The little horn, Dan. 7—8 and 20 had a mouth which spoke great things. So, also, had the beast, Rev. 13—5.

(4) Power was given the little horn for a time, times and the dividing of a time, Dan. 7—25. And power was also given the beast to continue 42 months, Rev. 13—6. (5) The dominion of the little horn was, to be taken away at the expiration of that period, Dan. 7—26. Likewise at the expiration of 42 months, the warlike beast, which had led captive kings and princes, and ruled and put to death by the sword whom he would, was to be led captive, and be put to death by the vicisitudes of war; Rev. xiii. 10, which actually took place in Feb. 1798, when Berthier carried the pope, the head of the government, into captivity, and overthrew his kingdom.

The beast, therefore, and the 42 months of his continuance, is the same as the little horn, and the time, times, and dividing of time of his triumph, viz. three and a half years of 12 months each; and each month 30 days; and each day standing for a year. The whole amounting to 1260 years.

The problem of the meaning of a prophetic day, month, and time, is now solved, so far as those periods relate to the events of time; but what may be the meaning of periods of duration, when time shall be no more, I will not attempt to say, Nor yet do I hold myself bound to show the exact fulfillment of every prophetic period of time named in the Bible; it is sufficient for my purpose to prove, that both Daniel and the Revelator use a day for a year, and that their prophetic periods are definite and not indefinite periods; and that they may be known by mortals.

In my next, I shall offer some reply to brother Jone's last number.

JOSIAH LITCH.

*Eastham, Ms. April* 4, 1840.

## THE NATIONS.

"And upon the Earth distress of Nations with perplexity."

### LATEST NEWS FROM THE OLD WORLD.

THE GREAT WESTERN, from London, arrived at New York the 19th ult. We have papers nineteen days later than by the Unicorn.

THE TURKISH QUESTION remains unsettled. The Pacha of Egypt is making great preparations both for attack and resistance. MEHEMET ALI, will make no compromise with the *Grand Turk;* although one account says that a compromise is talked of. But the following language of *Mehemet Ali* to the English Consul a few months since, does not indicate a disposition to compromise; viz. "I prefer a thousand times to succumb under the efforts of Europe leagued against me, than to submit to her humiliating conditions." "I shall break, if it be so decreed, *but I will not bend like a weak reed.*"

The following remarks of Mr. Waghorn, on the political condition of Egypt, and the power of Mehemet, affords some reason for his defiance of the powers of Europe.

"Egypt under Mehemet Ali has already become a secondary power, and from its central position as regards our Eastern interests, to my thinking, is likely to become much greater. Already is Egypt more powerful by land and sea than Spain and Portugal put together. The general opinion of England appears to me in error with respect to Egypt; it thinks that the power of Egypt will die with Mehemet Ali. No, it will not. Mehemet Ali has one son Ibraham, aged 46, commander-in-chief of his armies, every way qualified to carry out his father's enlightened views; another son, Said Bey, commanding a ship of eighty guns is also promising; a grandson, Abbas Pacha, aged 28, Governor of Cairo, the post of trust next to the command of the armies. There are many of the great men of Egypt married and intermarried into the female branches of Mehemet Ali's family, and he has several grandchildren, who are the sons of Ibraham and Abbas Pachas, before named. All these are brought up to, and at a proper age are sworn to maintain the regenerating principles of Egypt, and certainly they are all fitting to succeed Mehemet Ali. During my sojourn in Egypt, off and on, since 1829, (eleven years,) I have seen it rise, and monthly can trace fresh proofs of its further rise. The resources of that country are very great, the soil even of which has always belonged to the governing authority, since sold to it by its people in the days of Pharoah, as proved by the 47th chapter of Genesis, from the 20th to 24th verses. As then, so it has been through all Egyptian, Roman, and succeeding dynasties, till now, and this, and no other cause has kept up the wretchedness of its inhabitants in those succesive generations, because the people have always been slaves to its soil for the benefit of the Government, and not themselves. Within the last year, Mehemet Ali, even in a state of warfare, has begun to alter this. There are now English and French firms in Egpyt farming portions of its lands, varying from 10,000 to 3000 acres; and if the Pacha could only be relieved from his warlike attitude, I have heard him often declare, that freedom of the soil to the Egyptian people should be the signal of relief and happiness to them."

The preparations for war are still being made in about all the nations of any note, in Europe and Asia. In England "Orders have been recently issued to the commissioners of the various royal dockyards for the building of nine ships-of war and six steamers, the operations on which are to be immediately commenced, and to be completed as soon as possible; they are as follow:—A 90 gun ship, to be called Albert, and a steamer of 800 tons burden, are to be built at Portsmouth; at Plymouth dock-yard, the Exmouth, 90 guns, Niobe 26 guns, and the Amethyst, 26 guns; at Woolwich, the Hannibal, 90 guns, and the Devastation, a war steamer; at Chatham, the Irresistible, 90 guns, and the Grocoler; at the Pembroke dock-yard, the Lion, 80 guns, and the Vixen and Geyser, steamers; and at Sheerness, the Daring, 10 guns, and the Styx, war steamer."

### LATEST FROM JERUSALEM—CONVERSION OF THE JEWS.

A letter from Jerusalem says—"The building of the Protestant chapel proceeds rapidly. For the present a house is hired. The English church liturgy is translated into Hebrew, and printed, and the missionary Nikolayson performs Divine service, with his assistant Paent. Of 400 Jews, 100 have embraced Christiantty. An institution for converts has been established by the English Missionary Society, and a Hebrew prayer book is to be published. The English Consul endeavors to engage the Jews to cultivate the land of their fathers, under the favor of Mehemet Ali. and considerable quantities of land have been purchased for foreign emigrants. It is said, there is somewhere a Talmudic saying, that when there shall be 25,000 Jewish inhabitants in the Holy Land, the laws and regulations must be again enforced which prevailed when Palestine was a Jewish state. The Rabbis in Turkey are endeavoring to complete the above number by colonists, which doubtless will not be difficult under the powerful protection of England. Some rich Jews in London and Italy intend to establish factories and manufactories in Jerusalem and some other considerable towns under the protection of England. The English Government has appointed a Vice Consul at Jerusalem for all Palestine."—*Hamburgh Correspondent, May* 14.

HEBREW COLLEGE AT JERUSALEM, &c.

*The London Society for promoting Christianity among the Jews.* On the 8th of May, the thirty-second annual meeting of the London Society for promoting Christianity among the Jews took place at Exeter Hall, London. Sir Thomas Baring, Bart., M. P., occupied the chair, and among the noblemen and gentlemen on the platform were observed the Bishop of Ripon, the Rev. Dr. Marsh, the Rev. Hugh Stowell, Sir George Rose, Bart., M. P., several leading members, recently of the Jewish persuasion, who had been converted to Christianity, &c.

The Secretary, the Rev. J. B. Cartwright, read the report for the past year. The aggregate amount of subscriptions was £22,420 8s 7d, being an increase of £4915 9s 9d, above the receipts of the previous year. Missionary establishments were in course of establishment at Jerusalem and other parts of the world, at the head of which the committee deemed it advisable to place clergymen of the Church of England, and converts who were acquainted with the Hebrew language and Rabbincal writings. With a view to facilitate this object, the estabment of a Hebrew college had been deemed indispensable, and Doctor McCall having accepted its management, four candidates had been admitted on the previous day; 3370 Bibles, 627 Testaments, and 12,000 other books and tracts had been distributed among the Jews during the past year, and translations of them into Dutch and other languages had been effected for distribution among the Jews of Holland and other foreign nations.

The baptismal register of the Episcopal Jews' Chapel showed that 300 individuals of the Jewish nation had been received into the church of Christ, 211 having been baptized in the chapel, and 79 previous to its having been opened for divine service, and there were now at least eight clergyman of the Church of England who were of the Jewish nation, and 23 missionaries and agents of the society who are converts from Judaism. The school at the present time consisted of 49 boys and 27 girls. The report adverted to their missionary establishment and Protestant church, in the course of erection at Jerusalem, with a view to calling back the children of Israel to the land of their forefathers, and urging upon the meeting, as Christians, to continue their powerful aid in so good and righteous a cause. The Bishop of Ripon moved the adoption of the report. The Rev. James Haldane Stewart seconded the resolution, which was carried unanimously, and the Rev. Hugh Stowell and other eminent divines and gentlemen addressed the meeting. Resolutions in support of its objects were unanimously carried, and a vote of thanks having been passed to the chairman, subscriptions were entered into to a large amount, and the meeting separated.

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# SIGNS OF THE TIMES




OF THE SECOND COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.] "THE TIME IS AT HAND." [DOW & JACKSON, PUBLISHERS.

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## THE SIGNS OF THE TIMES

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## ILLUSTRATION OF PROPHECY.

## Discussion between Litch and Jones.

### CHRIST'S KINGDOM AT HAND.

ITS DISTANCE UNFORETOLD.

In concluding my reasons for not harmonizing with Brother Litch in understanding the Scriptures to foretell Christ's coming to judgment "about the year 1843," as taught by Brother Miller, also; the principle is now to be further proved, that the prophets have neither foretold nor forseen the precise distance of the general judgment, which they always viewed and presented as being "at hand," rather than afar off.

1. There is no prophecy in all the Bible which directly declares this "great day" of Christ's coming to be *far away;* thousands of years off; hundreds of years off; nor, indeed, *many* years off. It is said, to be sure, that "the vision is for many *days*," apparently foretelling that it would be "many *days*" from Daniel's vision to "the latter days," or end of all things. (Dan. x. 14.) But had the Lord designed to foretell, distinctly and definitely, the many *hundred* years then coming to pass before the judgment; or those which have already passed since Daniel and the other prophets wrote, surely, in their oft-repeated predictions of the great day, they would, some of them naturally, have foretold, *literally*, once, at least, as much as that it was many *years* off when they wrote.

2. None of all the prophets have ever foretold the distance of the general judgment to be further off than the temporal *death* of the inhabitants who were alive when they wrote. In the uniform practice of Christ, the phophets and apostles, in their exhibiting the "great day," "the judge," "the resurrection," the "judgment," and "the kingdom of heaven at hand," they never once held up temporal death, as the sure way of all, in meeting the judgment, even of those who were then alive upon the earth. Neither did any of the New Testament writers, except Peter, ever foretell the certainty of their *own* temporal death, as coming to pass before Christ's coming to judgment. And Peter was assured of his *own* "decease," only by Christ's expressly telling him "*by what death he should glorify God.*" (John. xxi .18, 19; 2 Pet. i. 13, 15.) Paul, also, spoke of his being "ready to be offered," and of his "departure at hand," but did not foretell the certainty of his being martyred in a few days, as some have supposed; because, in the same connexion he requests Timothy, to whom he writes, to come to him, with Mark, to help him in the ministry; and to bring his "*books*," "*parchments*," *and* "*cloak*," if possible "*before winter.*" (2 Tim. iv. 9. 11. 13.) Thus he was as ready to continue studying and preaching during another "*winter*," as he was "to be offered." And thus should we all be ready in constantly looking for the judgment, or kingdom of heaven at hand.

It is said, to be sure, that "It is appointed unto men once to die, but after this the judgment," [Heb. ix. 27.] This passage, however, does not teach that *all* mankind have an appointed death before the judgment. Paul expressly affirms the contrary, saying, "We shall not all sleep," [i. e. in death,] but we shall be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. xv. 51. 52.) Again he speaks of himself and other saints as though they might all be "alive and remain unto the coming of the Lord." to "be caught up together with" the saints then risen from the dead. [2 Thess. iv. 15, 17.] All this looks at least, as though Paul did not mean to foretell the distance of the general judgment as being further off than the expected close of his own and others' lives, who were then with him upon earth.

3. God's threatenings of "*woe*" and destruction against putting "far away" this "great day," must be acknowledged as clear proof, that he has not, himself, foretold it, as being far away;" or many hundreds of years off. "Woe unto them that are at ease in Zion—ye that put far away the evil day." (Amos vi. 1—3.) "But and if that evil servant shall say in his heart, my Lord delayeth his coming—the Lord of that servant shall come—and shall cut him asunder, and appoint him his portion with the hypocrites, there shall be weeping and gnashing of teeth," (Matt. xxiv. 48—51.) Surely, if the Lord, himself, had foretold the precise distance of the "great day" of "his coming," then so many hundreds of years off, as since revealed by their coming to pass; he would not have threatened those then living, so terribly against even saying in their "hearts," no more than that such prophecies of the Holy Ghost were true.

4. The wisdom and benevolence of the Almighty, seem naturally to *forbid* his revealing to mortals the secret of the distance of the general judgment. Although the spirit of this world seems peremptorily to demand such a revelation, and to be assured of the day a great way off; it is apparent that evil, rather than good, would have been the natural consequence of such a prophecy. For, could an ungodly world have known positively, when the prophets wrote, that "the great and terrible day of the Lord" was so far off as the present day, they would naturally have trembled less in view of it; and would have been less likely to have been converted and saved, than if required, as they have been, to regard the awful event as being always near "at hand," without any knowledge of the day, or the hour, when, like the "lightning," it shall burst upon the unprepared world. (Matt. xxiv. 27.) The doctrine of *death* "*at hand*," it is true, has now, long been substituted for that of the judgment or "kingdom of God at hand." But the doctrine of death at hand before the general judgment afar off, never made a Felix tremble, and never awoke sinners to "flee from the wrath to come," like that of the judgment itself, at hand, without any knowledge of longer life, or a temporal death first. So long as the primitive saints preached the judgment or kingdom of God at hand, sinners, like Felix, were made to tremble at the word of God, and the church was kept awake; but since *death* "at hand," and the general judgment afar off, has been the popular and supposed doctrine of the Gospel, both the wise and the foolish have long been comparatively sleeping as at the dead hour of midnight. (Matt. xxv. 1 &c..)

5. The multiplied express *declarations* of the Lord himself, to impress the mind with a sense of the *nearness* of the great day of his coming, are considered as proof unanswerable, that he never could foretell its distance off many hundreds of years, as we now see it then was, without apparently contradicting himself on the subject. The following is a specimen of the Lord's testimony showing the great day "at hand," and not afar off, when the prophets wrote—"Howl ye, for the day of the Lord is at hand," (Isa. xiii. 6.) "For the day is near, even the day of the Lord is near, a cloudy day: it shall be the time of the heathen," (or destruction of the wicked.) Ezek. xxx. 3.) "For the day of the Lord is near upon all the heathen." (Obad. 15. verse.) "Alas for the day; for the day of the Lord is at hand, and as a destruction from the Almighty it shall come." (Joel i. 15.) "For the day of the Lord cometh, for it is nigh at hand." (Joel ii. 1.) "For the day of the Lord is at hand." (Zeph. i. 7.) "The great day of the Lord is near, it is near and hasteth greatly. (Zeph. i. 14.) "The kingdom of heaven is at hand." [Matt. iii. 2: see Matt. iv. 17. x. 7.] "But this I say brethren, the time is short." [1 Cor. vii. 29.] "But the end of all things is at hand." [1 Pet. iv. 7.] "The coming of the Lord draweth nigh."—Behold the Judge standeth before the door." [James v. 8. 9.] "Behold I come quickly, and my reward is with me." [Rev. xxii. 12.] "He which testifieth these things, saith, surely, I come quickly; Amen. Even so, come Lord Jesus." [Rev. xxii. 20.]

I am aware of a disposition abroad in the earth, to understand these and similar passages, as meaning any thing else than what they *literally* express, of the nearness of Christ's actually coming to judgment. But what expressions, and what *variety* of expressions could the Lord

have chosen, in which to hold up to view the judgment of the great day, as coming quickly upon all the earth, more clearly and literally than he has done it in those now quoted? I am aware, also, of the very popular habit of now giving a *figurative sense* to these prophecies of the general judgment at hand; or spiritualizing them into some temporal events already passed, or coming to pass "before that great and terrible day of the Lord." But should such a rule be admitted, of spiritualizing spiritual things into things merely secular, in the explanation of the above passages; the same rule would authorize us thus to spiritualize all the *other* prophecies and descriptions of the general judgment and future world. And thus they might *all* be converted from their literal, true and most solemn meaning, into the mere affairs of this life, This would blot out at a stroke the doctrine of a general judgment from the Bible, together with the eternity of future rewards and punishments. It would also build up Universalism, Deism, and Atheism, in their grossest forms. And what but this principle of the "false prophet," so far unwarily carried out as it has been, even in the evangelical church, could ever have brought such a spiritual famine upon the Church of Christ, as she is now and has long been experiencing, under such a secular and gross spiritualizing of things originally spiritual? All these things, understood in their original and literal sense, were surely designed as the saints' spiritual meat, drink and weapons of war, in their momentary conflict against the powers of darkness now assailing them. But thus to convert the word of God into carnal things, would naturally famish and make "the heart of the righteous sad," [Ezek. xiii. 22.] and "steal" God's "word every one from his neighbor." [Jer. xxiii. 30.]

It has, also, been urged against understanding those many passages literally, which foretell the general judgment at hand, that they *cannot* be otherwise than *figurative*, because said to be at hand near 3000 *years* ago, and no *literal* judgment *yet come*. The apostle Peter has seemingly anticipated this very objection against the Scripture doctrine of the final coming of Christ at hand. He foretels of some in "the last days" who will say: "Where is the promise of his coming?" &c, as though the multiplied promises of his coming, "at *hand*," already quoted, are no promise at all in the case, because made so long ago and not fulfilled yet. But Peter clearly explains their alleged difficulty by saying, that "1000 years" are "as one day" "with the Lord," thus making the time very short since the promise was given. And more than this, he says, that the Lord is *not* slack concerning his promise [of coming soon] as some *men count slackness*, but is long suffering to usward, not willing that any should perish, but that all should come to repentance. Why, then, should any find fault that this *literal* promise of the day of Christ at hand, is not fulfilled before? since the "long suffering" of God towards them in waiting for their repentance unto life, has caused his delay in not coming before, in their own destruction. And then the apostle affirms most positively, "But the day of the Lord will come as a thief in the night," &c. (2 Pet. iii. 3, 4, 8—10.)

Christ's saying that "the end is not come yet;" or "is not by and by;" [Matt. xxiv. 6. Luke xxi. 9,] for his coming cannot be understood as foretelling the day afar off; without supposing him to contradict himself in his repeated prophecies of its being "at hand," and of his coming "quickly." Neither can Paul's prophecy that there shall come "a falling away first," &c. (2 Thess. ii. 3.) foretell it afar off, consistently with his alleged supposition that it might come so soon as to find him and others of his day still alive, as already quoted.

6. And finally, the positive and repeated declarations of the Lord, showing the precise distance of the general judgment to be *unrevealed*, till it comes, is offered as conclusive proof, that though it may come, for aught we know, this year, the *Scriptures* do not foretell its coming in "1843," "1847," "1866," "2000," nor at any other particular period. This very question is proposed and answered in Daniel's vision, as follows—"How long shall it be to the end of these wonders?" (Dan. xii. 6.) or till God's people shall be delivered every one that shall be found written in the book," when some "shall awake to everlasting life, and some to shame and everlasting contempt," &c. (Dan. xii. 1, 3.) The answer to this question is, "that it shall be for a time, times, and an half." But this answer is wholly indefinite, and not understood by Daniel to tell how long it was to be to the resurrection. Then he inquires again—"O Lord what shall be the end of these wonders?" i. e. to the resurrection, &c. The Lord answers again, "Go thy way, Daniel, for the words are closed up and sealed till the time of the end," &c. (Dan. xii. 7. 9.) This answer is certainly positive and clear that the distance of the resurrection, judgment, &c., is a matter closed up and sealed till the time of the end," or till it comes. Again, Christ was asked, "When shall these things be? [viz. the wicked all punished with "the damnation of hell," when left "desolate" at Christs coming "in the name of the Lord," &c. [Matt. xxiii. 33, 38, 39, xxiv. 1. 2.] "And what shall be the sign of the coming, and of the end of the world?" (Matt. xxiv. 3) The answer of Christ is, "But of that day, and that hour, knoweth no man, no, not the angels of heaven, but my Father only," (Matt. xxxiv. 36,) "Watch, therefore, for ye know not what hour your Lord doth come." Some have supposed that the many passages like these, concerning the unknown "day" and "hour" of Christ's coming, are no testimony against our finding the particular YEAR of the event revealed in prophecy. But this, certainly, seems like an evasion, besides representing the Lord as being captious in this matter; or as though making a wonderful difference between a day and a year; though with him, "1000 years," and "one day" are alike in duration, (Ps. xc. 4, 2 Pet. iii. 8.) But Christ further settles this point, by saying, in answer to the same question, as recorded by another—"Take ye heed, watch and pray; for ye know not when the time is." [Mark xiii. 14—33.] If "the TIME" must remain a secret, how then shall the YEAR be discovered from the Scriptures?

Once more, the same question of the disciples is proposed to our Savior in their last interview with him who witnessed his ascension, till a cloud received him out of their sight. Their question is as follows—"Lord wilt thou at this time restore again the kingdom to Israel? Or, to "the saints of the Most High;" not to the literal Jews. The Jews as unbelievers were not Israel, but were of their "father the devil." [John viii. 44.] while "they which are of faith, the same are the children of Abraham" and "heirs according to the promise," [Gal. iii. 7, 29] i. e. "the promise" in Daniel, and elsewhere, that "the saints shall take the kingdom," &c. [Dan. vii. 22, 27; Matt. xxv. 34.] Christ says in answer to this question, and apparently in his last speech before ascending to heaven—"it is not for you to know the times, or the seasons, which the Father *hath put in his own* power," [Acts i. 6, 7.] This shows so conclusively that God, only, knows the duration of prophetic "times" and "seasons" which reach on to the saints' victory, in finally taking the kingdom at the judgment, that no record is made of its being ever again proposed to an inspired individual. And Paul was so clear in thus understanding such inspired answers to the question, that he could say, with confidence, after describing the coming of the Lord to the judgment, and without being asked, "But of the times and seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly, that the day of the Lord so cometh as a thief in the night," &c.—[1 Thess. iv. 14—18, v. 1; 2.]

HENRY JONES.

*New York, March 5*, 1840.

REPLY TO THE ABOVE.

*Mr. Editor*,—In closing these communications, you will now permit me to make some reply to brother Jones' last number.

1. *His first proposition is, that*, "there is no prophecy in all the Bible which directly declares this great day 'of Christ's coming' to be *far away;* thousands of years off; hundreds of years off; nor indeed many years off."

In replying to this proposition, I remark, the prophet Daniel, when he told Nebuchadnezzar, Dan. 2d chapter, that the image in his dream represented four kingdoms which should successively arise, of which he was the first or head; and that another kingdom, inferior to his, should *arise after him, &c., did virtually foretell* the great day to be far away. For, it was morally impossible for the events there fortold to be accomplished immediately, or even in one generation. Again Dan. 7th chapter, in his vision of four great beasts, the representatives of four governments, with their various changes, the same fact is prominently set forth, that the great day was far away; and in fact that, as is demonstrated in my last, after the last modification of the fourth government, in the establishment of the *little horn, there must be over 1260 years elapse* before the great day should come. For the work of destroying or consuming was to be continued after the period ended, and the dominion of the little horn was taken away; even to the end, when the kingdom should be given to the saints. Once more, Paul, 2 Thess. ii. 1—3, expressly warns the Thessalonians not to be shaken in their mind, nor be troubled by any means, "as that the day of Christ was at hand." For that day should not come till after a certrin great *apostacy, and the revelation of the same wicked*, blasphemous power as described by Daniel, chapter vii; whom the Lord should consume by the spirit of his mouth, and destroy by the brightness of his coming. But that destruction has not yet taken place. Paul did, therefore, teach that the day was not then just at hand, but "*far away*."

Also, as I have demonstrated in my last, that Daniel does make use of a day, as the representative of a year, I suppose I may be permitted to produce *the 2300 days of Dan. viii. 14*, as evidence of the fact that Daniel did predict the day to be thousands of years off when he wrote.

2. His second proposition is, that "none of all the prophets have ever foretold the distance of the general judgment to be further off than the

temporal *death* of the inhabitants then living when they wrote."

I do not know as it will be admitted that Abraham was a prophet; but whether he was or not, there was a prophecy given in his day, that his seed should be a stranger in a land that was not theirs, and be afflicted four hundred years; and afterward possess the land of Canaan. But it should not be until the "fourth" generation. In this instance, then, it was predicted that the judgment was farther off than "the temporal *death*" of the then living inhabitants. Gen. xv. 13, 16.

So also, the prophecy of Jeremiah, of the 70 years captivity and promise of a subsequent restoration of Israel, is another instance of the same kind. For those events must be fulfilled before it could come.

But the prophetic periods of 2300 days, a time, times, and the *dividing* of time, and the 70 weeks, which were all to be accomplished before that day, and predicted 490, 1260 and 2300 years, settle the point.

3d *Proposition.*—"God's threatening of '*war*' and desolation against putting far away the evil day, must be acknowledged as clear proof, that he has not, himself, foretold it as being far away; or many hundred years off." Brother J's. quotation from Amos vi. 1—3, has nothing to do with the subject, for it refers not to the *general judgment, but to the Jewish captivity.* Amos v. 27, and the 6th chapter. The quotation from Matthew xxiv. 48, &c., and the comment on it, that "if the Lord himself had foretold the distance of his coming, he would not have threatened so severely those then living, for saying in their hearts, no more than that such prophecies of the Holy Ghost were true."

On this it may be remarked—that *it was true*, that the day was many hundred years off; and yet threatenings were denounced. But the true state of the case was this; Christ had just given certain signs by which those who saw them should know that the day was near, even at the door. And he admonished those who should see those signs against saying, my Lord delayeth his coming; and exhorted them and all others to watch. But they were not to expect that day until they saw the signs.

4th *Proposition.*—"The wisdon and benevolence of the Almighty seem naturally to forbid his revealing to mortals the secret distance of the day of judgment." I reply, the wisdom of God in secreting the distance from former generations, and his benevolence in revealing to those more immediately concerned to know the time, are very strikingly exhibited in the disposition he made of the prophecies of the time. After the whole prophetic history of the world, together with the prophetic periods for the fulfilment of that history, had been spread out before Daniel, it was said to him, "Close up the words, and seal the book, even to the time of the end," Dan. xii. 7. Again, verse 9th, "The words are closed up and sealed, to the time of the end." So that until "the time of the end," not the end itself, these things could not be understood. But there was also a promise that at the time of the end, the seal should be broken, and knowledge be increased; and that the wise should understand. But that the time of the end came in A. D. 1798, is susceptible of the clearest demonstration. And that period brought with it the fulfilment of such prophetic events as demonstrated the meaning of a time, times, and dividing of time, and prophetic day. The seal of these prophecies and prophetic periods was then broken. "The time of the end," is not a single point of time, but a period, extending from 1798 to the end itself.

5th *Proposition.*—"The multiplied express declarations of the Lord himself, to impress the mind with a sense of the nearness of that great day of his coming, are considered as unanswerable, that he never could tell its distance off many hundred years as we now see it was, without apparently contradicting himself on the subject."

To this I answer. It either *was, or was not*, consistent with the fact that the day was many hundred years off, for the Lord to represent it as "*near*," as "*hasting greatly*," &c. If it *was* consistent with the fact of its being thus distant, to represent it, as "*near*," it was no less consistent thus to represent it, if that distance was revealed. It is matter of fact, and not appearance, at which the Lord looks. But if it *was not* consistent with the fact thus to represent the day near, then the Almighty acted inconsistently in doing as he has done. But I believe it was consistent both with the fact itself and the revelation of that fact, thus to represent it. Because one day is with the Lord as a 1000 years, and a 1000 years as one day; and also because the Lord calls things which are not as though they were.

6th *Proposition.*—"And, finally, the positive and repeated declarations of the Lord, showing *the precise distance of the general judgment* to be unrevealed till it comes, is offered as conclusive proof that though it may come for aught we know, this year. the scriptures do not foretell its coming in 1843, 1847, 1866, 2000, nor any other particular period. This question was proposed and answered in Daniel's vision as follows—How long shall it be to the end of these wonders? The answer to this question is, "It shall be for a time, times, and an half." But this answer was wholly indefinite, and not understood by Daniel to tell how long it was to be to the resurrection," &c.

Brother J. has given only a part of the answer to the question "*How long*," &c. The period subsequent to the time, times, and an half, is not noticed. "And when he shall have accomplished to scatter, [extend, spread,] the power of the holy people, all these things shall be finished." I have proved above, that the time, times, and an half, have been fulfilled. The subsequent work of scattering or extending the power of the holy people, is being fast accomplished. That the spread of Christianity is what is meant by scattering the power of the holy people, is evident from the answer to Daniel's question; "What shall be the end of these wonders? not how long the time that had been answered above; but what is the closing event? The answer was, "*Many shall be purified, and made white, and tried.*" The gospel shall extend and its influence be exerted. And it is a fact which I think, few will be disposed to dispute, that more has been done since 1798, for the spread of the gospel, than through the 1600 years which preceded it, if not the 1800 years preceding.

But when the gospel has reached and been preached on the last heathen shore, "all these things shall be finished;" "the end shall come."

But brother J. quotes Mathew xxiv. 36, "But of that day and that hour knoweth no man; no, not the angels of heaven, but my Father only."

This is supposed to be unanswerable. But let us look at it. The Savior had just given a long series of events which were all to be fulfilled before the day came; and when those events were fulfilled, those who should see them, should know that it was nigh, even at the door. But of the exact day and hour they were ignorant; and for it they were to watch. The fulfillment of prophecy is the index by which its approach is to be known. But may not the fulfillment of prophetic periods be a part of the signs of its nearness; so it seems to me. But that the apostles, or indeed any of the inspired penmen, understood the nature of the prophetic periods, I will not pretend to say. It was not for them to know the times and seasons which the Father had put in his power, Acts, ii. 7, had commanded to be sealed up till the time of the end. Dan. xii. 4. The prophets searched diligently, but in vain, both for the meaning of the events they predicted, and the manner or nature of the times of their fulfilment. It was revealed to them that they ministered not to themselves, but others, 1 Pe. i.9,12. When the apostle also said to the Thessalonians, 1 Thes.v.1,4, "that they had no need that he should write to them, respecting the times and seasons, but that they knew the day of the Lord would so come as a thief in the night;" he only meant that it would so come to the wicked. But ye, brethren, are not in darkness, that that day should come on you as a thief. Peter labored hard to impress the same thing on *our* mind, and directed us to the study of the prophets for information respecting the coming of that day. But I will leave the subject to the *good sense of the reader, to judge whether the prophetic periods which foretell the coming of the general judgment are definite or indefinite periods, the length of which cannot be known by mortals.*

JOSIAH LITCH.

*Millenial Grove, April* 4, 1840.

## MR. CAMBELL ON THE MODE OF COMPUTING TIME.

Brother Himes,—Having given in my last, a view of the captivity of the Jews, I wish, before presenting the evidence of their restoration, to illustrate the mode of computing time so peculiar, yet so common in the Bible, viz. by Sabbaths and Jubilees.

The creation of our world was finished during the mystical number seven, or a Sabbath, and will doubtless end soon after the seventh millennium.* The Jews celebrated six Sabbaths, but the seventh Sabbath of which all the others were but typical, has never yet been celebrated on earth, but "remaineth for the people of God."

It is maintained by some writers that all great events in the history of our world have occurred in the perfect circle of sevens. Such, for instance, as the exodus out of Egypt—the return of the remnant from Babylon, and the death and resurrection of Christ. It is certain that this last event *occurred in the year of jubilee*, ten jubilees from the cleansing of the 2d. Jewish sanctuary.

According to Hale's chronology, the first jubilee celebrated by the Israelites, was 1589 B. C. and the 70th jubilee from that would reach to

* The fact of the early institution of the seventh day Sabbath is generally admitted, however little its use and typical meaning is understood.

And God saw every thing that he had made, and behold it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended his work, which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he rested from all his work which God created and made.—Gen. ii. 31—i. 1, 2, 3.

In Lev. xxiii, where we have the institution of the sixth several Sabbaths, the Lord says to the Israelites, "from even unto even shall ye celebrate your Sabbaths." "Seven sabbaths shall be complete."

1811, A. D. about the expiration of 7 times after the breaking of Ephraim. 72 jubilees would reach to A. D. 1939, *about the expiration of* 7 times after the gleaning of Judah. This computation does not include the years of release, but reckons by Sabbaths of jubilees, i. e. 49 years. If the years of release be added, it carries us down to about 2000, A. D. which is the period of the fulness of the Gentiles, when the whole creation will revert back into the hands of its *rightful owner, and the "saints inherit the earth."*

As we said, the Israelites celebrated but six Sabbaths, which was an imperfect number. In every other respect their cursings or blessings were completed by sevens.* Their Sabbaths were as follows—viz:

1. Sabbaths of days.
2. Sabbath of weeks.
3. Sabbath of feasts.
4. Sabbath of months.
5. Sabbath of years.
6. Sabbath of jubilees.

It will be profitable to dwell a little on each of these Sabbaths separately, as it not only serves to corroborate all other correct modes of computing time by the prophecies, but furnishes the best analogy whereby to judge of the coming prosperity of the church. The reader is referred first to Leviticus xxiii.

2. Speak unto the children of Israel, and say unto them, concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts.

3. Six days shall work be done; but the seventh day is the sabbath of rest, a holy convocation; ye shall do no work therein, it is the sabbath of the Lord in all your dwellings.

This was the Sabbath of days, the lowest denomination, or the unit of these beautiful and significant numerical emblems. It bears the *same relation to the great Sabbatical day of this* lower creation, that figure 1 does to 7 in the Arabic characters.

SECOND—Sabbath of weeks—

5. And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete;

9. Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord.

"Seven Sabbaths shall be complete," i. e. the Sabbath of Sabbaths here typified, "shall be complete."

THIRD. Sabbath of Feasts.

There were seven, and were completed in the seventh month. "These are the feasts of the Lord." (verse 4.)

1. Feast of the Passover, (verse 5.)
2. Feast of unleavened bread, (verse 6.)
3. Feast of Harvest, (verse 10.)
4. Feast of weeks or Pentecost,† (verse 21.)
5. Feast of Trumpets, (verse 24.)
6. Feast of Atonement, (verse 27.)
7. Feast of Tabernacles, (verse 34.)

FOURTH. Sabbath of months.

5. In the fourteenth day of the first month at even is the Lord's passover.

38 Besides the sabbaths of the Lord, and besides your gifts, and besides all your vows, and besides all your free-will offerings which ye give unto the Lord.

30 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eight day shall be a sabbath.

This completed the Sabbath of months. In the first month they commenced the convocation on the 14th day at even, and on the 15th day of the seventh month was celebrated the crowning *period of harvest. Thus will the harvest of* the world be the 7th Sabbath.

FIFTH.—Sabbath of years.

Lev. xxv. 2. Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard.

Here is the Sabbath of the land of Israel, *which the Lord declared should have its* Sabbaths. These Sabbaths were observed, more or less, till about the time Saul become king of Israel, after which they were neglected altogether until the Babylonian captivity, 490 years. Seventy Sabbaths were then due to the land of Israel, and its inhabitants were driven out of it just 70 years to give it rest.

*This Sabbatical year was typical of the great* jubilee Sabbath which awaits the "whole creation." At the close of the sixth millenium there will be a thousand Sabbatical years due to our earth, for hitherto the whole creation has groaned, being in bondage to its wicked inhabitants.

SIXTH.—Sabbath of jubilees.

8 And thou shalt number seven sabbaths of years unto thee, *seven times seven years: and the space of the seven sabbaths* of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet of the Jubilee to sound, on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land.

This was the last Sabbath given to the Israelites. But there remaineth for them the crowning Sabbath when "the fulness of the Gentiles *be come in," for without them they* "could not be made perfect."*

Immediately following the Trumpet which ushers in the great Sabbatical millenium will commence earth's grand year of release typified by the fiftieth year.

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you; ye shall *not sow, neither reap that which groweth of itself* in it, nor gather the grapes in it of thy vine undressed.

12 For it is the jubilee; it shall be holy unto you; ye shall eat the increase thereof out of the field.

13 In the year of this jubilee ye shall return every man unto his possession.

Where is the sceptical professor of Christianity who doubts that earth's inhabitants will one day go free? If there is any truth in the Bible, or any significancy in its typical Sabbaths and jubilees, "there remaineth a keeping of a Sabbath to the people of God." Here is evidence all but demonstration—it can be no more perfect till faith gives place to actual vision.

*Before the Christian church can expect to enter* upon her Canaan of rest, the walls of the great Jericho, of Satan's empire must be thrown down. This will be effected "not by might nor by power," but by the Spirit of God. Those who bear the jubilee trumpets of the Gospel need only to surround the walls of the great city, always remembering to give the "trumpet *a certain sound." Joshua has given them an* example, chap. vi.

3. And ye shall compass the city, all ye men of war, and go round about the city once: thus shalt thou do six days.

4 And seven priests shall bear before the ark seven trumpets of ram's horns; and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, *all the people shall shout with a great shout*; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

Scott says the words translated "ram's" horn, may be rendered trumpets of jubilees, that is, such as were blown in the year of jubilee. The entering of Israel into the promised land was a jubilee to them. Instead of the dreadful trumpet of war, they were commanded to sound the trumpet of joy as already conquerers.

Here again the number seven is used to perfection. Seven priests, seven trumpets, seven days, and seven times on the seventh day. This last day must have been the seventh day of the week, the Sabbath.*

*This no doubt typified the seventh or Sabat*ical millenium when nothing will be done inconsistent with the solemnities of a Sabbath. "Holiness to the Lord" will be inscribed upon every employment. The disciple's employment will be as sacred as his master's, who said in reference to the Sabbath, "my Father worketh hitherto, and I work." John v. 18.

*If there is any meaning in the emblems which* God has chosen to typify future blessings to his people, and if there is any significancy in the most complete system for computing time, every one may understand enough of the future for all practical purposes.

If the world exist seven milleniums from the creation, it will complete just 140 jubilees, *including the years of release,—one thousand Sab*batical years,—twelve thousand Sabbaths of months,—fifty-one thousand one hundred Sabbaths of weeks, and three hundred and sixty-five thousand Sabbaths of days.

Such is the interesting analogy which runs through the Old Testament in the use of emblems. How few discover their full significancy! The bloody sacrifices prefigured the death of our Savior, and ceased after that event.

* *If there was a famine it lasted seven years, if a season of* plenty, seven years. Their final captivity seven times. Jacob must serve an idolater seven years for a wife. The fiery furnace must be heated seven times hotter than usual. Gold be "seven times purified."

† This was fifty days after the Passover, and the first fruits *of the barley harvest. The wheat harvest was commenced at* this "feast of weeks" or Pentecost. It was one sabbath of weeks from the departure of Israel out of Egypt to the giving of the Law on Mount Sinai, and it was just a sabbath of weeks from the resurrection of Christ to the pouring out of the Holy Spirit, as we find in Acts ii. 1, 2.

And when the day of Pentecost was fully come, they were *all with one accord in one place. And suddenly there came* a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

This memorable event and the feast of weeks was long celebrated in the Christian Church. The apostle of the Gentiles regarded it with much interest, as we find in Acts xx. 16. For Paul had determined to sail by Ephesus, because he *would not spend the time in Asia; for he hasted, if it were* possible for him, to be at Jerusalem on the day of Pentecost.

* All which was typified by the sacrifices accompanying these sabbaths was fulfilled in Christ by the sacrifice of himself. But the great consummation of all which was typified by this mode of computing time remains to be fulfilled. The terrors of Sinai and the literal blowing of Jubilee trumps has ceased. "*For ye are not come unto the mount that might be* touched, and that burned with fire, nor unto blackness, and darkness and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard, entreated that the word should not be spoken to them any more; (and so terrible was the sight, that Moses said, I exceedingly fear and quake;) but ye are come unto mount Sion, and unto the city of the living God, *the heavenly Jerusalem, and to an in*numerable company of angels."

* *The repeated prescriptions of the number seven must not* pass unnoticed. "Seven priests," "seven trumpets," "seven days," and "seven times on the seventh day." (Lev. xxv, 9.) This attention to the number seven, in Scripture, probably had reference to the creation of the world in six days, and the Lord's resting on the seventh, which completed the first week; this was the first reason assigned for the sanctification of the sabbath, *and occasioned the measuring of time* by the periodical return of the seventh day, in most ages and nations ever since. (Notes, Gen. ii, 2, 3.) One of these seven days must have been a sabbath-day; the Jews say, that it was the last, on which the city was taken; and as they were doing the work of God, for his glory, no objection arises against it from the fourth commandment; any more than against the man's *carrying his bed on the sabbath-day, in honor of Christ who* had healed him.—SCOTT'S NOTES ON JOSHUA vi. 3—5.

But TIME has not ceased, nor will it, till the SABBATHS and JUBILEES are consummated in the grand anti-type. Then will the Angel "lift up his hand and swear that time shall be no longer." DAVID CAMBELL.


# SIGNS OF THE TIMES.

"Can ye not discern the signs of the times."

BOSTON, JULY 15, 1840.


## AN ANSWER TO "A SUBSCRIBER."

A subscriber asks, "When do the 2300 days of Dan. 8—14 commence? I answer, with the going forth of the commandment to restore and build Jerusalem. He says the commencement of the 70 weeks, (if I understand him correctly) at that time, does not prove the 2300 days to begin then. I answer, 1. They did not begin when the vision was seen B. C. 553, for if they had began then, the sanctuary would have been cleansed in A. D. 1747; which it was not. They must begin then at a subsequent time.

2. There is no time fixed in the eighth chapter, by which to determine when to commence the period. But without a key to determine this point, the time had as good be left out as to be in the Bible; for if it cannot be known it is no revelation to us.

3. After Gabriel had explained the vision to Daniel, he did not understand it. Verse 27.

4. This same angel appeared again chapter 9th, and told him he was then come forth to give him skill and understanding; and directed him to *understand the matter and consider the vision.* What vision? *The vision.* A vision familiar to both; one Daniel did not understand: *the* vision of 2300 days.

5. Gabriel then gave him a key by which he was to understand. That key was the seventy weeks, to the death of the Messiah; beginning with the commandment to restore and build Jerusalem. If this is not the key, then the Bible affords none. But with this key the vision is explained and the whole series of fulfilled prophecy and prophetic periods harmonize with and confirm it. L.

## "THE LITERALIST."

This work has been got up recently, by MR. ORRIN ROGERS, in Philadelphia. It is to consist of a series of Treatises and Essays which have appeared in England within a few years on the Scripture Prophecies—having relation to the return of the Jews to Palestine; the premillenial Advent of our Lord Jesus Christ, and his millenial kingdom. It is to be issued twice a month. It is published in the pamphlet form, and each number will contain 40 pages. $2,50 in advance. The volume complete will contain 864 pages.

The Publisher assures us that he shall publish no work which has not been received, and strongly approved by persons of sound learning and piety in Great Britian.

The following are the *contents* of the first series of Essays to be given in the work.

CONTENTS.—ESSAY I. Introduction.—II. The Second Advent.—III. The Kingdom of Christ.—IV. The Place of Manifestation.—V. The Participation of the Saints.—VI. The First Resurrection.—VII. The Judgment.—VIII. The State of Separate Spirits.—IX. The Resurrection State.—X. The Pre-millennial Advent and New Dispensation.

These Essays, so far as they have been published, advocate the same theory as Mr. Miller; except the return of the Jews. We highly recommend the work, and hope it will be liberally patronised.

That our readers may judge something of its merits, we shall give them one or two extracts.

The first relates to the common *objection* or false notion, *that prophecy cannot be understood until it is fulfilled.*

1. "The questionable propriety of studying and of discussing prophecy, especially *unfulfilled* prophecy, is one of those objections, which must be met in the outset. It chiefly consists in the alleged impossibility of understanding or judging of a prophecy, until *the event* has proved its meaning. But how contrary is this to the experience of the Church! *Promise*, the greater portion of which is unfulfilled *prophecy*, is declared in the New Testament to be a principal means whereby we are made partakers of the Divine Nature; 2 Pet. i. 4. which could not be, were it entirely vague and indefinable: and under the Old Testament dispensation, the Church was chiefly sustained and nourished by prophecy; most of the burning and shining lights raised up in it being prophets. The very first promise, that the seed of the woman should bruise the head of the serpent, was an unfulfilled prophecy, to which the Church took heed for 4000 years. Noah prepared his ark, moved by the fear of an unfulfilled prophecy or promise; and Abraham saw afar off and rejoiced in the day of Christ by means of another. Joseph would not have directed his bones to be removed, had he not depended on prophecy for the going out of his people; to which prophecy the Lord afterwards referred Moses and Aaron, as the pledge, that he would redeem them. The Israelites were encouraged to labor for their deliverance from captivity, by the prophecy concerning it: for as Jeremiah had prayed for and obtained an understanding of the restoration of his people, when they were about to be led into captivity; Jer. xxxii. 16—25, 36—44. so Daniel understood the times from the study of the writings of Jeremiah; Dan. ix. 2. just as the faithful were afterwards waiting for the Consolation of Israel from the study (as is presumed) of the book of Daniel. It was through attention to unfulfilled prophecy, that the Christians left Jerusalem and escaped to the mountain, when the city was besieged by the Romans: and the Lord hath, equally for our admonition, foretold the signs of that greater destruction, of which the overthrow of Jerusalem was but a type.

I am aware that there are difficulties attending the interpretation of the prophecies; and that, although some are to be literally understood, many are figurative or allegorical, whilst others are constructed of the literal and figurative intermixed: but of those which are not declared to be *sealed up*, the difficulty has chiefly arisen from the extravagant practice of spiritualizing or allegorizing *all* passages which relate to the future. And great is the advantage which this system has given to the enemies of Revelation. They tell us that Scripture is not a proper guide, because every man hath his own interpretation—his own way of explaining or accommodating it. The imaginations of commentators, or the sentiments of friends, have too frequently been made the key to modern expositions; whilst the plain text, which is the safest guide, has been neglected.

The apostles are often brought forward, as an instance of men who erred in regard to the proper understanding of those prophecies, which related to the first advent; and from *their* mistakes the impossibility of *any* being able to understand what is foretold of the second advent, is confidently insisted on. But I am of opinion that this circumstance is commonly misstated, and still more misapplied. I cannot think the apostles and first disciples *misunderstood* the general scope of the prophecies, which led them to expect at that time a manifestation of the kingdom of Christ on earth; though they might have had much confusion and obscurity in regard to the *time*, and *details*, and *nature* of that kingdom. The fault of the apostles was, that—though repeatedly warned, that there were *other* prophecies, which shewed that Messiah must first suffer—they *overlooked* these, and suffered their attention to be absorbed with one class of predictions only. What was there to have prevented them from comprehending such prophecies as the following: viz:—that Jesus should be born of a virgin;—that he should ride upon an ass;—that he should be betrayed by one of his followers;—that they should pierce his hands and his feet:—that they should part his garments and cast lots for his vesture;—that he should be numbered with transgressors; and many other things, which being plainly foretold were literally fulfilled? The sharp rebukes of Jesus, because the disciples did not understand that he *ought* to have suffered these things, and because they were "slow of heart to believe ALL that the prophets had written," appear inconsistent, if they really *could* not have been understood. Indeed the whole Sanhedrim, ungodly and darkened as they were, did nevertheless answer Herod most correctly from the prophets, that Christ should be born at Bethlehem: and it seems difficult to give a satisfactory reason therefore, why *we* may not previously derive some knowledge of circumstances which will attend the second advent; seeing that they are spoken of in Scripture, apparently as free from any figurative structure as the passages already quoted. If the apostles erred, we have at least the benefit of their example: which is undoubtly recorded,—not to lead us to conclude, that we must inevitably mistake likewise; but that we may profit by their errors and avoid them. There is another series of prophecies, relating to God's dealings with the Jews, which are applicable to the question before us; and which would lead to the conclusion, that one eminent use of *fulfilled* prophecy is, to argue from it as certain and literal accomplishment of *un*fulfilled: provided, as we are throughout assuming, that the *evident* structure of it be not allegorical or emblematical. How remarkably, for example, has *wrath* fallen upon the Jews, without one jot or tittle having failed! They are sifted among the nations; they are become a by-word, a hiss, a proverb, a reproach; they abide without a prince, an altar, a sacrifice; not to mention other peculiar sufferings which they endured of old time. Now Joshua lays it down as a rule, "that as not one thing had failed of all the good things which the Lord had spoken concerning them; but all had come to pass: so therefore would the Lord bring upon them all the *evil* things." Seeing then that the evil has now been brought to pass, and not one thing has failed of that; by what rule, (it may be asked,) upon what consistent principle, can any man venture to say, that the promises of that good, now again to succeed, is only a *figure;* and that we are not justified

in expecting a literal fulfilment? Compare Josh. xxiii. 14, 15, and Jer. xxxii. 42—44.

I do not deny that *there are difficulties* attending the exposition of prophecy; and that, if this be true in regard to the *events* predicted, it is more extensively the case with regard to *times* and *dates*. As respects the *day*, or even the *year* of an event, I am quite pursuaded, that God has purposely obscured it. But our Lord would not therefore have us indifferent and careless, either to the event or the period of its fulfilment; but, on the very ground that we know not the hour, He commands us to *watch*. Matt. xxiv. 36—42. And though the *day* cannot be known, something of the *signs* of its approach may be ascertained, with sufficient correctness for us to be assured "that the time of our redemption draweth nigh." St. Paul assumes of the Thessalonians, that they had so much acquaintance with "the times and the seasons," as to supersede the necessity of writing to them on that subject, 1 Thess. v. 1—4. insomuch, that, though the day of the Lord would come upon the *world* as a thief in the night, it would not overtake *them* in like manner. The Scriptures teach us that there are prophecies, which were not intended to be known by the Christians of former ages, which nevertheless will be known by that generation for whom they are written; of which Ps. cii. 18; Daniel xii. 4 and 9; and 1 Peter i. 10—12 are remarkable instances. Let us bear in remembrance therefore, that it is declared to be one of the special offices of the Holy Spirit, "to guide us into all truth, and *to show us things to come;*" John xvi. 13, and that the prophets, who prophesied of the sufferings and glory of Christ, did themselves "*inquire* and *search diligently*" concerning it,—searching, even when the words were scarce uttered by them, "*what*, OR WHAT MANNER OF TIME the Spirit of Christ which was in them did signify. 1 Peter i. 10, 11. On the other hand there were men who *neglected* the prophets, and were rebuked by our Savior because they knew not the *signs of the times;* Matt. xvi. 3. and the burden of his lamentation over Jerusalem was, that they knew not *the time* of their visitation. Luke xix. 44.

The 2d extract we give relates to the *practical influence* of the doctrine of Christ's Second Coming.

"I shall now, by way of shewing the *practical tendency* of the second Advent, and the consequent importance of this truth to every christian who desires edification, bring forward some of those testimonies, to which I adverted in the former essay, when I pledged myself to show the use which the writers of the New Testament make of it.

We have already seen, that they apply it, as the legitimate source of consolation, to those who mourn for the dead; "that they may not sorrow, as those who have no hope" of seeing their friends return, 1 Thess. iv. 13—18. We have likewise seen an apparent limitation of the reward to them that love his appearing; 2 Tim. iv. 8,—an application of the subject, which, if it be not to be insisted on to its full extent, is nevertheless calculated to awaken heart-searchings. In regard to those passages which remain, I shall, to avoid circumlocution, only quote them at length; so heading them, as to point out the evangelical duties and graces to which they call us, and conseqently the *practical use* made of them.

*As a call to Repentance,—*

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and *he shall send Jesus Christ*, &c." Acts iii. 19, 20.

*to love Christ;—*

"If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha;" which, being interpreted, is, "Let him be accursed—*our Lord cometh.*" 1 Cor. xvi. 22.

*to love one another,—*

"And the Lord make you to increase and abound in love toward one another, and toward all men, even as we do toward you: to the end He may stablish your hearts unblameable in holiness before God, even our Father, *at the coming of our Lord Jesus Christ with all his saints.*" 1 Thess. iii. 13.

*to the mortification of earthly lusts;*

"When Christ, who is our life, *shall appear*, then shall ye also appear with him in glory. Mortify *therefore* your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry;" &c. Col. iii. 4, 5.

"The grace of God that bringeth salvation hath appeared to all men, teaching us—that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present evil world; looking for that blessed hope, [*even*] *the glorious appearing* of the great God and our Savior, Jesus Christ." Titus ii. 11—13.

*to general Obedience and Holiness;*

"For *the Son of Man shall come* in the glory of his Father, with his angels; and then he shall reward every man according to his works." Matt. xvi. 27.

"And now, little children, abide in him, that, *when he shall appear*, we may have confidence, and not be ashamed before him *at his coming.*" 1 John ii. 28.

"We know that *when He shall appear* we shall be like him; for we shall see him as He is. And every man that hath this hope in him purifieth himself even as He is pure." 1 John iii. 2,3.

"Behold, *I come quickly*; and my reward is with me, to give every man according as his work shall be." Rev. xxii. 12.

*to Spirituality of mind;*

"For our conversation is in heaven; *from whence also we look for the Savior*, the Lord Jesus Christ; who shall change our vile body, &c. Phil. iii. 20, 21.

*to Works of mercy;—*

"*When the Son of Man shall come in his glory*, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations: and he shall divide them one from another as a shepherd divides his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Matt. xxv. 31—36.

*to Watchfulness;*

"Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to have been broken up. Therefore, be ye also ready; for in such an hour as ye think not *the Son of Man cometh.*" Matt. xxiv. 42,44.

"Watch therefore: for ye know neither the day nor the hour wherein *the Son of Man cometh.*" Matt. xxv. 13.

"Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh they may open to him immediately. Blessed are those servants whom the Lord *when he cometh* shall find watching." Luke xii. 35, 37.

"Behold *I come as a thief:* blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. xvi. 15.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief: ye are all the children of light and of the day; we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober." 1 Thess. v. 4, 6.

"Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this Book." Rev. xxii. 7.

*to Patience and Long-suffering;—*

"We ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure; which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, *when the Lord Jesus shall be revealed from heaven,*" &c. 2 Thess. 4—7.

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise: for yet a little while and *He that shall come will come* and will not tarry." Heb.x.36, 37.

"Be patient, therefore, brethren, unto *the coming of the Lord.* Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient—stablish your hearts—*for the coming of the Lord draweth nigh.*" James v. 7, 8.

"Wherein (in the salvation ready to be revealed in the last time) ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory *at the appearing of Jesus Christ.*" 1 Peter i. 6, 7.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; *that when his glory shall be revealed*, ye may be glad also with exceeding joy." 1 Pet. iv. 12, 13.

*to Moderation and Sobriety;—*

"Let your moderation be known unto all men, *the Lord is at hand.*" Phil. iv. 5.

"Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you *at the revelation of Jesus Christ.*" 1 Peter i. 13.

*to ministerial Fidelity and Diligence.*

"Who is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord *when he cometh* shall find so doing." Matt. xxiv. 46.

"For what is our hope, or joy, or crown of

rejoicing? Are not even ye, in the presence of our Lord Jesus Christ, *at his coming?*" 1 Thes. ii. 19.

"I give the charge in the sight of God, who quickeneth all things; and before Jesus Christ, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, *until the appearing of our Lord Jesus Christ.*" 1 Tim. vi. 13, 14.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead *at his appearing* and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." 2 Tim. iv. 1, 2.

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker *of the glory that shall be revealed:* feed the flock of God which is among you; taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as lords over God's heritage, but being ensamples to the flock: and *when the chief Shepherd shall appear*, ye shall receive a crown of glory that fadeth not away." 1 Peter v. 1—4

*Against censorious Judgment.*

"Therefore judge nothing before the time, *until the Lord come*, &c." 1 Cor. iv. 5.

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NEW WORKS. We have just received two new works on the second coming of Christ. One is by Nathaniel Folsom, and John Truair, of N. Y. The other is from Eld. L. D. Fleming of Portland, Me. We shall notice them in our next.

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☞ Union Convention in Groton on the 12th of August.

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☞ We now have about 800 subscribers. Perhaps there never was a better list—for they have nearly all *complied with the terms.* A few only remain delinquents. These will follow the example of the others *soon* or we shall strike them from our list. We shall not deviate from the rule it *is* in *advance. They can send by the Post Master without expense.*

## THE NATIONS.

"And upon the Earth distress of Nations with perplexity."

### TWO DAYS LATER FROM EUROPE BY THE PACKET SHIP SHEFFIELD.

We gather from the papers the following items relating to the condition of the Nations.

*England and Naples.* It is stated that new complications have sprung up on the sulpher question, and that the British Government had resolved on sending six ships of the line to Naples. A French squadron of the same force was also to proceed thither.

*Constantinople.* By advices from Constantinople to May 15, it appears that the Seraskier, Halil Pasha, brother-in-law to the Sultan, had been dismissed for some offence against morality, tending to bring the government into contempt.

*Great Britain and China.* We perceive from our shipping intelligence that the Thomas Courts, which sailed from China on the 4th of February, had reached the Cape of Good Hope, on her way to London. She has brought intelligence that the Chinese were determined to resist all attempts at accommodation except on their own terms. They had purchased some European ships, with the intention of arming and manning them for the approaching war with Great Britain. The next overland mail, which may be daily expected to reach England, will probably contain some very important intelligence—to a much later date.

## CORRESPONDENCE.

### DOCTRINE OF THE MILLENIUM.

*Mr. Editor,*—

The first intimation of the doctrine of a millenium, is given through the medium of the Old Testament. The Jewish Rabbies interpreted Scripture to point out a reign of peace and happiness during the 7th millenium of the world, prefigured by the seventh day of creation, or the sabbath of rest; their sabbattic or seventh year, and their jubilee or fiftieth year. Various parts of the Old Testament, such as Psalms, and the Prophecies of Isaiah, Jeremiah, Ezekiel, Zechariah, &c. contain glowing descriptions of the glory of the church during that happy period. The New Testament abounds with many passages, paragraphs, and even whole chapters which refer principally to the glorious coming and kingdom of our Lord Jesus Christ. Our blessed Savior taught the doctrine, and the apostles and early christians understood its general features perhaps as well as any other doctrine; but it is left for the inhabitants of the earth during that period, (the millenium,) to explore its lengths, and depths, and heights, and to enjoy its transcendent glories; all that we can now do, is to approach the threshold, guided by the light of prophecy and inspiration, seek that preparation which will qualify us to meet the Bridegroom with joy at his coming.

When we reflect that this doctrine was prefigured by the sabbath of rest for man and beast—by the Sabbattic year which was a year of rest to the land, by the Jubilee which was a year of release and restitution to all the inhabitants of the land; and that it was taught by the ancient prophets, and incorporated into all their institutions, and that it was revived by our Savior and his apostles, under the new dispensation; we cannot wonder that it has been received by some in every age of the church. As about the time of Christ's first appearance on the earth, an opinion prevailed all over the Eastern world that some extraordinary personage would make his appearance, and altogether change the religion and government of the world, in like manner, before his second coming, the signs of the times agreeing with the sure word of prophecy, will induce the thinking and faithful all over the world to watch and pray, and anxiously wait the coming of the Lord.

The believers in the doctrine of a millenium, may properly be divided into *three classes.*

1. Those who believe that the gospel shall be extended all over the world, by preaching and missionary labors; by the agency of Bible associations, and the aid of powerful revivals of religion, and extraordinary effusions of the Holy Spirit;—that the coming of Christ will not be personal, until the final judgment and end of the world, which is a great way distant.

2. Another class, believe the second coming of Christ to judgment, is near at hand; that his coming will be personal; that the righteous dead will be raised, and the righteous living changed, and all which remain be destroyed;—the earth burned up, or purified, so as to be called a new earth, which will be the habitation of the saints forever who, with Christ as their King, shall enjoy all the blessings of the New Jerusalem state; that the bodies of the wicked shall be destroyed with the earth. their souls banished into outer darkness for 1000 years, when they shall be stired up, by the power of satan, to go against the saints, but they shall be destroyed, and "cast into the lake of fire."

3. The belief of the remaining class is rather intermediate of the opinions stated above. These last believe that the coming of Christ is near at hand,—that he will come personally, and at his coming the first resurrection will take place;—the truly righteous changed and caught up, and that this will be the great day of wrath upon the obstinately wicked, who shall be cut off and destroyed; that the heathen and all who have not had, or have not abused the privileges of the gospel, and shall become willing, shall then be converted and given to Christ for his inheritance;—that generation after generation shall continue to make their appearance upon the earth; this world filled with the knowledge of God, and the restitution spoken of by all the holy prophets fully effected. At the same time Christ will reign personally upon the earth with his saints, (those who were raised and those who were changed,) without being made subject, in any degree, to temporal wants. The saints will have continual intercourse with the righteous who live a natural life, but only in order to instruct and teach them. At the end of the 1000 years, be they literal or prophetic, satan will be loosed a little season, many be deceived and fall away; then the last resurrection and judgment, and the end of the world will take place.

One great point to be had in continual view, is the warning voice of our Savior, "Watch therefore, for ye known not at what hour your Lord doth come, but know this, he shall come as a thief in the night, wherefore let us watch and be sober, that that day shall not come upon us unawares, for as a snare shall it come upon all those who dwell upon the earth." May God awake a spirit of inquiry among his people, and excite the church to wait in prayer for his coming and triumphal entry the second time into Jerusalem. Let every child of God desire the answer of the prayer, put by Christ himself, into the mouth of all his people, "Thy kingdom come—thy will be done on earth as it is done in heaven." My soul responds Amen.

A STUDENT OF PROPHECY.

McDowall's Mills, Pa.

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From Blackwood's Magazine.

### MALACHI.

The final predictions of this prophet are well known for their powerful and lofty threatenings of national ruin. Yet the condition of his country at the moment, was unquestionably the last which could have justified any human conjecture of its disolution by divine vengeance. The people had but lately re-built their temple, had conformed to the renewed law of their fathers, had received the recovered Scriptures, and had commenced a new and purified polity That there were remnants of the habits and corruptions of Babylonish life among them, is obvious from his rebukes, and those of Zachariah and Ezra. But those were slight stains, and the error which was predicted as the final source of their ruin—a ruin, too, at the distance of four hundred years—was of a wholly opposite character,—the national disdain of contact with the Gentile world, the national pride in the exclusiveness of their religion, and the national vindicativeness against that Mightiest of all Teachers, and Supreme of all Sovereigns, who came to announce the admission of mankind into the privileges of Israel. Independently of our direct knowledge of the universal inspiration of Scripture, this utter dissimilarity to human conclusions must make us feel that this awful denouncement of the matured vices of a land, then in their first period of regeneration, was the work of a knowledge above man. Malachi is said to have died young, after assisting the members of the Great Synagogue in the re-establishment of the law of the nation.

"The day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble.

"But unto you that fear my name shall the Son of Righteousness arise.

"And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of Hosts.

"Behold I will send you Elijah the Prophet, before the coming of the great and dreadful day of the Lord."—MALACHI, ch. iv.

A sound on the rampart,
A sound at the gate,
I hear the roused lioness
Howl to her mate.
In the thicket at midnight
They roar for the prey
That shall glut their red jaws
At the rising of day.
For wrath is descending
On Zion's proud tower;
It shall come like a cloud,
It shall wrap like a shroud,
Till, like Sodom, she sleeps
In a sulphurous shower.

For behold! the day cometh,
When all shall be flame;
When, Zion! the sackcloth
Shall cover thy name;
When thy bark oe'r the billows
Of Death shall be driven,
When thy tree, by the lightnings,
From earth shall be riven;
When the oven, unkindled
By mortal, shall burn;
And like chaff thou shalt glow
In that furnace of wo:
And, dust as thou wert,
Thou to dust shalt return.

'Tis the darkness of darkness,
The midnight of soul!
No moon on the depths
Of that midnight shall roll,
No starlight shall peirce
Through that life chilling-haze;
No torch from the roof
Of the temple shall blaze.
But when Israel is buried
In final despair,
From a height oe'r all height,
God of God, Light of Light,
Her sun shall arise—
Her great Sovereign be there!

Then the sparkles of flame,
From his chariot-wheels hurl'd,
Shall smite the crown'd brow
Of the god of this world!
Then captive of ages!
The trumpet shall thrill
From the lips of the seraph
On Zion's sweet hill.
For vestured in glory,
Thy monarch shall come.
And from dungeon and cave
Shall ascend the pale slave;
Lost Judah shall rise
Like the soul from the tomb!

Who rushes from Heaven?
The angel of wrath;
The whirlwind his wing
And the lightning his path.
His hand is uplifted,
It carries a sword;
'Tis ELIJAH! he heralds
The march of his Lord!
Sun, sink in Eclipse!
Earth, earth shalt thou stand,
When the cherubim wings
Bear the King of thy kings!
Wo, wo to the ocean,
Wo, wo to the land!

'Tis the day long foretold,
'Tis the judgment begun;
Gird thy sword, thou Most Mighty!
Thy triumph is won.
The idol shall burn
In its own gory shrine;
Then, daughter of anguish,
Thy dayspring shall shine:
Proud Zion, thy vale
With the olive shall bloom,
And the musk-rose distill
Its sweet news on thy hill;
For earth is restored,
The great kingdom is come!

# Refuge of Scoffers.

"There shall come in the last days, scoffers."

This department of our paper is devoted to the use of those who *scoff* at, or ridicule the Idea of the *Second Coming of Christ*. We have no disposition to reply to their scoffings, and therefore let them speak for themselves without note or comment, from us. We regret, exceedingly, that an *Orthodox Minister* could be found in New England that would descend to write, and publish such an article as the one below relative to *Mr. Miller*. Mr. M. has probably been the instrument of more conversions in this vicinity within the last six months, than all his accusers put together. He has something of more interest to the eternal welfare of the soul to present and prove to the people; than that, "*the Moon is made of Green Cheese!!!*" ED.

## PARSONS COOKE vs. MILLERISM.

The Rev. Parsons Cooke, of Lynn, editor of the 'Puritan' comes out nobly against the Miller Humbug. We are highly pleased with his course, in this respect. Just as our paper was going to press, we received the 'Puritan,' from which we make the following extracts.—*Trumpet.*

## INFLUENCE OF MILLERISM.

When theories glaringly preposterous are broached, it is usually best to stand aside, and let them spin out their yarn, till they fall by their own weight. And a formal refutation of the theory of the world's coming to an end in 1843, would seem to most to be a work of supererogation. Yet it is questionable, whether some public testimony ought not to be borne against this display of fooleries. This is not a common case of the propagation of religious error. In one view its influence is more pernicious, than that of any other system of error It has a bearing which none other has, to blunt the moral sensibilities.

The lecturer begins, and the hearer listens, expecting to see it proved, that 1843 is the date of the world's end. Like all other errorists, the lecturer uses many truths to make his error plausible. He selects some striking instances of prophecies fulfilled and illustrated, by the event. At these, the hearer wonders and sets them down of course as proofs of the point at issue.

The lecturer shows, as a thousand commentators before have shown, that Daniel prophesies so and so, of the series of this world's events, under the figure of the four beasts, or the four great monarchies; and that John had visions so and so, of the rise and fall of the papal power. These visions present much that is striking, and satisfactory as to their intent. And those who have never attended to the subject before, are surprised to find, with how much precision the event has answered the prediction. The hearer thinks that the lecturer has made wonderful discoveries, and sets down every detached instance of prophecy fulfilled, as a distinct proof of the point in question. Without any discoverable connexion between the case alleged, and the conclusion, the hearer admits the conclusion, supposing of course that such striking things prove what so remarkable an expounder wishes them to prove. The absense of one or two important links to make the chain complete, is not noticed since so many strong though detached links are seen.

It is just as if we were to attempt to convince the world that the moon is made of green cheese, by a regular process of astronomical argument. We should say as we pass along step by step—There you see that the moon revolves round the earth—how undeniable and how wonderful is this! Then in the next place, you see that both the moon and the earth revolve round the sun.—Dispute it who can. Well, if these things are so, you see it is clear that the moon must be green cheese. Now this argument has only one link wanting to make it conclusive. And many a less plausible argument, with more than one link wanting, has carried conviction.

From what we know of the human mind, we can see how a man can '*sincerely*' embrace the most ridiculous propositions. But his sincerity cannot prevent injurious effects upon others. Crowds of young people, eager for a frolic, will rush to hear the ravings of one, who has virtually given public notice that his mind has '*sincerely*' lost its balance. And they will find what they seek. Their minds will be in such a posture, that the more he dwells on the solemnity of the judgment scenes, the more will those scenes be degraded, and the hearer's mind vitiated. Because, to every hearer who does not surrender his common sense, the whole effort of the speaker must appear ridiculous; just as would a laboring with solemn airs to prove that the moon was made of green cheese.

In this light, such lectures are to be deprecated by parents and the friends of the rising generation, as more demoralizing than theatres. The abettors of the thing are pressing the matter with great industry. Courses of lectures are instituted here and there, in the larger towns. Boston has been fully supplied, and we understand the Marlborough Chapel is now engaged for another course in Boston. No efforts will be spared to bring as many as possible of the young and unreflecting under the corrupting influence of these lectures. And it is time for the community to form a settled judgment as to the kind of treatment it deserves.

And those parents who are unwilling to have the moral sensibilities of their children destroyed, will do well to pause before they suffer them to come under such an influence.

## DR HITCHCOCK.

We insert the following notice of DR. HITCHCOCK with pleasure, for the benefit of those who are afflicted with defective teeth. We are acquainted with the Dr. and feel happy to bear testimony to the correctness of the following commendation.—ED.

FILLING TEETH. In an art so intimately connected with beauty, comfort and health, it is gratifying to find that in our own country, at least, so much industry and talent are enlisted. Indeed it is acknowledged, that in one operation of dental surgery, the filling of teeth, much greater care is exercised, and more correct pathological principles required by scientific dentists here, than by the profession on the continent of Europe, or even in England, with some few exceptions. We allude to the removal of *all the diseased portion* of the tooth, before the filling is inserted into the cavity, instead of what we understand to be the European practice, of boring a symmetrical hose, which may or may not include all the carious parts in its neighborhood. We were led to make the forgoing remarks by observing at the late Fair at Quincy Hall, some specimens of loaded teeth, which were exceedingly well done by Dr. Hitchcock, of this city, and for which he received the premium. The extent to which disease had been allowed to progress in some of these specimens, forcibly impresses upon us the importance of early attention to what may, at a seasonable period, be most easily and effectually treated. [Boston Medical and Surgical Journal.

# SIGNS OF THE TIMES

## OF THE SECOND COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.] "THE TIME IS AT HAND." [DOW & JACKSON, PUBLISHERS.

VOL. I. BOSTON, AUGUST 1, 1840. NO. 9.


## ILLUSTRATION OF PROPHECY.

### "A WORD OF WARNING,"

IN THE LAST DAYS.

We have a pamphlet before us of about fifty pages with the above title, by the REV. WM. W. PYM, A. M. Vicar of Willian, Hurts. Eng. It was first published in England, in 1835, and republished in Philadelphia, Pa. in 1837.

MR. PYM takes the ground that the Second Advent of the *Lord Messiah* will take place about the year 1847. He says, "It may be well here to remind you of 'this present truth,' (2 Pet. i. 12.) for which I am contending, that the *Coming of our Lord draws nigh*; and so nigh, that *before* the year 1847, the Scripture leads us to conclude, it will have taken place." He calculates the time in the following manner:—

"From the 2300 years revealed to Daniel, at the close of which the sanctuary is to be cleansed, 70 weeks, or 490 years, was to be separated; and in *the midst* of the last week [or last seven years] of this period, Messiah should be cut off: three years and a half, therefore, are to be added to the year of our Lord 33 1-2, in which he was cut off, which bring us to A. D. 37;

and 490 years [or 70 weeks] X 1810=2,300
and 37 years X 1810=1,847

We give below the author's preface, which contains a synopsis of his sentiments on this very important subject.

"The principal object which I have in view in sending these pages to the press, is to have a written Word of Warning to put into the hands of every one, as opportunity is offered, and especially of the young and unlearned, on the subject of which these pages treat.

The principal motive which actuates me, is the daily increasing conviction of this truth, *That the Lord is at hand.* Impressed with a most firm belief in *the very near approach of Christ*, and alike impressed with the prevailing unbelief of this "present truth,"* my spirit is stirred *within me to warn every man*, with whom I have to do, that "the Lord Jesus *must shortly* be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ." [2 Thess. i. 7, 8.] Indeed, I see not how any man, more particularly any minister of the Lord, who is assured of this, can hold his peace without sin; and, if but two or three are hereby aroused to prepare for Christ's appearing and kingdom, my poor pains will be richly rewarded, and I know that my labor will not be in vain in the Lord.

On such a subject as that of unfulfilled prophecy, we should not be surprised, if a diversity of opinion exist. Various causes combine to produce this effect; and one, which has much influence, is, That the study is new to many: from which it happens that correctness and uniformity of views are not easily obtained. Of this circumstance the enemy of God and man fails not to take full advantage, and by all deceivableness to practice upon simple-minded men; and not upon such only; for, on this subject, he encourages *all* to indulge their natural slothfulness in things spiritual. This he does by suggesting to their minds, That it is useless to entertain doctrines upon which those are not agreed, who have given to them their best attention; and by such a baseless argument, if it be right to apply the term to that which has no strength of argument in it, he turns away the minds of men from the doctrine to which the Scriptures earnestly invite them. That the truth is much perverted in this suggestion may be seen by the following quotation from a work, which all would do well to procure: I mean "A Practical Guide to the Prophecies," by the Rev. Edward Bickersteth, [*n. b. 4th edition*, 1835,] and which is written in the sweet Christian spirit which so greatly distinguishes its author.

"The agreement of Christians respecting the personal coming of our Lord is so interesting a point, that I cannot forbear quoting a statement of it, as given in the preface to the "Sober Inquiry, or Christ's reign with his Saints," 1660. "All agree that,"—

(1) Jesus Christ will come personally, visibly and corporeally from heaven to earth at the day of judgment. Acts i. 2: Job xix. 25.

(2) When Christ thus comes, he will bring with him the souls of all his saints, according to Zech. xiv. 5; and 1 Thess. iii. 13.

(3) Their bodies shall be immediately raised out of their graves, and the soul and body joined and united together; and though the soul continues, remains, and is in heaven without the body, yet on earth it shall not be so.

(4) When it is thus raise din glory, 1 Cor. xv. 42; Col. iii. 4; and not thenceforth subject any more to sin or sorrow, to mutation or mortality, to the want of meat or drink, or clothing, or houses, or marriages, or any other comfort, it shall be as the angels. Mark xii. 25.

(5) This resurrection of the saints shall be some time before the resurrection of the wicked. they shall have the pre-eminence; and be the first in order and time, (I say not how long) and the wicked shall not rise till some time, more or less, afterwards. 1 Cor. xv. 23, 24: 1 Thess. iv. 16: Rev. xx. 4—6.

(6) The Lord Jesus will be some time in judging the world. He will not hurry all over in a moment, but make some stay on the earth, not as though he had need of time; but as he took a space of time in creation, so he will take some space of time on earth to do what he will then, to judge and conclude all things.

(7) While Christ stays on the earth (let it be a longer or lesser time) the saints also must stay, and not go to heaven until Christ goes and carries them up with him.

(8) It must needs be a very glorious time, while it lasts, when Christ shall have removed his court from heaven to earth, and be in his glory, attended with angels, environed with all his saints, who are also all of them in their glory. O how can such a time be, while it lasts, less than a glorious time.

(9) The only difference will be in the length of time, how long this day of judgment, or kingdom of Christ, or reign of the saints, shall last."

"It must also, however, be added, that by the too generally accredited system of one thousand years intervening before the coming of Christ, a most material difference is made: so as greatly to interfere with the direct practical use of his coming again." Bickersteth's Practical Guide to the Prophecies, pp. 260, 261. 4th edit. 1835.

The devices of the enemy have also received much support from the line of conduct taken by some of the servants of the Lord, who profess to set their faces against this subject, and more particularly against the *literal interpretation* of the word of God! By speaking unadvisedly also of the uncertainty of all scripture numbers, they lead men to suppose, that no dependence is to be placed in any of them; or in any of the calculations and arguments founded upon them. The writer of these pages sensibly feels the dishonor thus unintentionally put upon the Master whom we serve, and who has graciously revealed to his church these much misrepresented numbers, not that her children should with one voice reject them, as unworthy of their notice; but that they should bend their minds to discover what is discoverable from them, in dependence upon the grace of Him, who giveth wisdom liberally and upbraideth not. That there is much difficulty in fixing *the commencement of many* of these numbers, from the difficulties attending the early chronology of Scripture, I am well aware, but when I find that most learned man, Archbishop Usher, asserting, "if any one, well seen in the knowledge not only of sacred and exotic history, but of astronomical calculations, and the old Hebrew calender, shall apply himself to these studies, I judge it indeed difficult, but not impossible, for such an one to attain, not only the number of years, but even of the days, from the creation of the world. That, without doubt, by retrograde supputation, [or calculating backwards,] Basil the Great teaches us we may attain to the first day of the world," &c. [The Annals of the world, Ep. to the Reader, p. 3.] When I find Archbishop Usher thus writing, I am confirmed in my belief, that *all* scriptural numbers are not to be rejected, because of the uncertainty of some. In the following pages I hope to shew, to the satisfaction of my readers, that there is a sufficient measure of certainty belonging to a part of these dates to point out the place which we occupy in the course of this world; and, consequently, for the believing expectation of the very near approach of the Lord Jesus Christ. For it is an awful consideration, That, whilst men are contending whether the Scriptures should be literally understood,

* "Besides every age hath its peculiar truth. The Apostle Peter, when he mentions his departure, tells them, he would have them 'established in the present truth.'" [2 Pet. i. 12.] The Rev. Mr. Brands' Funeral Sermon, by the Rev. Dr. Annesley, 1691.

and whether the coming of the Lord does indeed draw nigh, the last trumpet shall sound, and the Lord himself be revealed from heaven to their *utter discomfiture, and irretrievable destruction.*

William Rectory, Oct., 1835.

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A DISSERTATION on the Second Coming, and Kingdom of our blessed Lord and Savior Jesus Christ, *upon the earth.* By *Nathaniel Folsom and John Fruair.* Cazanovia, New York.

This is a pamphlet of about 100 pages. The work is written with great care and ability, and cannot fail to do good We hope it will have a wide-circulation.

They differ from Mr. Miller in regard to *time*, and in some other things relating to the return of the Jews. But still they believe the Second Advent is near. They fix the time somewhere between 1864, and 1866, when they say, we may expect the Messiah to come again to our world with power and great glory. *Twenty-three years hence.* At a future time we shall examine the ground of their computation, and give our readers some extracts from the work on that point. We now give the following extract from the *Introduction.*

It cannot well have escaped the mind of the general reader of the Bible, that among the things of which it treats as important for man to know, none has been deemed more obscure, or less within the comprehension and understanding of man, than those parts of prophecy which treat of, and relate to the second coming and the kingdom of Jesus Christ,—its location and the extent of his reign,—the future destinies of the Jews as a people,—the New Jerusalem state,—the point of time in our world's history in which all these rays of prophetic light centre, and the ulterior ends of the redemption of man, as connected with these grand and future events. On most of these subjects, men in general, and even many reputed good men, appear to be contented to remain in ignorance, owing probably to the fact that they have suffered themselves to believe, that very much of the word of God, on these subjects, was never designed to be understood by mankind, and that it is useless for any one to attempt it. And they seem never to have thought, that it is the party predilections of good men, and to their attachments to human systems of faith, and to worldly wisdom, which has in a great measure caused this obscurity to rest upon these highly *important portions of divine truth.* Perhaps, however, it will be found to be true, by impartial investigation and in the light of a future day, that these have been the only clouds and darkness, which have shrouded these higher excellencies, these brighter glories, and these most grand exhibitions of divine revelation, in those mysterious obscurities and intricate perplexities of which men have so much and so long complained. Let any man of ordinary capacity once bring a free, an honest and an unoccupied mind, to the exercise of searching the Scriptures with the teachableness of a little child, with a heart which prays in the Holy Spirit for that wisdom which cometh from God, and with a fixed purpose of soul to follow whatever of truth he may thus discover, and probably much of the obscurity which rests upon these parts of prophecy will disappear. It is under the general impression that such is the fact, that the following pages have been written and are now presented to the public. We are persuaded that much more of truth, of beauty and of excellency may be learned from the Bible, than has yet been unfolded to the mind of the 'general reader; and we have been desirous to spread out some of our views on these subjects, *that we might, if possible, arouse the* minds of men to a more thorough and deep searching into this most interesting field of knowledge, this Book of all books, which God has laid open before the mind of man. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." That this blessing may be the rich inheritance, through the grace *of Christ, of both the writers and the readers of* these pages, is the prayer of the author."

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A SYNOPSIS OF THE EVIDENCES OF THE SECOND COMING OF CHRIST ABOUT THE YEAR 1843. BY L. D. FLEMING, *of Portland, Me. For sale at this Office.*

This work is what it professes to be; viz: a "synopsis of the evidences," &c. It is a very interesting and valuable work; much matter is thrown into a small compass. We here give the Introduction, which fully explains the object of the work.

"The second coming of our blessed Lord is a subject that has excited some controversy, and of late, especially, much enquiry. It is certainly a subject of thrilling interest, and of vast importance. Who can think of that awful and glorious event, as described by the inspired penmen, *relying on their testimony, and not be moved.* It was evidently a *theme* of so much moment in their estimation, as to lead them to make it a kind of neuclius or focal point, to which all their testimony was made to centre. Nay, rather, such was the estimation in which it was held by the Holy Spirit. I ask, then, is it a subject about which we are justifiable in cherishing indifference? Most assuredly not. It is an event which evangelical christians are *looking for* to transpire at some *future* period. And very many are expecting it, at no very distant period.

I believe I am correct in saying that it is a general impression among the discerning, that some important event is at the door. Some great change is expected soon. A late English writer, speaking of this subject, says, "Amongst the students of prophecy, there is a universal agreement in this one point, however they may differ in others, that we are now living under the influence of the Sixth vial, waiting *daily* for the pouring out of the Seventh, which is to consummate the wrath of God, and bring his indignation to an end. And no one that hears me is ignorant how every politician, and statesman, and among others the man who* attracts most eyes at present, continually declare that the next war which breaketh out will convulse Europe to its centre, and prove like no other war that has been before it—,a war, not of offence or of defence, but a wasting and convulsing war of opinion. All observers, prophetical, spiritual, and political, do thus consent and agree, with one accord, that the present is a pause of preparation, filled up with the utmost activity; and that we stand upon the eve of a last and awful struggle for the ancient things, a struggle which wisdom may postpone, but which no earthly power can prevent."

Whence arises this impression? If there is something in prophecy, and in the signs of the *times, calculated* to give such an impression, and such an expectation, may we not, from the same sources, judge of the character of the events that are to befall the world? "We have a sure word of prophecy, whereunto we do well that we take heed, as unto a light that shineth in a dark place." "To the law and to the testimony; *if they speak not according to this word, it is be*cause there is no light in them."

Many distinguished students of prophecy, have come to very similar conclusions, as it regards time, (in reference to the commencement of the Millennium, or the second coming of Christ,) as will be found in the following pages. There is, however, a difference of opinion as it regards the character of the event.

*It may be asked, What is the practical benefit of promulgating this doctrine.* I answer, in the words of a writer in "*The Congregationalist.*" "I speak advisedly when I say, that no portion of the Church, is so adorned with the graces of God's Spirit, as that which looks for the appearing of the Lord Jesus Christ. And shall not this, added to the testimony of the Primitive Church, the Reformers, and the many *in subsequent ages most eminent* for learning and piety, who have rejoiced in the same blessed hope, awaken the attention of the ministers, and people of God in this land, to the prophetic scriptures? It is to disarm the minds of my fathers and brethren in the ministry, (and of all my brethren,) of the prejudices they have imbibed from the many perversions of the doctrine by fanatical and sensual men, that I lay before them this *imperfect sketch. And I entreat them* not to reject with disgust and without examination, the faith of men taught by the holy Apostles, because it has been adulterated in past ages through the craft of Satan."

My reasons for presenting to the public this little "synopsis," are, 1st. The vast importance of the subject. According to the Oracles of God, such an event as the coming of Christ, is looked for, and *will transpire.* Consequently we are commanded (and especially when the signs of the times indicate its near approach) to "look for that glorious appearing," holding ourselves in readiness, being assured that when it comes, it will "come suddenly, as a thief in the night." 2d. There are many who cannot readily avail themselves of a large work on the subject, and by presenting it in this form it is made accessible to all.

3d. It is a form practicable to be sent by mail, which many desire, as they wish to send it to their friends at a distance.

These considerations, together with my full persuasion, of the importance, and propriety of calling the public attention to a careful examination of the Holy Scriptures, in reference to this all-important subject, have induced me to present this Epitomy of evidences to the public. My conclusions in reference to the propriety of this course, have not been hastily formed. For some months my mind and enquiries have been given more or less to this subject. I would *here take occasion to acknowledge myself* indebted to Mr. William Miller, and Mr. J. Litch, for the leading ideas in the following pages.

Mr. Miller, a few months since, gave a very full course of lectures to the congregation of my charge, and at the same time made it his home at my house, which, together with other circumstancies, has afforded me an advantageous opportunity of examining the subject with care and *deliberation.*

Now, to the reader I would say, look well to this matter, lest that day overtake you as a thief.

Prayerfully study the word of God in reffernce to this great point. The cry has gone forth, Behold the Bridegroom cometh, get ye ready to

*The late Mr. Canning. This was said by him in Parliament, when Prime Minister.

meet him. To be prepared for such an event can do you no harm. To be *unprepared*, would be an unutterable calamity. "If thou art wise thou shouldst be wise for thyself; but if thou scornest, thou alone shalt bear it."

In conclusion, I would say to all who may chance to peruse these pages, "I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified," praying that the spirit of wisdom and of a sound mind, may be given to us all, to direct us into all truth. L. D. FLEMING.

*Portland, Maine, June* 6, 1840.

## SECOND COMING OF CHRIST.

Christ was once offered to bear the sins of many; unto them that look for him, shall he appear a second time without sin unto salvation."

### MR. MILLER'S REVIEW OF DOWLING.

DEAR BRO. HIMES;—I thank you for the book you sent me,—"*Dowling's reply to Miller.*" I was in hopes, when I read his introduction, we should have fair argument at least; yet when he gave his reasons for exposing my expositions, (as he calls them,) I had some fears that I had not yet found an honest, disinterested opponent.

"Were the doctrine of Mr. M. established upon evidence satisfactory to my own mind, I would not rest till I had published, in the streets, and proclaimed in the ears of my fellow townsmen, and especially of my beloved flock, "THE DAY OF THE LORD IS AT HAND!" Build no more houses! plant no more fields and gardens! forsake your shops, and farms, and all secular pursuits, and give every moment to preparation for this great event! for in three short years this earth shall be burned up, and Christ shall come in the clouds, awake the sleeping dead, and call all the living before his dread tribunal." It is not, therefore, in a captious spirit that the following pages are sent into the world, but in order to vindicate myself, as a minister of the gospel, from what would be a most criminal neglect in not sounding such an ALARM."

The amount of the above extract is simply this: he would disobey the positive command of Christ; "occupy till I come;" and counteract a prophecy of the dear Savior, Luke xvii. 28—30, and be a fanatic. No danger, Mr. D.—With these motives, God will never call you to warn mankind: your wisdom would be folly with God. But I read the work, and if I am not in an "egregious error," I plainly saw that Mr. D. was laboring in an uphill business. It was like the prayer we heard in Boston last winter, when the speaker prayed to God,—"begging that he would not suffer men to burn up their Bibles after 1843," and also, I find it full of the same spirit of boasting and bragging, which we find in "Miller Overthrown," "Miller Exploded," "Boston Resolutions," &c. &c. All of which are signs of the last days, see 2 Tim. iii. 1, & 2. Our great men were in trouble; therefore Mr. D. must throw darkness upon the Bible—he must preach up that men *cannot understand* the Bible unless we come to him, or some other A. M. or D. D. (Let me here say once for all, I do not despise good men who may have worn or now wear these titles. I do not despise learning: for of all things on earth which I ever beheld, a humble, *learned man, I love most.* But I do despise these baubles or titles which have become too common in the Christian world, which the Son of God never wore, and taught his followers to despise.)

Mr. D. first begins with the seventy weeks; and after shifting and twisting and turning, he says, page 49—"Mr. M. says the 490 years begin B. C. 457, which is correct. He says they end A. D. 33, which is also correct." This is all I ask, if it ended in 33, then 1810 would end in 1843. Let this part of the controversy be here settled. No matter when Christ died, it has nothing to do with the argument. We are then agreed that 70 weeks or 490 days were just fulfilled in 490 years—ending A. D. 33. So far we agree. In his next section, page 53, after quoting Daniel's vision, he thus begins to confuse the minds of his readers, by quoting all the ancient and modern opinions of men; he dare not stand on Bible alone. But I shall not follow him in his confusion of tongues. We wish to understand the question, Daniel viii.13, "For how long a time shall the vision last, the daily sacrifice be taken away, and the transgression of desolation continue to give both the sanctuary and host to be trodden under foot." Answer, "Unto two thousand three hundred days." With this translation I have no difficulty; but what vision? I answer, the Ram, He Goat, and little Horn. Mr. D. on pages 85 and 86, has endeavored to make people believe that I fix the rise of the *little horn* at the beginning of the vision. I cannot impute this to his *ignorance*, it cannot be less than a wanton disregard to truth; for he well knew I had applied the "little horn" to Rome, pagan and papal. See page 59 of his own work: the text inquires, "For how long time shall the vision last." Not how long shall the little horn last. So all that he has said on that point, is sheer duplicity, to blind and draw his readers from the point at issue. The point at issue is, doth the vision contain any thing, or time, but the history of Antiochus, and the time he defiled the temple? I answer; it does, and every reader must see that it contains a part, if not all of the Persian history, all of the Grecian, and all of the "little horn," which evidently includes Anti-Christ, which power is to end only with Christ's coming. See Dan. vii. 21, 22, 2 Thes. ii. 8. Remember the question. "*For how long time shall the vision last.*" The vision begins with the Ram pushing westward, which is Persia warring against Grecia, according to Mr. D's own showing. Then for him to say the answer only includes Antiochus Epiphanes, is a perversion of the question. It includes Grecia under Alexander, the four kingdoms into which his was divided; Then another power called a "little horn," when the transgression of the Jews should come to the full: See the instruction of the angel, Daniel viii. 23—25.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understandnig dark sentences, shall stand up.

24 and his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people.

25 and through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

Was that all done under Antiochus? was it not his own power, which defiled the temple? Surely it was; but Mr. D. says this "little horn," means a person, not a kingdom. He says, To this it may be replied, that while in most instances in this prophecy," (and he ought to have said in every instance) "a horn does signify a kingdom, to assert that it does so in this case is begging the question." Is this your *logic*, Mr. D.? Suppose, sir, you write me a letter; in that letter you use the word "*student*," ten times, nine times you explain yourself to mean a "wise man;" would it be begging the question to call the tenth a "wise man?" And if my opponent called it "a fool," would he not be put upon his proof to show you meant, in this issolated case, "a fool." And as Mr. D. has admitted my proof, and brought not a particle of proof from the Bible to support his assertion, I can safely rest my cause, that it means the Roman kingdom, or that abomination spoken of by Christ, Matt. xxiv. 15, which would destroy the city and sanctuary, the Jews as a people, and magnify himself, and stand up against Christ.

I shall now examinire the evidence he has brought against the seventy weeks being a part of the vision. In this he evidently has tried to blind people's eyes, by hiding the truth and throwing dust.

"But the reader who has not read Mr. M.'s book, will inquire, Does he place the date so far back, without a shadow of a reason? I reply, I have read his third lecture very carefully, to discover whether he has any reason whatever, for placing the commencement of the 2300 years at the same time as the commencement of the 70 weeks; and I can discover none, except a most singular inferrence he draws from the words in Daniel, 8th chap. 21st verse, "the man Gabriel whom I had seen in *the vision*, at the beginning, touched me, &c."

He says I have brought no other proof but Dan. viii. 21. Now let the reader turn to my lectures, page 57, lines 22 and 23 from the top. "Does not the angel say to Daniel, ix. 23, (not viii. or ix. 21.) Therefore understand the matter and consider the vision." He has quoted a wrong verse, and then says the word *the* is not in the Hebrew; he dare not say the word "*the*" is not in the 23d and 24th verses. "To seal up *the vision*, &c." You see, my dear reader, how your ministers will stoop to the meanest subterfuges to deceive you, and "cry peace." Not all of them. No; I bless God there is a few honest ones left yet. But this book is evil dently got up, to throw darkness upon the people, to misrepresent my views, and to clothe the Scripture in a mantle of darkness.

In pages 84—86 he has misrepresented my views entirely, I have nowhere said the "little horn" begun the vision or had its rise until 158 years B. C. when the Grecians ceased to trouble the Jews, and the Romans begun to work deceitfully. All his arguments, then, are founded on false premises. And I may well say the whole of his arguments are built upon false premises and conjectures. His 4 years, of which he attempts to make so much, has no effect on my system at all. I think Christ died A. D. 33. He thinks Christ died A. D. 29. But the end of the 70 weeks, he says, was A. D. 33. Very well, sir, this is all I ask; you may think what you please about Christ's death, it is the year I want whether you reckon 453, and add 37, or reckon 457 and add 33. We agree it is 33, according to our chronology. And from the end of the seventy weeks I may reckon "backwards or forwards" as I please. Now, sir, if the instruction that Gabriel gives Daniel in the 9th chapter, is concerning the vision of the 8th chapter, then I am right. If not, then I may be wrong.

Now let all of our readers examine for themselves, and then their blood must be on their own head. I wish not to deceive any—Nor be deceived. I ask the reader to read Daniel viii. 16—19. Then read Daniel ix. 21, to 24, And determine for himself what "*vision*" the angel came to make Daniel understand? And what "vision and prophet or prophecy," would be sealed up by the 70 weeks? This is the turning point, and Mr. D. knows it, or he would never have tried so hard to misquote and darken my arguments, which he will not call "arguments," and by which expression he has discovered his prejudice, and his unfitness to review

any serious, or candid work. "Let no man deceive you, by any means."

WM. MILLER.

*Low Hampton, July 13, 1840.*

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APOSTOLIC FAITH—PRIMITIVE CREEDS—PROTESTANT CONFESSIONS.

REV. MR HIMES. "The Signs of the Times" I have read with advantage. While you furnish the views of Mr Miller distinctly, your paper does not teach them exclusively. Times and dates are with the Lord; even the era of our Saviour's birth is clothed in obscurity; and the most learned men speak of the years of his life on the earth with uncertainty, whether thirty, thirty-three, or thirty-seven. That he lived and died and rose again, is most certain: that he ascended into heaven, whence He will descend in the last great day is no less sure: and that He enjoined on us, to expect him, not this or that year, but always until He comes, is also certain. I doubt not that He who suspends the earth in the heavens, and regulates its motions with such accuracy that sinful men calculate its relative position compared with the other heavenly bodies, and determine to a second the time of an eclipse, has in purpose a time definite and fixed, in which "this present evil world" shall be burned with fire, and the new Heavens and new earth shall appear," in which dwelleth righteousness." But this fixed time "the Father hath put in his own power," not only as regards the hour, the day, and the year; but as regards "the times and the seasons," by whatever name they are known; thus making it the duty of men, under the Gospel dispensation, always since the ascension of Christ, to look for his coming again with clouds in the end of the world, no less during the first century of the Christian era, than at this day, and to the end of time: and my particular object in addressing you, is to declare.

1st, How faithfully the primitive church waited and watched for the return of our Lord, in the end of this world, so long as it continued a triumphant and victorious church; and until it blindly seized upon the kingdom of this world for the promised kingdom of heaven, under the Roman Cesars; and was itself seized upon by the Roman Pope, in the name of our Lord Jesus Christ.

2nd, How the Protestant Reformers, in their conflict with Rome and the claims of the Roman hierarchy, returned back to the faith of the primitive church, and expected the near coming of the Lord in the end of the world.

3d, And in the last place, to show how all the venerable creeds and standards of the Church, whether in the days of the Christian Cesars, or in the confession of Augsburg, of the Church of England, and of Scotland, the American churches, agree to maintain the same expectation of the Lord's coming, and to enjoin this faith on all believers: that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ, "not in the sense of our death and departure to him, but in the sense of his coming again "the second time without sin unto salvation."

1st. The Apostles, being taught by the Son of God, and guided by the Holy Ghost in all their writings, speak of the Lord's being at hand; and appeal to it, as a motive to be faithful in all things. "Judge nothing before the time; until the Lord come" (1st. Cor. iv. 5.) "Be patient, therefore, brethren, unto the coming of the Lord—stablish your hearts; for the coming of the Lord draweth nigh. Behold the judge standeth before the door." (James v. 7. 8. 9.) "Shall give account to him that is ready to judge the quick and the dead. The end of all things is at hand, be ye therefore sober, and watch unto prayer." (1. Pet. iv, 5, 7,) "Behold the Lord cometh with ten thousand of his saints, to execute judgement upon all." Jude xiv. And the book of Revelation is opened with the assurance, that the things in it must "shortly come to pass:" and the very first revealed is: "Behold, he cometh with clouds:" and the very last testified, is: "Surely, I come quickly."

Texts of a similar import might be quoted to any desired extent; but studying brevity for a newspaper article, I content myself with referring to the 4th, and 5th, chapters of the 1st Epistle to the Thessalonians, Heb. x. 37, Mat. xxv. 13, 31, Luke, xxi. 27, 31, 35.

Now, the primitive ages of the church, by the united testimony of all the Christian writers of the 1st and 2nd centuries, together with the most eminent of the 3rd and 4th centuries, held to the doctrine of the near coming of the end of the world, and of the Lord Jesus Christ in his kingdom to the final judgment. Space is wanting here to do more than name the writers above referred to: they are Barnabas, Clement of Rome, Papias or Hermas, Ignatus, Polycarp, Justin Martyr, Ireaeus, Tertullian, Cyprian, and others of the first three centuries; and of the fourth century, Cyril, Basil, Athanasius, Ambrose, Augustine, Chrysostom, and others. Not only is this the testimony of Christian writers, but the unbelieving Gibbon, in his celebrated history of the decline and fall of the Roman empire, asserts the same fact in these words: "In the primitive Church, it was universally believed that the end of the world, and the kingdom of heaven were at hand."

2nd. But I must pass to the time of the Reformation, when Luther and others burst the chains of Popery. Some who are well acquainted with the writings of the Reformer are not aware of the fact that they universally believed the end of the world was very near. This is owing to the inattention with which men read sentiments of a character opposed to their own views of truth; but every one acquainted with Luther's writings will recognize the fact that he constantly regards the Turks, as the Gog and Magog of Revelation, and popery as Antichrist, speedily to end with this world in the second coming of Christ. Melancthon habitually wrote in the blank leaves of books which he presented to his valued friends an admonition of the near approach of the end of the world: and the divines of all nations who espoused the Protestant faith, with one accord laid the foundation of their respective churches in strict conformity with this great article of the primitive faith. And now for the proof.

3d. The oldest creed extant, since the New Testament was written, is known by the name of the Apostle's creed. It is found in the Episcopal prayer book; and it recognizes the ascension of the Lord into heaven, "whence he will come in the end of the world to judge the quick and dead." I quote this from memory, and observe that the Latin word of the creed translated, "*will come*," is the future participle, "*venturus*," which means: "*is about to come*," and expresses a nearness of his coming, which is lost in the indefinite future, "will come."

"Whence he is about to come in the end of the world, to judge the quick and the dead," is an article of faith in the first formed human creed; and it is explained by the following, in the words of the great COUNCIL of NICE, A.D. 325, *to wit*: "Wherefore, *we expect* new heavens, and a new earth, according to the Holy Scriptures, at the appearance and kingdom of the great God and our Savior, Jesus Christ; and, then, as Daniel says: the saints of the Most High shall take the kingdom, and the earth shall be pure and holy, the land of the living, and not of the dead." The council of Sardica, twelve years later, say: "*He is about to come in the end of the world*, to judge the living and the dead, whose ceaseless reign will endure to eternal ages." And the great Council of Constantinople, A.D. 381, say: "He sits at the right hand of the Father, and *is about to come again in glory*, to judge the living and the dead, of whose reign there shall be no end."

It is apparent that these creeds conform strictly to the sentiments of the Apostles, quoted in this article, and to the testimony of Gibbon, and of the Christian Fathers. I proceed to show the harmony of the Standards and Confessions of the Protestant churches, with the same sentiments and creeds.

*The German Lutheran* is the eldest and most numerous sect of Protestants. Their creed is set forth in the Augsburg Confession, and expressly condemns, as "a Judaizing notion" all idea "that prior to the resurection of the dead, the pious will engross the government or possesion of the world, and the wicked be everywhere oppressed," or cut off: or that "the pious will establish a separate temporal government, and all the wicked be exterminated." They forbid the expectation of a millenium, and of the return of the natural seed of Abraham to Judea, before the coming of the Lord in the end of the world. And, I think, their general sentiments on this point will be found in perfect conformity to the doctrine of the council of Nice, quoted above, in the words beginning, "Wherefore, we expect new heavens and a new earth," &c.

Next is *The Episcopal* Creed. "He shall come again with glory to judge both the quick and dead.—I look," continues the creed, "for the resurrection of the dead and the life of the world to come." Why *look* for a thing not at hand? How *look* for the resurrection of the dead, if it is a thousand years off? It is impossible to *look* for an event which is certain not to appear in our life time; but the prayerbook teaches us also to pray for it, in the these words: "That it may please thee shortly to accomplish the body of thine elect, and to hasten thy kingdom; that we with all those that are departed in the true faith of thy holy name, may have our perfect consumation and bliss, both in body and soul, in thy eternal and everlasting glory." From this it is plain, that the authors of the Episcopal creed and prayer book believed, desired, and expected the speedy consumation of time, in the coming of the Lord Jesus Christ, to re-unite the soul and body in the resurrection from the dead.

The Cambridge Platform of the Congregational Church, and the Presbyterian and Dutch Reformed Confessions of Faith, agree to teach, (Art. *Judgement*,) "As Christ would have us to be persuaded that there shall be a day of Judgment, so will he have that day unknown to

men, that *they may shake off all carnal security, and be always watchful* because they know not at what hour the Lord will come; and may be ever prepared to say: come Lord Jesus; come quickly." How can they say this honestly, while they believe the Lord Jesus will not come for a thousand years, or until after the return of the natural Jews? The doctrine of a millenium prior to the resurrection is peculiarly calculated to bring on "carnal security," to close the eyes of the watchman, and to excuse the faithful from being prepared to say: "Come, Lord Jesus; come quickly."

Accordingly, the old Westminster Catechism teaches the very children better, than to trust in any day of Church glory on this side of the grave, when it speaks of the resurrection, and adds: "Then shall follow the general and final judgment of angels and men, the day and hour whereof no man knoweth, *that all may watch and pray, and be ever ready for the coming of the Lord.*" It is impossible to *watch* for an event which is certain not to occur this year, and much more, if it be certainly removed from us above a thousand years. It is time enough to begin the *watch*, whenever the time arrives in which the expected event may occur. The catechism leaves no room to mistake its doctrine, while it explains the words of the Lord's prayer, "thy kingdom come;" in which we pray: "that the kingdom of sin and Satan may be destroyed;" and that Christ would "*hasten the time of his second coming, and our reigning* with him forever." Christ's return in the end of the world, to give the everlasting kingdom of the New Earth to his people, the spiritual Jews, is prayed for, according to the Catechism, in the words of the Lord's prayer: "thy kingdom *come; thy will be done in earth as it is in* heaven." Three hundred years ago the Guides together with the Apostles and the primitive church, prayed that Christ would hasten his second coming; but now they have learned new light, and are generally content with his present world yet for a long time to come. And they also percieved that the destruction of Satan's kingdom is in the end of the world; but now we are taught that this world will continue at least a thousand years after the destruction of Satan's kingdom of sin.

The Confession of the Reformed Dutch Church says: "We believe when the time appointed by the Lord, (which is unknown to all creatures,) is come, and the number of the elect complete, that our Lord Jesus Christ will come from heaven, corporally and visibly, as he ascended, with great glory and majesty, to declare himself Judge of the quick and dead, burning this old world with flame to cleanse it;" then, "for a gracious reward, the Lord will cause them (the just) to possess such a glory as never entered into the heart of man to conceive. *Therefore, we expect that day with most ardent desire*, to the end that we may fully enjoy the promises." So they were to *look* for the Lord's coming in the end of the world, and "*expect* that day with most ardent desire." It is since their time, that Christians have learned to put far away the coming of the Lord in the resurrection of the dead.

The Confession of the Church of Scotland, framed Aug. 1560, and confirmed by Act of Parliment seven years afterward, says, under the head, *Ascension of Christ*: "He sitteth at the right hand of the Father, inaugurate in his kingdom, till that all his enemies be made his footstool, as that we undoubtedly believe they shall be, in the final judgment; to the execution whereof we certainly believe that the same Lord Jesus shall as visibly return, as that he was seen to ascend; and then we finally believe that the time of refreshing and restitution of all things shall come."

Hence it appears that the Apostolic faith, the primitive Creeds, and the Protestant Confessions and Standards all harmonize in the constant hope, expectation, and watch for the coming of the Lord Jesus in the end of the world. This last confession of the kirk of Scotland is unique in expression, but in most perfect concord with the doctrine of the Council of Nice, and of the Apostles. I am pleased with their reference to the time when all his enemies shall be put under his feet, "as that we undoubtedly believe they shall be in the day of Judgment, and then we firmly believe that the time of refreshing shall come." Truly, the last enemy that shallbe put under him is death: (1. Cor. xv. 26.) and that is destroyed by the resurrection of the dead, which is the "*refreshing*," the taking breath again "from the presence of the Lord," at the second coming of Jesus Christ, in his kingdom: and then, as the Council of Nice say: "the Saints of the Most High shall take the kingdom, and the earth shall be pure and holy, the land of the living and not of the dead."

These are views of holy truth drawn from the word of Israel's God, and confirmed by the records of the church in all ages. The faithful in past times have set them out for our guidance in the midst of the peculiar temptations which beset this generation, and tend to withdraw us from the love of our Lord's appearing and kingdom. I pray the reader to ponder them well, and settle with his own conscience the propriety of walking with the Saints of all ages in constant watch for the coming of the Lord, or of rendering with the multitude of this age in persuit of a temporal millenium: and then, he will be ready to unite with the prayerbook in supplicating our Lord, "That it would please thee shortly to accomplish the body of thine elect, and to hasten thy kingdom, that we with all" thine Israel may enter with thee into the heavenly Canaan, "the land of the living and not of the dead." WARD.


# SIGNS OF THE TIMES.

"Can ye not discern the signs of the times."

BOSTON, AUGUST 1, 1840.


## THE CLOSING UP OF THE DAY OF GRACE.

As there has been much enquirry of late on the subject of the closing up of the day of grace, or *probation*, we here give the scriptures on which this opinion is founded, with some remarks and leave our readers to judge for themselves. Rev. xvi. 12—21. The attentive reader of the foregoing passages, will see that on the pouring out of the "*Seventh Vial*," a voice "from the throne," proclaimed,—"IT IS DONE." This was after the battle of "*Armagedon*." If it is *after* that, then, the day of grace will continue to the end of the world, or till Christ comes. 1 Cor. xv. 23. 24. "Afterwards they that are Christ's at his coming. *Then cometh the End* when he shall have delivered up the kingdom to God even the Father." On this passage, Prof. STEWART, of Andover, makes the following remark. "The apostle here represents the *End* as coming when Christ will deliver up his *mediatorial kingdom*, after he has put all enemies under his feet, this accomplished his mediatorial work is done; his embassy is completed; his mission therefore comes to an end." Again, Rev. x. 7. "But in *the days* of the voice of the *seventh* angel, when he shall *begin* to sound, the Mystery of God should be *finished*, as he hath declared to his servants the prophets." When the *sixth Trumpet* hath ceased to sound, the *seventh begins*, and "in the days of the voice of the seventh angel, when he shall BEGIN to sound, the mystery of God, or dispensation of grace shall be finished. It would appear from this, that upon the fall of the *Turkish empire* which will take place on the closing up of the "sixth vial" and "trumpet," that the day of probation will close. Again, Rev. xi. 15. "And the seventh angel sounded; and there were great voices in heaven, saying, the kingdom of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." This most certainly closes up the gospel dispensation, and brings us to the glorified state; for we are to "*reign forever and ever.*" This will take place when the seventh angel shall sound. Here we have this most solemn and momentous subject, as brought to view in the book of Revelation. There is one other passage that we quote, which has an important bearing upon this subject. Mat. xxv. 10—12. "And while they went to buy, the bridegroom come; and they that were ready went in with him to the marriage, and the DOOR WAS SHUT," We learn that the *preparation was made by the wise*, when the *midnight cry* was given: but the foolish deferred the matter until it was too late; for *while they went to buy*, the *bridegroom came*, "*and the door was shut.*" "Afterwards, the foolish virgins came, saying, Lord, Lord, *open unto us. But he* answered and said, Verily I say unto you, I know you not. This is the time referred to in Rev. xxii. 11, "He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

In conclusion, we solemnly warn our fellow Christians, of all sects and denominations, to trim their lamps, and be in readiness for the coming of the bridegroom. Do not delay. Get ready. It can do no harm to be prepared, even if the master should not come so soon as anticipated by many of his servants.

And the unwise we solemly warn, to awake from their slumbers, and to arise, and call upon God, repent of your sins, and prepare to meet your Judge: "for in such an hour as YOU THINK NOT, the Son of Man will come."

Our readers will find a more full illustration of this subject as to time, &c. in the two following

* Biblical Repos. for July, 1840. Art. Future Punishment

articles. Mr. Miller will give his views of this matter in a future number.

## FALL OF THE OTTOMAN POWER IN CONSTANTINOPLE.

THE END OF THE SECOND WOE.—Rev. ix.

A very general impression prevails at the present time among all classes and in all countries, so far as we have information, that we are on the point of some great revolution, both in the political and moral world. And it is most strikingly illustrative *of the declaration of the Savior, Luke xxi.* 25, 26, that there should be "on earth distress of nations, with perplexity. And men's hearts failing them with fear, and for looking after those things which are coming on the earth."

Even the most sceptical, respecting the speedy appearing of the Lord Jesus Christ, are constrained to believe that something is to take place. But what that "something" is to be, can only be known from the Holy Scriptures. What then do they teach us of the events of futurity? should be the serious inquiry of every sincere inquirer after truth The public mind seems at the present time to be directed especially towards the affairs of the east—Constantinople, and the surrounding nations. This state of things has probably been brought about in a great measure by Brother Miller's lectures; and other works on the same subject.

*This being the case it is important at the present* time, that something definite should be spread before the public in relation to the event we may anticipate. It will not come within the compass of my design to go into a full explanation of the prophecy on which the following calculations are founded; but simply to give a synopsis of the calculations themselves, and some general reasons for them.

The prophecy in question is, 9th chapter of Revelation. That chapter is by general consent applied to the Mahometan Religion, and the Ottoman government, as arising out of the Mahomedan system.

The sounding of the fifth apocalyptic trumpet Rev. 9, 1, and the accompanyng event, is believed to represent the rise of Mahomedanism, and a host of warlike armies, by which that religion was propagated. *These armies were for several centuries* led on by the chieftains of the several clans into which they were divided: but in the one of the 13th century the different factions of Mahomedans were gathered under one leader or king, and formed one general government which has continued to the present time; I mean the Ottoman or Turkish empire. From the time of this organization under one leader, and he both a temporal and eclesiastical ruler, [for he was both king and angel, or minister, of the bottomless pit] they were commissioned to torment men for five prophetic months, or 150 years. They were to be restrained from killing, politically, those who were the subjects of their oppressions; but they had power to torment them five months. The five months were to close up the period of the fifth trumpet. I think it is very generally agreed that the Greek empire was *the people whom they were to torment, and ultimately* politically to put to death.

When then did the five month of Turkish torment on the Greeks commence? Not until they had a king over them, or were gathered under one government. The Ottoman government was established about A. D. 1298 or 9. And, according to Gibbon, Ottoman first entered the territory of Nicomedia, and commenced his attack on the Greeks on July 27th, 1299. The time, 150 years would bring us to 1449, when the fifth trumpet, would end, and the sixth begin to sound.

'And the sixth angel sounded, and I heard a voice from the four horns, of the golden alter, which is before God, saying to the sixth angel which had the trumpet, loose the four angels which are bound in the great River Enphrates. And the four angels were loosed, which were prepared for *an hour, and a day and a month, and a year, to slay* the third part of men." Chap iii. verses 13, 15.

According to the prediction, at the termination of the five months, the first woe or fifth trumpet was past; and when the second woe or sixth angel began, the restraining power by which the nation composing the Ottoman empire were held in check and only permitted to torment men, was taken off, and power given them to slay, politically, a third part of men, or the third part of the old Roman empire; that part included in the Greek empire.

Accordingly, from 1299 to 1449, the Turks were continually tormenting the Greeks by petty incursions and wars, yet without conqeoring them. But in 1449 a circumstance took place which strikingly fulfilled the prophecy of the sounding of the sixth angel.

The Greek emperor died in that year and left his throne to his brother. But although it was a time of peace in the empire, before that brother dared ascend the throne of Constantinople and reign, he sent his embassadors to Anereth, the Turkish sultan, and requested and obtained his permission to reign; and was then proclaimed emperor of Greece. Thus voluntarily did he acknowledge that his independence was gone and that the Greek empire only existed by permission of its deadly foe. The Turkish nations were therefore loosed by divine command.

The time during which they were to continue their conquests, was an hour, 15 days, a day, one year, a month, 30 years, and a year 360 years, the whole amounting to 391 years 15 days.

Allowing the first period, 150 years to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years 15 days commenced at the close of the first period, it will end in the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.

But still there is no *positive* evidence that the first period was exactly to a day, fulfilled; nor yet that the second period began, to a day, where the first closed. If they began and ended so, the above calculation will be correct. If they did not then there will be a variation in the conclusion; but the evidence is clear that there cannot be a years variation from that calculation; we must wait patiently for the issue.

But what, it is asked, will be the effect on your own mind, if it does not come out according to the above calculation? Will not your confidence in your theory be shaken? I reply, not all. The prophecy in hand is an issolated one; and a failure in the calculation does not necessarily affect any other calculation. But yet, whenever it is fulfilled, whether in 1840, or at a future period, it will open the way for the scenes of the last day. Let no man, therefore, triumph, even if there should be an error of a few months in our calculation on this prophesy. L.

## EVENTS TO SUCCEED THE SECOND WOE.

The question is often asked, Do you believe with Mr. Miller that the day of grace will close in the month of August? To this, I reply, It is impossible for me to tell what will come in the month of *August. If the foregoing calculations* are correct, however, and the Ottoman power falls we shall be brought to a point where there is no certainty that the day of grace will be continued for one hour. For when the second woe is past the third woe cometh quickly. And when the seveuth trumpet sounds, the day of grace will be past. Hence, when any one can prove to me satisfactorily how long a period, "*Quickly*" is, as used Rev. xi. 14, I will tell them how long the day of grace will last after the fall of the Ottoman empire, and not before. Every one must be his own judge on this point. But this I affirm, it will be a fearful experiment for any one to try, to put off the work of salvation until the 11th of August, or any other time. There is no safety except in Christ.

Reader, are you out of the ark of safety? Then you have no time to lose in seeking that refuge. *Behold the Judge standeth before the door!* Time is short! The last plagues, the seven vials in which is filled up the wrath of God will soon be poured out, when all who have not the seal of God upon them will feel the fierceness of that wrath.

Professor, have you your lamp trimmed and burning? Have you oil in your vessel with your lamp Have you on the wedding garment? And are you like the good and faithful servant who is watching for the Bridegroom? Look well to yourselves, lest when he cometh your lamps should be gone out and while you are gone to buy oil he enter in and the door pe shut. L.

☞ We shall give in our next, from the American Biblical Repository a very important article, "*on the designations of time in Daniel and John:—The* 1260 *days of Daniel and John, and the* 1000 *years of John.* It is written by DOCTOR WM. ALLEN, of Northampton, Mass. It is an important article.

☞ We are greatly obliged to "WARD," for his interesting communication which will be found under the head of the second coming of Christ, in this day's paper. Surely we have the *apostolic & the primitive creeds, and protestant confesssons*, on our side of the question. We bespeak for the article an attentive perusal; at the same time solicit "WARD" to contribute articles often for the "*Signs of the Times.*'

A SIGN. We learn from a letter addressed to the Rev. WM. COGSWELL, D. D. Secretary of the American Education Society, by J. E. Hood, a student of Dartmouth College, that *beneficiaries* of that institution, "*who embrace the doctrines of* MILLER, *relating to the end of the world, will be cut off in future from all aid from that society.*" *Mr. Miller* (*or the truth,*) is making a great deal of trouble, for the *would be* keepers of men's consciences. But the worst is yet to come, the young men of this age are not to be bought by paltry gold. We may give the letter entire in a future number.

THE LITERLIST AGAIN.—Since giving the notice of this work in our last, we have seen MR. BURBECK the agent for the work, who has furnished us with the seven Nos. already out. We can only say in addition to our former recommendation, that a perusal of the numbers thus far, has been in the highest degree satisfactory. The *personal* Second Advent of our Lord Messiah, and his literal reign on earth is fully demonstrated. The time of his approach is considered by those writers to be near, "even at the doors."

Mr. Burbeck the agent is now in this city, and will be happy to accommodate all who wish to subscribe for the work. Any orders sent to this office for the work, will be handed over to him.

## A WORD OF WARNING.

We intended to publish this work entire in the *Second Advent.* But we have reeeived a letter from the American publisher, *Mr. Dobson*, of Philadelphia, who informs us that he has a large edition on hand, (of which we were entirely ignorant until now) which he is anxious to dispose of before another edition is published. We wish the publisher to send a supply to Messrs Dow and Jackson without delay. The work is for sale 106 Chesnut Street, Philadelphia, and at this Office. We intend to give some further extracts from this work in future.

### QUESTION—SPREAD OF POPERY.

DEAR SIR,—It is recorded in the Scriptures "that *all nations are to* drink of the wine of the wrath of her fornication" having reference, undoubtedly to the spread of Popery through the world. Now it is certain that this nation has *not* drank of this cup, as yet, it is also certain that a miracle would be necessary to bring it about in the course of three years. Is not this something of an objection to Mr. Miller's theory? Please answer through your paper.

### ANSWER TO THE ABOVE.

The Scriptures to which our brother alludes are the following: Rev. xvii. 2. "With whom the kings of the earth HAVE committed fornication," and Rev. xviii. 2. For all nations HAVE drunk of the wine of her fornication. The reader will see by examining the context, that, the "Woman sitting upon many waters."—and Babylon the great," represent the Catholic Church. The union of the ecclesiastical with the civil power of the kings is here called "fornication." It is so called because it is an *unlawful relation* of the Church with the world.

Now our brother asks if this has been fulfilled in relation to the United States. We answer we have not recognized as a nation the power of the Pope, or taken his yoke upon us as other nations have; but we have felt the influence of the "Woman," and multitudes of this nation have drunk of her "*wine*," and are now drunk with it. I suppose that these Scriptures *therefore are fulfilled, in relation to this*, and all other countries where Catholicism exists to any extent; and it exists in every Christian nation. Indeed, it is only in this sense *now* that any of the nations are influenced by *Popery*; for the Pope lost his civil power in 1798.

☞ CHARACTERISTIC. We sent our last No, to the "*Puritan*," for an exchange—the paper was returned with the following request written on the margin: "*Please exchange after three years, not before.!!*" "PURITAN."

## THE NATIONS.

"And upon the Earth distress of Nations with perplexity."

### ARRIVAL OF THE BRITANNIA.

TWENTY-NINE DAYS LATER FROM LONDON.

*From the East.* The affairs between Turkey and Egypt remained the same. It was reported that the British Government would not interfere further between the Porte and its vassal.

Khosrew Pacha had been superseded in the post of grand Vizier, which office had been given to Raguf Pacha, who is said to be a person of inferior talents.

The last accounts from Persia were contradictory in their nature. The Shah was still with his army at Ispahan. It was said that a Russian army was collected at Tiflis, presumed to be intended to act against the Leeghis, who had shown a disposition to retreat on first hearing of the success obtained by the Circassians.

The Russians had succeeded in their designs against Khiva—and with an immense army were making arrangements for passing on to Bokhara.—It was thought that the Governor General of India would send an army of observation across the Hindoo Caucasus. There appears to be trouble brewing in that quarter.

The Emperor Nicholas was also making great preparations to conquer Circassia. Three armies were to advance from different directions—and this brave people will doubtless have to succumb.

*China.* The news from China is of considerable importance. The latest dates received on the 3d inst. at London, overland, were from Canton, to March 27. The Chinese were preparing for a war with the English. Linn, the commissioner, had enlisted 3000 recruits, and was drilling them daily near Canton, in the exercise of the bow, the spear, and the double sword. The latter is said to be a weapon peculiar to China. Preparations were also making for destroying the British ships by fire-ships and fire-rafts. The Americans at Canton, in consequence of these hostile demonstrations, and an order from the Emperor to suspend all trade with foreign nations, had left the city, and all business in Canton was therefore at an end. None of the British squadron destined for Canton, had reached there, excepting the Druid of forty guns. The naval force detailed to operate against China, consists of three ships of the line—two frigates—and ten sloops of war, besides some smaller vessels—two large war steamers, and several smaller steam vessels. Letters from Canton, of March 22, received at Singapore, say:

The American merchants at Canton have taken the alarm, and issued circulars, declaring their intention of quitting that city as soon as they possibly can, and declining any further consignments, thus putting a total stop to the trade at present at all events. It appears the whole couutry is in a state of feverish excitement, many parties say on the eve of rebellion—the Empress is dead, and the city of Pekin is in a state of uproar and confusion, with fire-raising, &c. The opium trade on the coast still going on, but more cautiously; in consequence of the Mandarins being more on the alert, vessels now go in pairs. The Cowasjee Family and Sylph had started in company, the former commanded by Captain Wallace, who, in a letter to us, quotes opium at $600 to $800 on the coast, and only $360 can be had at Tongkoo. We hear that one house purchased 9,000,000 lbs of Congoe tea on their own account before the price got up; they have refused to execute orders for tea all the season. The fleet at Tongkoo was thinning fast, and freights to London quoted at £7 to 8. The Charles Forbes, after lying eight months in China, has brought part of her cargo lying here. It is now being put on board an American, who, however, does not bind himself to go to Whampoa.

*France and Algiers.* There is no news of importance from France—the 53d and 20th regiments have embarked for Algiers. A new French cabinet it is said will be formed, with M. Thiers at its head.

The war with the Arabs is still carried on with vigor, but with little success. A defeat does not seem to discourage that wild people, who appear determined to drive the French from the shores of Africa. The effective force of the French, engaged in that war since last November, is upwards of 60,000. Marshall Vallee writes that he has penetrated as far as Miliana and Medeah, and has taken possession of both those places, and intend to fortify them. But the Arabs seem insensible to any moral effect arising from reverses. They constantly follow the rear guard of the French army, attacking it in the midst of victory. The French hold actually only the gronnd they garrison; the country remains in the hands of the Arabs, and the invaders are in turn invaded.

A letter from Algiers, of the 11th of June, states that general Duvivier, by pretending to evacuate Medeah, encouraged the Arabs to enter it, when he made a terrible slaughter of them. A masked battery near one of the gates of the town opened on them point blank, and killed about 1,800 of them. Such a *ruse de gurre* is more-likely to exasperate the followers of Abdel Kader.

The following is a description of the war:—

"The plain still continues to be enveloped in flames. The horizon is the Tartarus, whence fire and thick smoke are bursting out. The Arabs absolutely desire to burn the earth, because it supports us. They are satisfied to perish, provided we perish, and the lowest among them would willingly expose himself to a thousand swords, in order to carry destruction amongst the French. What a war! And how is it to end? What will become of the heroes of the scene? What will become of the conquerors? Is it the part of a conqueror to annihilate an entire population? Is it the part of a hero to put an old man to death, whose last cry is a malediction? But it is enough to set one mad. The poet Orestes ought to have inhabited Algiers."

POPERY.—THE JEWS.—We learn from the Edinburg Christian Instructor, that considerable excitement exists in the Scottish Kirk, in regard to what they term the "aspects of the times, and the avowed ends of Popery." A movement has been made for a meeting of the Protestant churches, "to devise measures with reference to the circumstances of the day, and the duty of the Catholic church towards the Popish encroachers."

An agent from the Scottish church has visited Holland, to take the opinion of the Dutch church on the subject. The Christian Instructor, referring to the mission of this agent, says:

"Another question, continues the Instructor, is proposed as a point of union for Protestant Christendom, viz. the duty of the churches at this day, to God's ancient heritage, the Jews. The conversion of the Jews, and defensive measures against Popery, would be the subjects considered in the great intended council."—*Ch. Reg.*

DREADFUL PERSECUTION OF THE JEWS AT DAMASCUS.—This unfortunate people still continue to be the objects of the most appalling persecution. It appears that a very violent and prevailing excitement against the remnants of the Israelitish race has lately broken out, in consequence of the sudden disappearance of Father Tomaso, a capuchin and keeper of the convent at Damascus, whom the Jews are accused of having murdered that they might eat his blood at their passover. Notwithstanding the Jewish law prohibits the eating of blood, even of animals, and the testimony of the medical authorities that the bones found in their sewers must have been there a long time, and were the bones of animals, and although the alleged murder took place in February, and the Jewish passover is in April, yet the excitement could not be allayed.

"On Wednesday, February 5, a priest, who had lived at Damascus for the last forty years, suddenly disappeared with his servant. This priest followed the medical profession, and visited Catholic, Armenian, and Jewish houses, for the purpose of vacinating. On the following day, some Turks and Greeks came into the Jewish quarter, affirming that they had seen the priest and his servant in it on the preceding evening. They laid hold of a poor Jewish barber, and dragged him before the Pacha, who instantly ordered him to receive 500 blows on his heels; and as he made no avowal, the most cruel tortures that tyranny could invent were administered.

"In the meanwhile the Greeks advised him to denouce some rich Jews as the perpetrators of the crime, and, being unable to resist any longer the torture to which he was exposed, he named seven of the richest Jews in Damascus, viz. David Harary and his three brothers, Joack, Haron, and Joseph, Joseph Landiado, Mons. Abulafia, and Moses Dekar-Luda. The barber stated that they had sent for him and offered

him 300 piastres if he would sacrifice the priest, because they wanted his blood for their holy bread; that he had refused, but did not know what had become of the priest. The Pacha instantly ordered the seven Jews to be brought before him and to be bastinadoed. The poor wretches protested that they were innocent, and said that the Jews, who were prohibited feeding on the blood of animals, were not likely to commit an act so repugnant to human nature as the one they were accused of. The Pacha would hear no justification—ordered them to be loaded with chains, and made them undergo the most cruel sufferings, by forcing them to remain standing during forty hours without giving them any thing to eat or drink, or allowing them to sleep. He then sent for the three Rabbins, Jacob Antevi, Aaron Arari, and Azararia Halfaen, and tortured them till their flesh flew off in large bits, asking them in the meanwhile whether they had employed blood in their holy bread; they replied that if such had been their custom, their proselytes would have proclaimed the fact long ago.

"The Pacha then proceeded to the college, had the children thrown into prison and chained, prohibited their being seen by their mothers, allowing them but an ounce of bread and a glass of water a day each, hoping that their parents, in order to liberate their children, would make some disclosures.

"A generous hearted Jew came forward and told the Pacha that the calumny in question had already been discussed by all the powers in Europe, and had been declared inadmissable, and that it was not an equitable action to inflict such cruelties through an accusation wrenched out of an individual by means of torture. The Pacha ordered this individual to be beaten till he expired.

"The Pahca then proceeded in person with 600 men to the Jewish quarter, and ordered the houses of the Jews accused to be demolished, in the hope of discovering the dead bodies; but having made no discovery of the kind, he ordered the prisoners to be dragged by their sexual organs to sewers near the palace and to be thrown into it. Not being able to support this torture, they preferred death, and acknowledged the charge to be true. The Governor then inquired where they had put the blood of the men murdered, to which one of them replied, that it had been put into a bottle and given to Moses Abalafa. The latter denied this; but having received 1000 stripes without making any acknowledgement, he was exposed to the most horrid torture, which made him say that he had placed the bottle of blood in a cupboard. As he could not stand on his feet the Governor had the unfortunate man carried on the shoulders of four soldiers to open the cupboard; but when this was opened, it contained nothing but gold; and as the Governor inquired for the bottle, Abalafia replied, that he had shown him the gold to be relieved from the calumny. The sufferer was then tortured afresh in order to induce him to turn Turk to save his life. The others were treated in the same manner, and these proceedings have lasted a month. An astrologer declared that he had discovered that the prisoners had assassinated the priest, and that the servant had been killed by Raphael Farki, Nathan Levi, Aaron Levi, Mordecai Tarki, and Aarrkesdi Listone, and the two first were arrested immediately; the others had effected their escape.

"This is the way in which justice, my dear friends, is administered here. The banker Nigri, has embraced Islamism, being unable to support any longer the tortures to which he was exposed."

## Refuge of Scoffers.

"There shall come in the last days, scoffers."

### "SIGNS OF THE TIMES."

The following notice is taken from the "*Boston Investigator*," formerly edited by *Abner Kneeland*. It will be perceived that these skeptics agree with a certain class of professors of religion, in the expectation that 1843 will witness a *large accessoin to the infidel ranks*. Well, gentlemen, it may be so for ought we know.—But then, while *you* are *prophecying* about what will take place in '43,—and crying peace and safety," it may be well for you to just look into the glass prepared for you by St Paul, and Peter. 1 Thes. v. 3. 2 Pet. iii. 3—7.

The "SIGNS OF THE TIMES,"—a new religious paper, lately commenced in this city, is devoted to the interest of the Millerites The Rev. Joshua V. Himes, the editor, is the Prophet's right hand man, his shield and fortress, helmet and buckler. With most commendable gravity, he strenuously urges the friends of *the cause*—that is, all who are in favor of a general blow up in 1843—to patronize his publication! The call will no doubt be successful; and this last and greatest of religious humbugs continue to increase and flourish till the limitation expires, when the scales, falling from the eyes of his dupes, the absurdity of the Christian superstition will become too glaringly apparent to be longer credited. The year 1843, therefore, will witness a large accession to our ranks, unless indeed the Prophet should in the meantime discover a *mistake* in his computation—the only chance, in fact, that is left to save his church, and which will probably be improved, thq' at the expense of his prophetical foresight. Mr. Himes, previous to becoming a preacher, pursued, as we have been told, the praiseworthy occupation of a mechanic. He was more honorably employed at that time than he ever has been since, according to our standard of usefulness; still, we believe him strictly honest in his teachings, notwithstanding his superstition, and in the main a very good kind of man, which is more than we dare say of many Christians who abuse him.

MR. MILLER AND THE INFIDELS.—The Infidels of Boston seem to be very much pleased to have Mr. Miller here among us. They think his theory has a strong tendency to bring the Bible into disrepute. The following is from the Investigator.—*Trumpet.*

Mr. Kneeland did good service while here, in turning many from the error of their ways; but he, and all sensible men, know very well, and readily admit, that there is nothing in the world that makes infidels so fast as the absurdities of the Bible—the book from which Miller produces authority for his ridiculous sentiments. In fact, we do not know a single genuine infidel who did not become so from an examination of this very book. Thomas Whittemore is correct, therefore, in saying the Prophet will make infidels; but, after all, Thomas knows as well as we, that it is not Miller who does the work, but the Bible! for he gives chapter and verse for all his "prophecies." Miller has not had fair play from his Christian brethren; they represent him most—religiously. But he is a Christian, as good a Christian, and as honest, we have no doubt, as his Universalist brother, and his doctrines are equally as bibical. Yea, Millerism, as well as Universalism and all other isms, is from the Bible. It is but another modification of the great humbug—Modern Christianity, and it must be acknowledged by the church, or the Bible given up.—For—

"Call it what you will,
Rhubarb will be rhubarb still."

### A SWARM OF BE(E)S.

Be Active. Always abounding in the work of the Lord. I Cor. xv. 58.

Be Believing. Be not faithless, but believing. John xx. 27.

Be Contented. Be contented with such things as ye have. Hebrews xiii. 5.

Be Decided. Ye cannot serve God and Mammom. Matthew vi. 24.—Therefore choose you this day whom you will serve. Joshua xxiv. 15.

Be Earnest. Covet earnestly the best gifts. 1 Cor. xii. 31.

Be Forgiving. Forgive, and ye shall be forgiven. Luke vi. 37.

Be Generous. Freely ye have received, freely give. Matt. x. 8.

Be Humble. He that humbleth himself shall be exalted. Luke xviii. 14.

Be Innocent. I will wash my hands in innocency. Psalms xxvi. 6.

Be Just. There shall be no evil happen to the just. Prov. xii. 24.

Be Kind. Be ye kind one to another. Eph. iv. 32.

Be Loving. Abound in love one towards another. 1 Thess. iii. 12.

### Christian Union Convention.

A CONVENTION of the friends of Christian Union on Apostolic principles, will be held, Providence permitting, *at Groton*, Mass., on WEDNESDAY *the 12th day of August next*, at 10 o'clock A. M., to continue two or three days. The object of this Convention is to examine the *Scriptural ground* of Christian Union, devise measures for its promotion, and secure harmonious action among its friends.

To this Convention, all the friends of the Redeemer and of *Church Reform*, are *cordially* invited. We call upon all the friends of Christian Liberty in different parts of New England, to come up to this convocation. The meeting will be an *important* one. The subject is a great one, and needs thorough discussion. The rights to be settled, are the dearest rights of the Christian. The duties to be determined, are so important that our *own* usefulness, and the prosperity of every good cause, depend upon their performance. The great question to be settled, is — SHALL ACKNOWLEDGED CHRISTIANS BE TREATED AS SUCH? We shall not go into the question, What constitutes Christian character? Should this question come up in the present state of things, we could not hope to arrive at a satisfactory conclusion respecting it. The other question claims *priority*, and demands our first attention. Another question will come up for consideration, which is,—*How far does sectarianism affect the present moral and religious enterprises?* This will claim considerable attention, and will elicit, unquestionably, an interesting and profitable discussion.

We are happy in being able to announce to the public, that GERRIT SMITH, LUTHER MYRICK, JAMES C. JACKSON, and D. H. RANNEY, and other interesting speakers, are expected to be present.

☞ARRANGEMENTS WILL BE MADE TO ACCOMMODATE OUR FRIENDS FROM ABROAD.


### THE SIGNS OF THE TIMES

OF THE SECOND COMING OF CHRIST.

Is published on the first and fifteenth of each month, making twenty-four numbers in a volume; to which a title-page and index will be added.

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# SIGNS OF THE TIMES

OF THE SECOND COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.] "THE TIME IS AT HAND." [DOW & JACKSON, PUBLISHERS.

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## ILLUSTRATION OF PROPHECY.

ON THE DESIGNATIONS OF TIME IN DANIEL AND JOHN:—THE 1260 DAYS OF DANIEL AND JOHN, AND THE 1000 YEARS OF JOHN.

By Rev. William Allen, D. D. Northampton, Mass.

PROFESSOR STUART, in a learned article, published in the Biblical Repository and Quarterly Observer, for Jan. 1835, has endeavored to prove, that the term *days*, in the prophecy of Daniel and of John concerning the 1260 days, has not the import of *years*, as is commonly supposed, but means literal days, or an indefinite period; and that the 1000 years of John are also *indefinite*. In view of the fallibilities of man, it must be admitted to be possible, that he has fallen into a mistake in these particulars, however correct in general he may be in the interpretation of Scripture. Persuaded that he has thus erred, and that his erroneous opinion on the designations of time in the prophecies is calculated to throw a cloud over the bright anticipations of the Church in respect to the near approach of the millenium, I propose to state the grounds on which my mind has arrived at a different conclusion; and may find it necessary to examine the arguments, by which he has endeavored to support his position.

In the Apocalypse, (xii: 6.) we read, that the woman, clothed with the sun, etc., fled into the wilderness for "a thousand two hundred and threescore days;" and in verse 14th, the same period is expressed by "a time, and times, and half a time," meaning three years and a half of days, or three times and a half 360, equal to 1260. So in Rev. xi. 2, it is predicted, that the Gentiles should tread the Holy City under foot "42 months;" and in Rev. xiii. 5, that the beast should continue "42 months," equal to 1260 days.

In Daniel (vii. 25,) it is predicted of the impious king, that he should continue "a time, and times, and the dividing of time;" and it is also predicted, that to the end of the wonders xii. 7,) is "a time, times, and an half;"—equal to 1260 days.

Now, as John and Daniel were inspired of God to predict the future, it seems altogether probable, that in both their writings this period is to be construed in the same way, and must mean in both either literal *days*, or literal *years*, or some *indefinite period*. Mr. Stuart thinks, that in Daniel *literal days* are intended, and in John an *indefinite time*. It is my object to prove, that in both, but certainly in John, neither literal days nor an indefinite time, but the exact period of 1260 *years* is intended.

1. To begin with DANIEL. In ch. vii. 25, it is predicted, that the saints are to be delivered into the hands of a persecuting power "until a time, and times, and the dividing of a time,"—which, I maintain, must mean a longer period, than 1260 literal *days*, and a different power from that of Antiochus, for this reason, that the universal establishment of the kingdom of the Most High is immediately to succeed that period. For the next verses are these, v. 26, 27, "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Antiochus, between 160 and 170 years before Christ, persecuted the Jews and polluted the temple for three years; but after his death no events occurred like those described in the passage just quoted. So far was religion from spreading through the world, that even the Jewish character was found, at the coming of Christ, very corrupt and debased, and true religion was almost extinct. How then can we imagine, that Antiochus is the persecuting power, here predicted, and that the period is 1260 literal *days?*

2. For a similar reason it may be maintained, that the prediction of "a time, times, and a half," as the end of the wonders (Dan. xii. 7) cannot mean 1260 literal days, or the short persecution of Antiochus; for it is added, "and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." But surely, it cannot be pretended, that about 165 years before Christ, "the power of the holy people" ceased to be scattered. Even now the Jews are scattered over the earth, and the anti-Christian power of Rome is little less than it has been for centuries.

3. In these two passages of Daniel the word *days* is not used, and the time designated may in strict philological propriety be understood 1260 *years*. All that is expressed, is 1260 *divisions* of time, and those divisions must be regarded as *years* rather than *days*, provided there are any considerations, which render it more probable, that the prophet intended years and not days.

In a perfectly similar case, in the same writer, (Dan. ix. 24, "seventy weeks are determined on thy people,") even Mr. Stuart admits, that the meaning is 70 weeks of *years*, or 490 years, for he says, that the Hebrew word "designates only *heptade* or *heptades* [divisions of seven]; and whether these are sevens of years, or sevens of days, must be determined by the context and the nature of the case."

If Daniel, in speaking of the future in his 9th chapter by the word *weeks*, or *heptades*, or *divisions* of *seven*, means a week of *years*, or seven years, is it not to be presumed, that in his 7th and 12th chapters, where he speaks of a *division* amounting to 1260, he must mean also so many *years?* If 70 weeks, amounting to 490 days, means 490 *years;* why, in the same writer, should not 3 1-2 times, amounting to 1260 days, mean also 1260 *years?* Is it probable, that Daniel in his 7th chapter would adopt one mode of reckoning; a different one in his 9th chapter, and revert in his 12th chapter to his first mode When he is predicting the future, under the guidance of infinite wisdom and for the instruction of man, may we not rest satisfied, that he uses one and the same method of reckoning?

4. There is a historical difficulty in the application of the prophecy of 3 1-2 years, or 1260 days, to Antiochus. For, by comparing Maccabees i. 54, 59, and iv. 52, it appears that the idol altar remained upon the altar of God precisely three years, and not 3 1-2 years. It appears also from Josephus, Antiq. 12, c. 5, § 4, and c. 7, § 6, that Antiochus held possession of the temple exactly three years, for he "got possession of the city" on the 25th day of the month *Chasleu*, and on the same day of the same month was the sacrifice re-established. Here is no use of "round numbers," as Mr. Stuart supposed, confining his attention to the passage of Josephus last referred to, and overlooking the first. It may be, indeed, that Josephus was mistaken, for it is evident from the Maccabees, that the city was captured some time before the idol altar was set up; but whether this time was exactly six months, is not mentioned, and may be difficult to be proved. It must be admitted, that Josephus, in his "Wars," states the time during which Antiochus held Jerusalem, at "three years and six months;" but whether he meant to be precise to a day, is uncertain. The prophecy is precise,—1260 days. Nor should it be forgotten, that in his "Antiquities," in which he gives precisely three years, he professes to be exact; for he says, in regard to Antiochus, "I will now give a particular account of what concerns this king, how he subdued Judea and the temple; for in my former work I mentioned those things very briefly, and have therefore now thought it necessary to go over that history again, and that *with great accuracy*." Ant. 12, c. 5, § 2.

5. There is also a historical difficulty in applying to Antiochus the 1290 and 1335 days, mentioned in Daniel xii. 11, 12. It will be remarked, that the period of 1290 exceeds that of 1260 by 30 days. Do these two periods *end* at the same time? Mr. Stuart supposes that they do;—that 3 1-2 years or 1260 days are taken as the half of the sacred number seven, and are not designed to be definite, but are used in a popular, general way; but that 1290 days are specific, precise, exact, extending from the capture of Jerusalem by Antiochus to the purification of the temple. Yet there are no notes of time in any ancient historian, by which this number of days can be made out precisely.

Mr. Stuart also supposes, that the 1335 days do *not* end with the 1290, but relate to the time of the death of Antiochus, 45 days after the purification of the temple. For this exactness also there is no authority derived from the ancient historians. It is a mere supposition. The time of Antiochus' death is not designated.

All that we know, is, that he had heard, on the borders of Persia, of the defeat of his army in Syria, *and was taken sick, and was sick for a* considerable time. If this prophecy did relate to Antiochus, and of course has been fulfilled, should we not expect to find a precision and exactness, which would remove all doubt, as in the case of the 70 weeks or 490 years? Moreover, if the 1260 and 1290 days have a common ending, why should not the 1335 days end also at the same time? Why should not all the three periods either be successive, or have a common termination? But in either method, or in that of Mr. Stuart, there is an uncertainty in the application of these periods to Antiochus, not to be expected in an accomplished prophecy.

6. Even Mr. Stuart admits, that sometimes the Hebrew word for *days*, is used to denote *years*, as in Judg. xvii. 10, 1 Sam. ii. 19, Ex. iii. 10, Isa. xxxii. 10. comp. xxix 1, 2 Chron. xxi. 19. If, then, this word be sometimes thus used in Scripture in places not prophetic, why should it not be thus employed in prophetic passages? It is not enough to say, that prophecy ought to be plain. It may be, that God has designed it to be obscure in a degree until its fulfillment. And it may be added, that this use of the term *days* does not render prophecy more obscure, than some other parts of Scripture. Besides, the declaration of Jehovah to Ezekiel (Ez. iv. 4—6), "I have appointed thee each *day* for a *year*," might lead the careful student of prophecy to consider, that in other instances it might please God, in the communication of his will, to make use of *days* as symbolical of *years*.

7. If it should be admitted, that the 8th and 11th chapters of Daniel relate to Antiochus, and also Dan. xii 11, 12; yet this admission will not necessarily affect the question as to the meaning of the 3 1-2 years, for the reasons assigned in § 3. Let it be, that whenever in Daniel the word *days* is used, it means literal days, this will decide nothing as to the import of other phrases, or designations of time, which have been considered.

The only specific note of time in Dan. viii. is 2300 *days*, in our translation; in Hebrew it is 2300 *evenings and mornings*. Mr. Stuart supposes, that this period extends from the murder at Tyre of three Jewish Deputies by Antiochus, in the year B. C. 170, to the purification of the temple, B. C. 164. It is known, that the interval between these events was about six years. As to the 140 (Mr. S. says 14 by mistake) additional days required to make out the 2300, it is hypothesis, not history. The period might have been 2300: or it might have been only 2160 days, or six years.

If this passage relates to Antiochus, the following will perhaps be regarded as a more probable computation. The word *days* is not used, but *evenings and mornings*. One saint asked another, "How long shall be the vision concerning the *daily sacrifice*?" etc. Now, as the sacrifices were twice a day, in the evening and *morning*, the answer may have respect to the number of *sacrifices* to be interrupted, and that number being 2300, the number of days thus expressed is 1150, or three years and 70 days. This may be the period, to which Josephus refers in his "Wars," as already quoted, "three years and six months," provided he speaks generally, and not precisely to a day. If we look into the Maccabees, we find, that although it was precisely three years from the offering of sacrifice on the idol altar to the cleansing of the temple; yet that Antiochus, some short time *before* the establishment of idol worship, sent messengers to Jerusalem to forbid sacrifice in the temple. Mac. i. 44. Now it is possible, that the *interruption* of the sacrifice was 70 days before the idol altar was used. Thus would be made out the 1150 days, or 2300 sacrifices interrupted.

*To be continued.*

## SECOND COMING OF CHRIST.

Christ was once offered to bear the sins of many; unto them that look for him, shall he appear a second time without sin unto salvation."

## MILLER'S REPLY TO DOWLING. NO. 2.

Bro. Himes:—I am pained to the heart, when I see the deceit and art that is used at the present day, to lull the church to sleep, and deceive souls. Yes, I see even those who profess to be servants of Christ, and lovers of souls, taking sides with the scoffer, and ridiculing and treating with contempt an important doctrine of the Bible which has eternal consequences hanging upon a right understanding, and a just appreciation of its truth. Of all the writers which I have seen, none is equal to "John Dowling, A. M. Pastor of the Pine Street Baptist Church, Providence, R. I." He, in my opinion, will be the means of sinking more souls into perdition, than your "Parsons Cook, Whittemore, Skinner, Cobb, Thomas," and all the host of scoffers put together. For they have only prompted men to read and hear the more. I have found that their writings, like a cold northwester gave men a better appetite. But Dowling steals upon men in that sly, deceitful, and artful manner, that they are chilled before they know it, and poisoned with an obnoxious vapor by the air they breathe. The effects will be easily seen, wherever Dowling's work is read, and believed; the Bible will be neglected, reformations will cease, and indifference succeed.

*Permit me, through the "Signs of the Times,"* to examine a few of his main attacks on my "four pillars," as he calls them. 1. The 2300 days, Daniel viii. 13, 14. This he has endeavored to destroy, root and branch: and if his assertion were evidence, I would give it up; but to a rational and free mind it is not sufficient. He begins with the 70 weeks, at the last end of my argument, (he calls it no argument.) You may inquire — Why he begins with the seventy weeks? This is very evident;—he wishes to avoid the main argument. And *first*, to assert, over and over again, that *I am ignorant*. This would throw some dust in the reader's eyes. What is his final conclusion? I answer—he finally concludes, that 70 weeks were fulfilled in 490 years, and ended A. D. 33. Ignorant as I am, we agree in this to a charm. Very well. What is his next argument? His next argument of any bearing or force, is. that "the vision of the Ram and He Goat," was Antiochus Epiphanes. Here he is very careful to keep out of sight my argument that the *three visions*, had at three several times, are but *one prophecy*. Nebuchadnezzar's dream, Dan. ii. 26—45. Also Daniel 7th chapter. And then the 8th chapt.—Ram and He Goat. My argument was, that these three visions are but *one prophecy*. "The dreams are the same," as Joseph said to Pharaoh. And if this be true, then the little horn, instead of being Antiochus, must be the Roman kingdom. This would be natural; and then, to be consistent, all the proof that I should be under any obligation to show would be the *agreement between the little horn and the Roman kingdom*. The little horn in the 7th chapter, is explained to mean the fourth, or Roman kingdom. See Daniel vii. 7, 8. And what rule has Mr. D. to apply the same "*little horn*," in the next vision to some other kingdom, when the inspired writer has no where told us he meant another kingdom; but the reverse. See Dan. viii. 1. "After (or like) that which appeared unto me at the first." Then he sees the vision of the Medes and Persians; compare Dan. vii. 5 with viii. 3, 4. Then of the Grecian, Dan. vii. 6 with viii. 5—8. Then the little horn answers to the fourth kingdom. Now let us compare Daniel vii. 7, 8, with viii. 9, 10. The first was "dreadful, and terrible, and strong exceedingly." The other "waxed exceeding great towards the south, towards the east, and towards the pleasant land." The first "devoured, brake in pieces and stamped the residue with the feet of it." The next, "It cast down *some* (or residue,) of the host and stars to the ground, and stamped upon them." The first, (Daniel vii. 21) "Made war with the saints and prevailed against them." The other, "waxed great against the host of heaven." The first "shall speak great words against the Most High," Dan. vii. 25. The last, "Yea, he magnified himself against the Prince of the host." The Roman kingdom is described by Moses, (Deut. xxviii. 49, 50.) As "a nation of fierce countenance," "a nation whose tongue thou shalt not understand." Daniel says this little horn is "a king of fierce countenance and understanding dark sentences." The first, Dan. vii. 25, 26.

*And he shall speak great words against the Most High, and* shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end.

Now, viii. 24, 25.

And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people.

And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

Surely, Mr. D., this is an *argument* that you cannot *guess* away; nor can all your magicians, astrologers, sorcerers and soothsayers of Babylon confute.

The next argument Mr. D. brings, is, "that he does not regard the 2300 evenings and mornings as prophetical days or years." Page 84. What do I care what *he regards*? Shall we crouch and fawn to his dogmatism? No, my dear reader; if you have read my lectures, you know I have proved as clearly that the 70 weeks is a part of the vision; *as he has proved* that the 70 weeks were 490 years. And if 490 years were included in the same vision. (see Dan. ix. 23—24, then of course his 3 years and 55 days, and all his long struggle on that point is but wind. For the question is, as he has shown, page 70,—"For how long a time shall *the* vision last?" I answer, as he says, page 71, "Unto two thousand and three hundred days." But what was to be done in the vision? The text says, as Mr. Lowth translates it, "The daily sacrifice be taken away, and the transgression of desolation continue." What does Daniel say about taking away daily sacrifice and the transgression of desolation continuing? Dan. xii. 11.

And from the time that the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Here Mr. D. is 1290 days, and you acknowledge, page 71, that these are *probably years;* where then is your "1150 evenings and mornings?"

a lame conclusion, poor logic this! What else must be done in the vision? "To give both the sanctuary and host to be trodden under foot." What does Daniel and John say about treading under foot? Dan. vii. 7, 19, 25.

After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a times and times and the dividing of time.

Rev. xi. 2. But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

These times spoken of in Daniel and Revelation means 1260 years he admits, on page 71. Where then is your 1150 common days, Mr. D.? Is there no argument in this? The argument about the little horn, page 86, "Placing the little horn which was to spring from the head of the goat, before the time when the goat began to exist," which he charges me as having done, is a subterfuge too base to be replied too, and an argument too silly to need a serious answer. The *vision* began 457 B. C. *not the little horn.* If Mr. D. is so weak in his cranium, I would advise him to go to the Bostonian clergy, and get a "*resolution*" passed in his favor, or I would advise his friends to get the Editor of the "Christian Watchman," and "Secretary" to give him a few more puffs.

## THE PRESENT CRISIS.

*The signs of the times demand that we should be "looking for and hastening unto the coming of the Son of man."* We are not to sit down careless and unconcerned, but, like diligent and faithful servants, who having received intimation of their master's speedy return, make every thing ready for his reception, wait daily at the posts of his doors, and listen to hear the sound of the wheels of his chariot, "that when he cometh and knocketh, they may open unto him immediately." So let Christians act in this eventful period. "Let your loins be girded about, and your lights burning, and ye yourselves like unto them that wait for their Lord." The cry is given, "Behold the bridegroom cometh!" What, then, is our duty, but to arise and trim our lamps, and to go forth in faith, and in joyful expectation to meet him. Blessed be God, there are many that are so doing, whose lamps *are* trimmed, whose lights are *burning*, and who have the oil of God's grace in their hearts, and are *going forth* in faith and profession to meet their Lord. When he comes, they who are READY will go in with him to the marriage supper of the Lamb, and *the door will be shut!* Oh! what an interesting and solemn period! What separations will take place in families, and among some of his professed friends! "Then shall two be in one bed, the one taken, and the other left; two in the field, the one taken, and the other left." Reader, let me call upon thee to examine thine own heart; how does matters stand between God and thy own soul? Hast thou the grace of God in thine heart? Dost thou know the truth as it is in Jesus? Art thou clothed with the spotless robe of the Redeemer's righteousness, influenced by his Spirit, and looking for his second glorious coming? If not, neglect no longer "so great salvation." It will be too late to provide oil when the bridegroom is come. It will be useless to say, "Lord! Lord!" when the door is shut. "Afterwards came the foolish virgins, saying, Lord! Lord! open unto us!" Foolish, indeed, to come after the door was closed: they should have come before; but, alas! they *deceived* themselves; they never entertained a doubt respecting their safety; they held the lamp of profession, went to church, received the sacrament, and did many things; but they considered not the time and manner of Christ's coming, they attended not to "the signs of the times," and therefore neither looked for nor expected his coming: and now they learn to their shame and confusion, that, *not being ready*, they go not in with him to the marriage-supper, but must pass through the great and unparalleled tribulation of the last days.

And what will become of those nominal Christians who seek not the internal operations of the Spirit of God, but content themselves with a dead, barren, and speculative faith? Alas! they will find out, when it is too late, that a mere *name* to live is not sufficient; that we must be Christians, not in name only, but in truth! How awful must such a discovery be at such a period! A neverending eternity is before them! Those dreadful words, which they once thought would never apply to them, now sound in their ears—"Depart, ye cursed, into everlasting fire, prepared for the devil and his angels!" If any thing can heighten the effect of these solemn reflections and add to their importance, it is the thought, that the contrast here drawn between the nominal and real Christain *will soon be realized!* Yet a little while, and the one will go away into everlasting misery, and the other into life eternal; the one will be comforted, the other tormented; the one will sit down with Abraham, Isaac, and Jacob in the kingdom of heaven, the other be cast out into outer darkness; the one will enjoy the immediate and beatific presence of God, the other will be driven from his presence; the one will ascend the throne of the Redeemer, and reign with him for ever and ever, the other will decead into the pit of destruction, where the worm dieth not, and the fire is not quenched! What awful, what fearful considerations are these! Reader, if thou hast hitherto been thoughtless and unconcerned about religious matters, let me entreat you to be thoughtless no longer. Hasten to the footstool of divine mercy; read attentively, and with much prayer, the holy Scriptures, which are able to make thee wise unto salvation, through faith that is in Christ Jesus; yea, let me exhort you, by all that is sacred, by the worth of heaven, by the miseries of hell, by the cross and passion of the Savior; BY HIS SECOND COMING, AND BY OUR GATHERING TOGETHER UNTO HIM, that you no longer neglect "so great salvation." If you have thought something about religion, then let me entreat you to make your calling and election sure, and to secure an *abundant* entrance into Christ's everlasting kingdom. Let religion be your *first* and chief concern, the one thing needful, the only thing of any real importance. Be careful that you do not rest in a mere *form* of religion; beware of having a name to live, whilst you are dead; of carrying the *lamp* of profession, whilst you are destitute of the oil of the grace of God. Those words which our Lord first addressed to Nicodemus, are equally applicable to you, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of heaven." No outward appearances, no external reformation, seeming godliness, will avail you any thing, "*ye must be born again;*" and when this change has taken place, "old things will have passed away, and all things become new;" you will have a new *heart*, new *desires*, new *feelings*, new *pursuits;* those things which you formerly loved you will now hate; and those things which you formerly hated, you will now love; you will hate sin, and follow after holiness; God's word, his house, his ordinances, and his people will be precious to you. Renouncing all dependance upon your own strength or goodness, you will seek to be found only in Christ; you will glory only in his cross, and count all things but loss and dung for the excellency of the knowledge of Christ Jesus our Lord, by whom the world will be crucified unto you, and you unto the world. Your faith also will be manifest in the sight of men; and "the love of Christ will constrain you, whilst you thus judge, that if one died for all, then were all dead: and that he died for all, that they who live should not henceforth live unto themselves, but unto him that died for them, and rose again." With these views and feelings in due exercise, *you mill be looking for and hastening unto his second glorious appearing, "waiting for the adoption, to wit, the redemption of our body."*

If this, reader, is thy happiness, then I have no doubt that we shall meet in another and a bette world: then I take my leave of you, in sure and certain hope, that "when Christ, who is our life, shall appear, we shall also appear with him in glory." In the mean time, may the Lord grant us both grace to live in the daily habitual exercise of those Christain duties which the signs of the times so powerfully and imperiously demand. Let this be our watch-word, both when we lay down, and when we rise up: when we sit in our houses, and when we walk by the way. "Behold, I come quickly, surely I come quickly;" and let our hearts, and lives, and actions respond, "Amen. Eve so, come, Lord Jesus."

JOHN HOOPER.

## Popish Proscription.

LETTER TO THE REV. WILLIAM COGSWELL, D. D. SECRETARY OF THE AM. EDUCATION SOCIETY.

Dartmouth College, Hanover, N. H. July 8.

DEAR SIR,—At a private interview with myself on the 1st inst. you said to me:

"The Education Society will not hereafter aid any man who adopts the principles of non-resistance, as held by the New England Non-Resistance Society—the idea of women's rights, as taught by the Garrison school—the anti-church or anti-ministry notions, from the same source, OR THE DOCTRINES OF MILLER IN REFERENCE TO THE END OF THE WORLD." For either of these "*radicalisms of the day*," ANY YOUNG MAN EMBRACING THEM WOULD BE DENIED FURTHER AID!!

The President of the college informs me that you made, in substance, the same remarks to him, with the exception of the doctrine of Miller, and he gave his sanction to the proceeding.

I was surprized and pained to hear from your lips such a declaration. I could with difficulty credit my own senses, until you had explicitly and emphatically repeated the statement. Having known and revered the catholic spirit of the founders of the Society and the liberality of its constitution and rules, it seemed to me incredible that its Directors, in an age like the present, should proscribe its beneficiaries for political and religious

opinions of this nature, opinions that may be and are entertained by some of the most orthodox Christians in our churches, that clash with none of the evangelical systems of doctrine, and that have not been shown to have produced any immorality or impiety in those who embrace them. Dear Sir, is not the Education Society, by this measure, placed in a new and strange position before the church? Was it established for an engine to hunt down all the novel heresies, truly or falsely so called, that might spring up in an age of free thought and unlimited discussion? Was it contemplated that the Society should control the opinions of its beneficiaries upon every topic, preclude free and candid examination, and force them to take the same view with the directors of all moral or metapyhsical questions? I cannot believe that it was. I never could have asked for the patronage of the society had I so understood it. It seems to me, and with deep regret I say it, that this measure is an unconstitutional innovation, a perversion of the institution from its high and holy objects. Nor can it be defended as a necessary expedient to shield the rising ministry from delusive and fatal errors. A ministry with minds and consciences trained under such a system, would be fitly educated for emissaries of the Sovereign Pontiff, or priests to burn strange fire in the presence of the Moloch of Slavery and prejudice in the American church, but not for fearless and faithful heralds of truth, to proclaim the liberty wherewith Christ maketh free, and glory in the cross of the despised Nazarene.

You remarked that these radicalisms, non-resistance, women's rights, &c are in your view *infidel* sentiments, and will lead to *inevitable perdition!* In what respect they deserve to be called infidel, you did not state, nor was I able to learn from you the propriety of applying the term. It seemed to be used rather as an epithet of ignominy and intimidation than with its proper significance. By such epithets the unreflecting and superstitious may be filled with pious horror, and learn to look on their brethren in Christ as the vile and abominable of the earth, justly excluded from the pale of Christian intercourse and sympathy; but those who seek for truth "as for hid treasures" will be willing to employ no such unseemly weapons in conflict with their fellow disciples. The venial error of fallacious reasoning, especially while even that error has not been pointed out, deserves a name less harsh and opprobrious than infidelity.

You also advanced the opinion that the community will sustain the Directors in this measure. How this may be I know not; yet I believe there are thousands of Christians, not believers in non-resistance or women's rights, who will yet utterly abhor and repudiate this measure as intolerant and unchristian. Be this as it may, however, it is not for the servant of Christ to govern himself by the popular will, or place the prejudices and passions of corrupt men above the authority of the voice that speaketh from heaven. It is enough for the disciple that he be as his master, and the servant as his lord. When I devoted my life to the service of Christ and his church, by the same act I gave myself to the cause of spiritual freedom, without which piety is servile and fruitless; and I can never give the shadow of a sanction, however trivial, to any attempt to abridge freedom of enquiry or liberty of conscience in any of my brethren.

Allow me again to repeat what I stated at our interview. I have never adopted the principles of the N. E. Non-Resistance Society, not having sufficient information upon the subject either intelligently to receive or reject them. I do not hold to women's rights, as you defined the doctrine, that is, that "women should act the same part with men in politics and religion." I am neither opposed to the church nor the ministry, but have devoted my life to both. Finally, I am not a Millerite. Yet I believe it wrong to proscribe my brethren for all or either of these opinions. I believe that the Education Society has turned out of its primitive path for the purpose of crushing a "small and despised sect," who are guilty of no crime but that of holding "new and strange doctrines." I therefore feel it my duty respectfully to decline any future aid from its funds, and return the last appropriation, with the intention of liquidating my present debt as soon as providence shall give me ability.

May he who has made the society the instrument of immense benefit to the church and to mankind, give to its directors wisdom and grace, and lead them to adopt such measures as will give the infidel and scoffer no occasion to make the cause we love a hissing and reproach.

In the common faith and hope of the gospel,

Yours, J. E. Hood.


# SIGNS OF THE TIMES.

"Can ye not discern the signs of the times."

BOSTON, AUGUST 15, 1840.


## A CONFERENCE.

☞ *Several friends of the doctrine of the Second Advent of Christ being at hand, have suggested the propriety of holding a Conference about the first of October next, in this city, for the purpose of a full and free discussion of the Prophecies relating to TIME, and the EVENTS to precede the "coming of the Lord."*

*Those of our brethren who favor this measure, will have the goodness to give us their names, that we may append them to the call to be issued in our next, (provided it shall be thought best to have such a Conference.) Bros. Henry Jones and J. Litch have given their names in favor of it.*

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☞ *We send this No. to some who are not subscribers. If they do not wish to take it, they will please return it to "Signs of the Times, Boston, Mass."*

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☞ Bro. *Henry Jones* has furnished us with *ten articles* in *opposition* to the *literal return of the Jews*. We shall give them to our readers in their order.

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## THE RESTORATION OF THE JEWS.

This subject is very justly taking a strong hold at the present time on the public attention, in all parts of the Christian world. It is believed by many, that this unusual regard for the interests of that long-neglected people, together with the apparent openings for their return to Jerusalem, and the actual return of a large number to the land of their fathers, are indicative of their final restoration, and the rebuilding of that ancient city. It cannot be denied that there are circumstances transpiring, which, at first appearance seem to indicate a national restoration of that long despersed race.

But are these circumstances sufficient to warrant the belief that the Jews will be gathered from their dispersion, and Jerusalem be rebuilt? I THINK NOT.

1. Because there have been several attempts since their dispersion, to accomplish this object, and all have utterly failed. However feasible the project at first appeared, Providence has uniformly interposed and frustrated the designs of the projectors. So I believe it will be now:—Because—

2. The Scriptures absolutely forbid the idea. The Lord Jesus Christ, after predicting, [Luke xxi.] the destruction of Jerusalem, adds, verse, 24, "*And they shall fall by the edge of the* sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Until that period arrives, then, Jerusalem cannot be rebuilt, nor the Jews restored from their dispersion. But when will the times of the Gentiles be fulfilled? And, what will then take place? These questions are answered in verses 25—27, of the same chapter. "*And* there shall be signs in the sun, and in the moon, and in the stars; and on earth distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear, and for *looking after* those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud, with power and great glory."

Hence, until the Son of Man comes in a cloud, as he went up into heaven in the sight of his disciples, Acts i. 9—11, the times of the Gentiles will not be fulfilled and Jerusalem cannot be rebuilt. I *cannot believe they will ever be restored.*

3. Because the Jews were only kept as a distinct nation for a temporary period and a specific purpose. That time and purpose are accomplished. God gave to Abraham a promise of the land of Canaan, to him and his seed after him, for an *everlasting possession.* This promise can never be fulfilled in time. No matter how long the period, everlasting possession can only be enjoyed in an eternal state. To Abraham, personally, the promise has in no sense been fulfilled. For in his life time he never possessed in the strength of that promise, so *much land as to set his foot on.* "Yet he promised to give it to HIM, and *his seed* after him." Acts vii. 5. If in the resurrection state, therefore, the promise is not fulfilled to Abraham, there must be a failure of God's promise. Who were the seed of Abraham, to whom the promise was made? Not his literal seed, or all the children of his flesh—Gal. iii. 16. "Now to Abraham and his seed were the promises made. He saith not and to seeds as of *many*; but as of *one*, and to thy seed, which is Christ." Christ, then, is the seed to whom the promise was made, And the apostle understood it to mean, not the literal Canaan only, but the world, Rom. iv. 13. "For the promise that he should be *heir to the world*, was not to ABRAHAM OR HIS SEED, through the law, but through the righteousness of faith." The same promise was renewed to Christ in the second Psalm, "Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

But, says the objecting Jew, (Gal. iii. 19,) "Wherefore serveth the law?" If the Jew has *no better claim to the promise* of the inheritance given to Abraham and his seed, than the Gentile, why were the Jews placed under the law and made and kept a distinct nation as they have been? "It was added because of transgression until the seed should come to whom the promise was made."

"The seed was Christ;" accordingly when he came, the Jewish nation was dispersed, and all distinction between Jew and Gentile *forever* done away. Gal. iii. 28, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." And this distinction it

was the great object of the Apostles to break down; for this purpose they sacrificed their all in this world, with the hope of a reward at the resurrection of the just. All who are Christ's are Abraham's seed." Gal. iii. 29. "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." The Jews, therefore, as such, are not God's Israel to whom the promise was made; but true Christians are. The Jews will never be restored to literal Canaan, but all the elect of Christ, at his coming, will be gathered from the four winds into the heavenly Canaan, and the new Jerusalem. L.

## CHRISTIANS *vs.* PAGANS.

The present course of the British Nation towards China is most unchristian and barbarous. The following address of the *Chinese*, to the Queen of England, on the subject of their wrongs, ought to wake the nation to a sense of its Guilt, and bring it to repentance.

### CHINA.

The following address, so characteristic of the Chinese, by its ignorance of geography, and its soundness of logic will instruct our readers:

*Opium War Documents.*—Part of a "Public Despatch to the Queen of England" from the Chinese Functionarier at Canton:

"We find that your country is distant from us about sixty or seventy thousand miles; that your foreign ships come hither striving the one with the other for our trade and for the simple reason of their strong desire to reap a profit. Now, out of the wealth of our inner land, if we take a part to bestow upon foreigners from afar, it follows, that the immense wealth which the said foreigners amass ought properly speaking to be portion of our own native Chinese people. By what principle of reason, then, should these foreigners send in return a poisonous drug, which involves in destruction those very natives of China? Without meaning to say that the foreigners harbor any such destructive intentions in their hearts, we yet positively assert, that from their inordinate thirst after gain, they are perfectly careless about the injuries they inflict upon us: and such being the case, we should like to ask what has become of that *conscience* which Heaven has implanted in the breasts of all men?"——

"Moreover, we have heard that in London, the metropolis where you dwell, also in Scotland, Ireland, and other such places, no opium whatever is produced. It is only in sundry parts of your subject kingdom of Hindostan, such as Bengal, Madras, Bombay, Patha, Mawlwa, Benates, Mallacca, and other places, where the very hills are covered with the opium plant, where the tanks are made for the preparing of the drug.—Month by month and year by year, the volume of the poison increases; its unclean stench, ascends upwards, until Heaven itself grows angry, and the very gods thereat get indignant! You, the Queen of the said honorable nation, ought immediately to have the plants in these parts plucked up by the very roots. Cause the land there to be used up afresh; sow in its stead the five plants; and if any man dare again to plant in these grounds a single popy, visit the criminal with the most severe punishment. By a very benevolent system of government such as this will you indeed reap advantage and do away with a source of evil. Heaven must support you, and the gods will crown you with felicity. This will get for yourself the blessings of long life, and from this will proceed the security and stability of your descendants."——

"Let your Highness immediately, upon the receipt of this communication, inform us promptly of the state of matters, and of the measures you are persuing utterly to put a stop to the opium evil. Please let your reply be speedy. Do not on any account make excuses or procrastinate."

Notwithstanding all the remonstrances, and entreaties of *these Pagans* with refined and christian England, we perceive, by the last accounts from Europe, that

The Queen has issued orders to the commanders of British ships-of-war to detain and bring into port all ships, vessels, and goods, belonging to the emperor of China, &c. The following men-of-war compose the squadron that is to be employed in the operations against the Chinese, under the command of Admiral Elliot:—Algerine 10, Alligator 26, Blenheim 74, Blonde 42, Childers 16, Columbine 18, Conway 26, Cruzier 16, Druid 44, Favorite 18, Herald 26, Hyacinth 18, Larne 18, Melville 74, Modeste 18, Nimrod 20, Perolus 16. Plyades 18, Volage 26, Wanderer, Wellesley 74. Two large war steamers of the East India Company service, and several other steamers from Bombay and Calcutta, are to be added to the above force, nearly the whole of which were to proceed to China.

With such a host of English Missionaries who can doubt but China will soon be Christianized!!!

## CHRONOLOGY OF THE MOHAMEDAN POWER.

*Extract of a Letter from John W. Channing.*

Mr. Editor:—In all that has been written of late respecting the period of the fulfillment of Prophecies, I have not seen any thing relating to the Mohamedan computation of time. Their Hegina commences with the flight of Mahomet, from Mecca to Medina, 622 of the Christian era; and their 1260th year commences in A.D. 1843. This is a remarkable coincidence, if no other view is taken of the subject.

Ought not the 42 months in the Revelations, the time the Holy City should be trodden under foot, be calculated as Lunar months? This would agree with the Mussulmen's mode of recording time; and make 42 months, or 1260 Mohamedan years from 622 to 1843.

I should be pleased to see the views of Mr. Miller, Mr. Litch or any other person, in your interesting paper, upon this subject."

## A "PUFF" OF "DOWLING'S REPLY TO MILLER,"

We give this notice of Mr. D.'s work, to show the estimation in which it is held by the unbelievers in the Second Coming of Christ; and the advocates of a spiritual reign and temporal millenium. Our readers will see in another column that Mr. Miller is making sad work with Mr. Dowling's book, notwithstanding his "*thorough upsetting*" of Mr. Miller, that "*could hardly be imagined.*"

REPLY TO MILLER ON THE PROPHECIES.—We have had the pleasure of perusing a little work just out of press, written by Br. Dowling, Pastor of the Pine street Baptist church, Providence, in reply to Mr. Miller's lectures on the millennium and the end of the world. A more complete and thorough *upsetting* could hardly be imagined, than Mr. Miller's theory receives in this work. Perhaps, so far as this simple object is concerned, the book might not be needed in this vicinity; as the doctrine it so conclusively refutes has here gained very little credence—and yet it may be that some in this region who have read Mr. Miller's lectures, have been rather startled at the singular coincidences which he brings to view, and the remarkable chain of prophecies, apparently confirmed by history and the signs of the times, all pointing so directly to the year 1843 as the end of the world. In some places where Mr. Miller has lectured publicly, it is undeniable that an immense effect has been produced, and so very clear have been his arguments to some persons, that they have declared they would "burn their Bibles" if they should live to see the year 1843 pass without the fulfilment of his predictions.

In the work before us, Br. Dowling commences with an excellent introduction, showing the true design of prophecy, with the principles always necessary to be kept in view in its interpretation. He then states fairly and candidly Mr. Miller's theory, with the whole ground on which it rests; and next proceeds to give a lucid and faithful exposition of the several prophecies on which it depends, in their connection with history and chronology. It seems almost incredible that a man who had undertaken to expound the prophecies, and who after *seventeen years* study, (as Mr. Miller himself tells us,) could not discover a single error in his calculations, should have fallen into such gross absurdities and anachronisms as are here pointed out; but so it is, and it seems to us that Mr. Miller's warmest friends must admit it. And with all the rest, he has overlooked the fact, that there is an error of four years in our common era, and that the crucifixion took place in A. D. 29, (according to our present era,) instead of A. D. 33, so that, as Mr. Miller says, the end of the world must come just 1810 years after the death of Christ, it follows, admitting the correctness of all his figures, that the end of the world is already past, and must have happened in 1839!

But this work of Br. Dowling's is valuable not merly as a reply to Mr. Miller, but as a clear and judicious exposition of the prophecies to which reference is made; besides which, it contains a brief treatise upon the Scripture doctrine of the millenium, showing reasons for believing that we are not to expect a *personal* reign of Christ on the earth for a thousand years, but a *spiritual* reign, denoting the universal prevalence of Christianity.—*Christian Secretary.*

* There is no truth in this statement. The idea of *burning Bibles* was originated by Rev. Mr. Colver in his prayer at the Marlboro' Chapel at one of Mr. Miller's lectures. He prayed that men might not be left to burn their Bibles &c. in case the end did not come in 1843. ED.

### THE NEW CHRONOLOGY.

Our readers will find on the last page of this days paper, a new bible chronology by Mr. Miller, from Adam to Christ. It is taken from the Scriptures *entire*. If Mr. M. has made no mistake, (and we cannot see that he has) we now live A. M. 5997, and A. D. 1843, will conclude the 6000 years of the world, when it is expected by the believers of a *spiritual reign*, that their Millenium will commence. Are they ready for it? We invite the strictest, and severest criticism on the merits of this new calculation. If there is any mistake let it be pointed out. Our columns are open.

PROPHETIC TIMES.

We call special attention to the article of DR. ALLEN, on this subject on our first page. We do not agree with Dr. A. *in his computation*; but we do agree in the *possibility*, of computing the time as given by Daniel and John. This being admitted, we ask no more. Besides, it will be seen that DR. A. has utterly overthrown PROF. STUART'S *theory*, that the *prophetic times of Daniel and John* are "*indefinite periods.*"

## CORRESPONDENCE.

### LETTER FROM JOHN CORWIN.

MR. EDITOR,—Sir, through the kindness of a beloved brother at Groton, Mass. I received one number of the "Signs of the Times,—of the second coming of Christ." And can you imagine with what eagerness I devoured the contents of its columns? Its words were sweeter than the honey comb in my mouth. Highly elated with the fact that such a periodical was out before the world, I resolved to become a subscriber; and forthwith sent on my name, and money for the paper. I have received No's 4, 5, & 6. I want you, if possible, to send me Nos 1, 2, & 3, for I am unwilling to miss the A, B, C, of such a work. "The Signs of the Times" is just such a paper, for the dissemination of light, and truth, as I have for years wished to see before the public. *My very soul has often been pained within* me, to hear such expressions as the following; and that, too, from those who profess to walk in the light of the gospel. "That day will never come, except the cause of temperance prevail universally." "I pray God to hasten the time when all shall know the Lord, from the least to the greatest." As if the gospel did not now teach *all* men to "*know the Lord.*" "Unless Christians become more united, the millenial day will never dawn upon the world." Just as if the actions of men would put further off or bring nearer at hand, the appointed day of the Lord. Not that I would speak lightly of temperance, of Christian union; for I believe that these and other moral enterprizes of the present day, are working powerfully in the Church, to prepare her for the marriage supper of the Lamb.

The commonly received notion among Christians, of a *temporal millenium*, or *spiritual reign* of Christ on this earth, a thousand years previous to the wreck of nature, appears to me to be utterly absurd, and without the least shadow of foundation in the Scriptures of truth. Notwithstanding such was the training of my younger years, that I swallowed the doctrine of a temporal millenium until after I became a disciple of Jesus; yet when I became so "*heterodox*" as to believe that I must "call no man master," I began to doubt the authenticity of such a doctrine. And when I "searched the Scriptures to see if these things were so," I was compelled to renounce my former views on this subject, and believe very differently. And here I beg leave to say that I have taken the responsibility upon myself (erroneous as it may appear to some,) of reading, and understanding the word of God, as he, by his spirit and grace, shall give me wisdom, and strength: popular opinion, and doctors of divinity to the contrary notwithstanding.

Now, sir, I go to the Bible to find the word millenium,—I do not find it there. I look at Walker's definition of millenium, and find it to be a thousand years. I then go to the Bible to find "thousand years," and find in the 2d of Peter that "One day is with the Lord as a thousand years, and a thousand years as one day." Again: I find in Rev. 20th. ("Among things that must shortly come to pass,") that the angel *who hath the key of the bottomless pit*, would come with a chain in his hand, and would bind the devil, and shut him up in the bottomless pit a thousand years. That angel is Christ, for he it is that hath the keys of death and hell, and openeth, and no man shutteth, and shutteth and no man openeth. I find, too, that those who have been beheaded for the witness of Jesus, and for the word of God; and those which have not worshiped the beast, neither his image, nor received his mark, shall live and reign with Christ a thousand years: while Satan is shut up with a seal set upon him. "But the rest of the dead lived not again until the *thousand years were finished.*"

This is the first resurrection.

Then, sir, the conclusion to which I arrive is the following. Suddenly an angel will lift up his hand to heaven, and swear by him that *liveth forever*, that time shall be no longer. Then shall be seen the Son of Man coming in the clouds of heaven, with power and great glory: bringing his saints with him, 1 Thess. iii. 13. For he will send an angel before him, with the sound of a great trumpet, to gather together his elect from the four winds. I conclude, also, that the saint's millenium of a thousand years, is God's judgment day: and will commence when all nature is wrapped in flames—when the heavens being on fire shall be rolled together as a scroll, and the elements will melt with fervent heat. Then the righteous dead shall be raised to life—living saints will put on immortality in the *twinkling of an eye, and be caught up together* to meet the Lord in the air; and so shall they ever be with the Lord. But the wicked shall be cut off,—they live not again any more until the thousand years are fulfilled. Truly "Blessed *and holy are they that have part in the first* resurrection, on such the second death hath no power, but they shall be priests of God, and of Christ," and shall put on the crown and shall reign with him a thousand years. Beloved, seeing then we look for these things, what manner of persons ought we to be, in all holy conversation and godliness: making diligent inquiry in ourselves, who then shall be able to stand? Exhorting one another continually, and so much the more as we see the day approaching.

Yours, for an eternal, Bible millenium.

Five Corners, N. Y. June 30. 1840.

### LETTER FROM JOSEPH HAVENER.

DEAR BROTHER—I have just seen a notice in the Recorder and Watchman of the south respecting a paper published in Boston, of which you were stated to be the Editor. The cause said to be advocated, is the Second Coming of the Lord: and as I have been for many years a student of the prophecies, and am fully persuaded of the truth of the personal reign of our Lord; I was delighted to hear of such a publication. I have preached on the subject both in public and private, and see the necessity of advocating such a blessed hope, and I have been desirous for this sometime to get some of our *Brother Miller's* writings, but have not been able to meet any as yet. I have not learned the terms of the paper so that I could send the money, but if you will send me the paper putting me down as a subscriber, I shall send as soon as I receive the first number, and know what to send. I expect also to be able to get some subscribers for it, as there are some friends here interested in that subject. May the Lord favor the undertaking, and hasten that blessed day when "the kingdoms of this world shall become the kingdoms of our Lord; and *his* ancient people Israel be gathered into the land which the Lord gave to Abraham and his seed for a possession; when his saints shall reign over the earth. May we all be found ready and prepared "looking for and hastening to the coming of the day of God." There is great need that the people of God should be awake to these things, there has been so much slumbering among the saints on this subject, so much saying, "My Lord delayeth his coming."

Erwinton, Barnwell District, S. C.

### POET'S TRIBUTE.

We give *the following lines from the Poet's Tribute*, by W. B. Tappan. They will be read with interest by those who believe in the literal return of the Jews.

#### RETURN OF THE JEWS.

Will he never return? Will the Jew
In exile, eternally pine?
By the multitude scorned, pitied only by few,
Will he never his vows to Jehovah renew
Beneath his own olive and vine?

Will the wrath of the Lord to him burn
For aye, who the Nazarene vexed?
Will not the Lord's slayer in penitence learn,
And the nailer, and spearman, and mocker return,
For his crime deeply stirred and perplexed?

Will he dwell with the Gentiles, who slight
His shrine, and make traffic their god?
Stink in alleys and avenues where the dark rite
Of London is offered to Mammon, of right,
Whose fathers Jerusalem trod?

Will he yield up his treasures of wealth
On the rack, at the gibbet and stake?
Shall his wife, daughters, sons, shall his ease and his health,
Ay, and life, be cut off, or enjoyed but in stealth?
Shall he not from such tyranny break?

Will he crouch 'neath Mohammed's control,
In suburbs, pent up like a thief?
And drink of contempt, and reproachings, the bowl,
Who of chivalry once, and of honor was soul,
Whose nation of nations was chief?

Shall his oil and his wine ne'er be reapt?
Shall his harp hang by Euphrates' tide?
Whose music of sweetness for ages hath slept,
O'er whose strings hath no finger of cheerfulness swept,
In songs of deliverance and pride?

Shall he ne'er at the festival's sheen,
The new moon, or Sabbath attend?
Where Zion in beauty and glory was seen,
Where shoutings went up, trumpets calling between,
While praises were wont to ascend?

Where the censor gave odorous perfume,
Where the Holy of Holies had place,
Where the almond of Aaron was laid up in bloom,
Where the Ark of the Covenant had resting and room,
Where Shechinah gave token of grace?

Zion! name that brings freshly the sigh;
Zion! name at which tears freely fall!
Where the mosque of the prophet peers proudly and high,
Where the Muzzein at noon gives idolatrons cry,
Where Allah is worshipped of all!

'Tis the Zion, oh, God, which thy arm
*Still embraces, for her hast thou set*
Most safe in thy love, deeply graved on thy palm,
Secure from defilement, and terror, and harm,
Her bulwarks before thee are yet.

And thy oath—'twas to Abraham given!
Thy servant, devoted to thee—
As the sands on the shore, as the leaves by winds driven,
As the hosts that then studded the Syrian heaven,
So his children uncounted should be!

Like Kings on their conquering car,
*They return!* for their bondage is burst;—
'My sons shall be gathered, my daughters from far;
To bear them where shines Jacob's beautiful Star,
Lo, Tarshish with ships shall be first!

I see them! I see them! behold!
Every stream, sea and ocean is white,
Where there canvass points home, where there standard's
*broad fold*
Waves on to the East, as it waved once of old,
When the Ark moved, enveloped in light!

I see them! how wondrous the crowd!
From Ganges, from Humber, from Nile,—
As doves to their windows, they fly as a cloud;
How roll their hosannas! how lordly and loud
Horn and timbrel give answer the while!

Be lifted, ye gates! for 'tis HE
Once led by the rabble to die,
Once spit on, and thorn-crowned, and hung on a tree,
Now worshipped, anointed, exalted to be
A Prince and a Savior on high.

Who is He that of glory is king?
To whom shall be lifted the gates?
Shout, thousands of Israel! ye worshippers, bring
Oblations! Let earth with her jubilee ring;
THE CROWN FOR THE NAZARENE WAITS!

Then, Christian, reproaches and stain
No longer give thou to the Jew;
For gathered in gladness to Zion again,
He will own that Messiah, appointed to reign,
*Has* come, the Great Witness and True.

## IMPORTANT TO MINISTERS.

The following address is from PROF. FINNEY, of the *Oberlin Institute*, O. It contains *the truth* concerning the ministry that *now is*, and describes the one that the church and the world demand. We need such a ministry at this time to gather in the harvest. A speculating, worldly minded, Selfish, Money-making, Lukewarm, Lazy, temporizing Ministry, is now the bane of the church and the world. May we strive for a holy and self-denying ministry, that will bring souls to Christ, and build up the church of God.

TO MINISTERS OF THE GOSPEL OF ALL DENOMINATIONS.

BELOVED BRETHREN:—In my last I observed that I had some things I wished to say to ministers, on the necessity of their being baptized with the Holy Ghost. I begin by saying that to me it seems very manifest that the great difference in ministers in regard to their spiritual influence and usefulness, does not lie so much in their literary and scientific attainments, as in the measure of the Holy Spirit which they enjoy. The Apostles appear to have been entirely different men, after the baptism of the Holy Ghost, from what they were before. They had been converted and called to the ministry, and enjoyed the personal instructions of Christ previous to His death, and yet they remained amazingly ignorant and ill qualified for the work to which they were called, until they were baptized by the Holy Ghost at the day of Pentecost. This baptism did not by any means respect principally the working of miracles, as some seem to have supposed, for they possessed the power of working miracles before. But its main design and bearing was, to fill them with light and power in preaching the gospel. And as I said, after this baptism, they appear to have been in almost every respect, entirely different men from what they were before.

Now it seems that there are many ministers in the church at the present time, who have been converted and perhaps called to the ministry, who have never received the baptism of the Holy Ghost, because they have never believed that any such thing was attainable, nor looked for or expected it. They have had the gospel, with but a slight measure of the Holy Spirit, just as the Apostles had the personal instruction of Christ, but with so little of the Spirit's influences as never to have understood and felt its power. They are, therefore, as much in the dark, and as poorly qualified for the work to which they are called, as the Apostles were previous to the day of Pentecost. Now the thing which they need, and must have, before they will have power with God or man, is the baptism of the Holy Ghost. Without this they will forever remain in the dark in regard to the spiritual wants of the church. And however learned, philosophical, metaphysical, logical, or, if you please, theological, their sermons may be, they will always be wide of the mark, and never meet the necessities of the church until they are baptized of the Holy Ghost. They need to be set apart to the work by the anointing of God. They may have been called, but not anointed, because they have not sought the anointing. They are in some measure prepared intellectually, but scarcely at all spiritually for their work. Hence they know not what to say to elevate the standard of piety among Christians. Many of them can produce conviction in the church, but how few of them, as a matter of fact, succeed in promoting the work of sanctification in the church.

Beloved brethren, take it not amiss that I speak thus plainly. I speak in love, and as I trust, in the bowels of Jesus Christ.—Do you as a matter of fact, promote the spirituality of your churches?

A great deal is said about a thorough preparation for the ministry, at the present day. But certainly there cannot be too much said upon the importance of such preparation; but do permit me to ask what, in fact, constitutes a thorough preparation for the ministry? Is it a mere college and theological education?—By no means.—These are important; but they are far from constituting the principal part of a thorough education. Indeed, they are as nothing, when compared with the importance of the baptism of the Holy Ghost. The Apostles were, for the most part, unlearned, in the worldly acceptation of that term, and yet, a more efficient class of ministers never existed. And what great numbers both of ministers and laymen, unlearned in human science, have been among the most efficient and powerful ministers and laymen in the church of God; while for the most part men that have been the most famed for human learning, have been in a great measure inefficient and useless in the church of God. This by no means proves that human learning is unimportant; but it does prove beyond all gainsaying the paramount importance of the baptism of the Holy Ghost. I would therefore repeat, with *great emphasis*, what I said at first, that the difference in the efficiency of ministers does not consist so much in the difference of intellectual attainments as in the measure of the Holy Spirit which they enjoy. And how abundantly do the facts that lie right upon the face of the church's history demonstrate the truth of the assertion. I do not hesitate to say that whatever the age or learning of a minister may be, he is a mere child in spiritual knowledge, experience, and qualifications for his office, without the baptism of the Holy Ghost. He certainly will and must forever remain so. Until he knows what it is to be "filled with the spirit," "to be led by the spirit," "to be endued with power from on high" to fulfil his high and responsible functions, he is a mere child, and by no means qualified to be a leader of the church of God.

A thousand times as much stress ought to be laid upon this part of a thorough preparation for the ministry, as has been. Until it is felt, acknowledged and proclaimed upon the house tops, rung through our halls of science, and sounded forth in our theological seminaries, that this is altogether an indispensable part of the preparation for the work of the ministry, we talk in vain and at random, when we talk of a thorough preparation and course of training.

I must confess that I am alarmed, grieved and distressed beyond expression, when so much stress is laid upon the necessity of mere human learning, and so little upon the necessity of the baptism of the Holy Spirit. What are we coming to? Of what use would ten thousand ministers be without being baptized with the Holy Ghost? Ten thousand times ten thousand of them would be instrumental neither in sanctifying the church nor in converting the world. There is so little said, so little preached, so little thought upon this subject, that the church is in a great measure in the dark in respect to what constitutes a thorough preparation for the ministry. Consequently, when they employ young men from our colleges and theological seminaries, they take it for granted that they have engaged a minister who has taken a thorough course, and is well-furnished for his work. But alas! how sadly and almost universally are they disappointed. They find, after all, as a matter of fact, that he is spiritually inefficient, in bondage to sin and lust, and is but a mere babe in Christian experience.

Now I am sure, that I do not say this to rail, but in the grief and anguish of my heart. It is a solemn truth, to which the testimony of the great mass of the churches can unequivocally be given.

And now, dearly beloved, unless ministers will wake up to this subject, unless they will seek and obtain this baptism for themselves, unless they will preach it to the churches, unless this truth be insisted upon through the whole course of education, unless a thousand times greater stress be laid upon it, both in theory and in practice, than has been, we multiply the number of ministers in vain. Numbers will but increase the janglings, and strifes, and party zeal, and darkness and spiritual death of the Church of God. I might appeal to the experience of all the churches in the land, in confirmation of what I say.

Your brother in the bonds of the gospel,

C. G. FINNEY.

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OF THE SECOND COMING OF CHRIST.

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# A BIBLE CHRONOLOGY FROM ADAM TO CHRIST.

| No. | Names of Patriarchs, Judges and Kings. | Age or Years | A. M. | B.C. | Proof Book. | Chapter and Verse. | Remarks. |
|---|---|---|---|---|---|---|---|
| 1 | Adam, | 130 | 130 | 4025 | Genesis. | v. 3 | |
| 2 | Seth, | 105 | 235 | | do | " 6 | |
| 3 | Enos, | 90 | 325 | | do | " 9 | |
| 4 | Cainan, | 70 | 395 | | do | " 12 | |
| 5 | Mahalaleel, | 65 | 460 | | do | " 15 | |
| 6 | Jared, | 162 | 622 | | do | " 18 | |
| 7 | Enoch, | 65 | 687 | | do | " 21 | |
| 8 | Methuselah, | 187 | 874 | | do | " 25 | |
| 9 | Lamech, | 182 | 1056 | | do | " 28 | |
| 10 | Noah, | 600* | 1656 | 2409 | do | vii. 6 | * This to the flood. |
| 11 | Shem, | 2 | 1658 | | do | xi. 10 | |
| 12 | Arphaxed | 35 | 1693 | | do | " 12 | |
| 13 | Salah, | 30 | 1723 | | do | " 14 | |
| 14 | Heber, | 34 | 1757 | | do | " 16 | |
| 15 | Peleg, | 30 | 1787 | | do | " 18 | |
| 16 | Reu, | 32 | 1819 | | do | " 20 | |
| 17 | Serug, | 30 | 1849 | | do | " 22 | |
| 18 | Nahor, | 29 | 1878 | | do | " 24 | † Abram's call, at the death of |
| 19 | Terah's life, | 205† | 2083 | | do | " 32 | Terah, goes to Egypt— |
| | Exode in Egypt, &c., | 430‡ | 2513 | 1642 | Exodus. | xii. 40, 41 | ‡ Exode begins. |
| 20 | Sojourn in the wilderness, and | 40 | | | Joshua. | v.6.xiv.7,xxiv.29. | |
| | Joshua | 30 | 2583 | | Acts. | xiii. 18 | |
| | *The Judges after Joshua.* | | | | | | |
| 1 | Under Cushan, &c., | 8 | 2591 | 1564 | Judges. | iii. 8 | |
| 2 | Othniel, | 40 | 3631 | | do | " 11 | |
| 3 | Eglon, | 18 | 2649 | | do | " 14 | |
| 4 | Ehud, | 80 | 2729 | | do | " 30 | |
| 5 | Jabin, | 20 | 2749 | | do | iv. 3 | |
| 6 | Barak, | 40 | 2789 | | do | v. 31 | |
| 7 | Midianites, | 7 | 2796 | | do | vi. 1 | |
| 8 | Gideon, | 40 | 2836 | | do | viii. 28 | |
| 9 | Abimelech, | 3 | 2839 | | do | ix. 22 | |
| 10 | Tola, | 23 | 2862 | | do | x. 2 | |
| 11 | Jair, | 22 | 2884 | | do | " 3 | |
| 12 | Philistines, | 18 | 2902 | | do | " 8 | |
| 13 | Jephthah, | 6 | 2908 | | do | xii. 7 | |
| 14 | Ibzan, | 7 | 2915 | | do | " 9 | |
| 15 | Elon, | 10 | 2925 | | do | " 11 | |
| 16 | Abdon, | 8 | 2933 | | do | " 14 | |
| 17 | Philistines, | 40 | 2673 | | do | xiii. 1 | |
| 18 | Sampson, | 20 | 2993 | | do | xv. 20 | |
| 19 | Eli, | 40◊ | 3033 | 1122 | 1 Sam. | iv. 18 | ◊ This closes the Judges, 450 |
| | Samuel, the Prophet, | 21‖ | 3054 | 1101 | do | vii. 2—17 | years. Acts xiii. 20. |
| 1 | King Saul, | 40 | 3094 | | Acts. | xiii. 21 | ‖ This *may* be too short a time. |
| 2 | David, | 40 | 3134 | | 2 Sam. | v. 4 | |
| 3 | Solomon, | 40 | 3174 | | 1 Kings. | xi. 42 | |
| 4 | Rehoboam, | 17 | 3191 | | 2 Chron. | xii. 13 | |
| 5 | Abijam, | 3 | 3194 | | 1 Kings. | xv. 2 | |
| 6 | Asa, | 41 | 3235 | | do | " 10 | |
| 7 | Jehoshaphat, | 25 | 3260 | | do | xxii. 42 | |
| 8 | Jehoram, | 8 | 3268 | | 2 Kings. | viii. 17 | |
| 9 | Ahaziah, | 1 | 3269 | | do | " 26 | |
| 10 | His Mother, | 6 | 3275 | | do | xi. 3, 4 | |
| 11 | Joash, | 40 | 3315 | | do | xii. 1 | |
| 12 | Amaziah, | 29 | 3344 | | do | xiv. 2 | |
| 13 | Azariah, | 52 | 3396 | | do | xv. 2 | |
| 14 | Jotham, | 16 | 3412 | | do | " 33 | |
| 15 | Ahaz, | 16 | 3428 | | do | xvi. 2 | |
| 16 | Hezekiah, | 29 | 3457 | | do | xviii. 2 | |
| 17 | Manasseh, | 55 | 3512 | | do | xxi. 1 | |
| 18 | Amon, | 2 | 3514 | | do | " 19 | |
| 19 | Josiah, | 31 | 3545 | | do | xxii. 1 | |
| 20 | Jehoiakim, | 11¶ | 3556 | | do | xxiii. 36 | ¶Jehoaz & Jehoiakim reign- |
| 21 | Zedekiah, | 11 | 3567 | 588 | 2 Chron. | xxxvi. 11 | 6 months and ten days. |
| | From Zedekiah to Christ, according to Bp. Usher, is | | 588 | | | | |
| | Making, according to Scripture, | | 4155 | | | | |
| | Add A. D. | | 1840 | | | | |
| | | | 5995 | | | | |
| | Add for the flood, | 1 | 2 | | Genesis. | viii. 13 | |
| | And the odd months, | 1 | | | 2 Chron. | xxxvi. 2,9 | |
| | | | 5997 | | | | |
| | | | 3 | | | | |
| | Three years more to 1843 will make just | | 6000 | | | | |

NOTE.—*Bro. Himes.* I send you this Bible Chronology; and what will *Bro. Dowling* do now? I think from the spirit he manifests in his Book, that he would deny his Bible, rather than have his Millenium come so soon. 6000 *years and the 7th a day of rest.* You see it is all proved by Scripture. The *learned* may deny the Judges being 450 years; but Paul supports my chronology to a day. Acts xiii. 20. And after that he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet. WM. MILLER.

# SIGNS OF THE TIMES

OF THE SECOND COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.] "THE TIME IS AT HAND." [DOW & JACKSON, PUBLISHERS.

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## MILLER'S LETTERS—NO. 8.

*Prefatory Remarks,—Closing up of the Door of Mercy—Millennium—Other Subjects,—The Chronology, &c.*

DEAR BRO. HIMES,—Your letters, both from Portland and Boston, were received last Saturday, when on my way to Dresden, where I have lectured four days. We had a good time. The Lord was there. Day after to-morrow I begin a course of lectures at Fort Ann. The next week I go North, where I have three places, which will take three weeks at least. I do not know what to say to you about coming to Massachusetts again. I have more business on hand than two men like me could perform. I must lecture twice every day. I must converse with many—answer a host of questions—write answers to letters from all points of the compass, from Canada to Florida, from Maine to Missouri. I must read all the candid arguments,[which I confess are not many,] that are urged against me. I must read all the "slang" of the drunken and the sober; and since "hard cider" has become so popular, *these publications are not few.* Brother Himes has claims,—Dea. Piersons has his,—BRO. CAMBELL must be righted; he is now on his "beam's ends,"—BRO. DOWLING is like a "rat in the hold," he must be routed. The "Witness," like a "sudden flaw in the wind," must be avoided. Whittemore, Skinner, Cobb, Thomas, and others, like "Pirates on the coast," must be kept off. Parsons Cook, like bilge water, must be pumped out. The polar Star must be kept in view,—the Chart consulted,—the compass watched,—the reckoning kept,—the sails set,—the rudder managed,—the ship cleaned,—the sailors fed,—the voyage prosecuted,—the port of rest to which we are destined, understood,—the watchman to answer the call, "Watchman, what of the night?"

### CLOSING OF THE DOOR OF MERCY—MILLENNIUM.

Yours and Bro. Litch's pieces on the closing of the door of mercy, are good. All that I can do in addition, would be to bring a few passages of Scripture as proof that in the end of the world there must be a little time to gather the wicked from the just, to separate the bad from the good, &c.

1. The parable of the Tares.

Matt. xiii. 37. He answered and said unto them, He that soweth the good seed is the Son of Man;

38. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42. And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Take notice, the tares and wheat grow together until the harvest, ver. 30. The harvest is the *end* of the *world.* Now let me ask, Can this scripture be true, and, at the same time, Cambell's and Dowling's *millennium* be fulfilled? Every unprejudiced mind must answer, No. Before, or at the end of the world, he gathers out of his kingdom all that do iniquity or offend; and at the end of the world they are burnt. They must grow together until the harvest, and "the harvest is the end of the world." Where, then, can Dowling or Cambell get in their millennium?

Again; See

Matt. xiii. 47. Again, The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48. Which, when it was full, they drew to shore and sat down, and gathered the good into vessels, but cast the bad away.

49. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50. And shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.

Take notice, the net is the gospel; it gathers good and bad. In the end of the world it is drawn ashore, full of good and bad. They then set down and gather the good into vessels, and cast the bad away. After they have drawn the net ashore they cannot take more fish. Now must come a little time to separate the good from the bad. "So shall it be in the end of the world." Where can there be a time when all the fish are good? If there is such a time, surely before they get to shore they must fall from grace? Will Bros. Cambell and Dowlihg admit this?

Again;

Rev. xiv. 15. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe.

16. And he that sat on the cloud thrust his sickle on the earth; and the earth was reaped.

17. And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God.

The earth is first reaped, and the precious fruit gathered in. Then, before the angel having power over fire can burn the world, and execute that purpose of God, the vine must be harvested, and cast into the wine-press of the wrath of God, and the last battle be fought. In my opinion, when this last bloody battle begins, the earth will have been reaped, the good fruit will then be gathered, and the vine, [kingdoms and combinations of earthly men] destroyed, and carried away, and no place found for them on earth. Here we see a little time will be necessary to execute this last work of God's vengeance on the earth. "For, by pestilence, famine, and the sword, will God plead with all flesh." Some say the time is too short now for all this to be done before 43. But we ought to remember that God has said, "A short work will the Lord make upon the earth," Rom. ix. 28. And if the destruction of Jerusalem was a type of the end of the world, as we generally believe it was, then this would all be performed in two or three years, at most. To say positively when the door will be shut, I cannot; for I do not know how much-time may be included in the words, "when the seventh trump begins to sound." That the seventh trump has begun to sound, I have little or no doubt; and how long *beginning* to sound may last, whether one month, six months, or a year, I cannot tell. At any rate, it will do us no harm to be ready. God says, Rev. x. 7,

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

And Paul tells us, in his Epistle to the Ephesians, iii. 4—9,

4. Whereby, when ye read, ye may understand my knowledge in the mystery of Christ,

5. Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6. That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel:

7. Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

9. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.

What the mystery of God is, which God hath revealed to his holy prophets and apostles; that it is the gospel preached unto the Gentiles. Then "time shall be no longer," means gospel time, and "the mystery of God shall be finished," means the preaching of the gospel to the world shall be completed; this agrees with Matt. xxiv. 14.

And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.

Every one can judge for himself how long time, "the seventh trumpet beginning to sound" may be. Mr. Cambell, and those who believe in a temporal millennium, must suppose it to last more than a thousand years, in order to be consistent with themselves, and then it would only begin to sound. And this would be a short work, too. Can any man, with a sound mind, believe in a doctrine so full of absurdities? I for myself can never believe it.

### ON OTHER SUBJECTS.

I have many things to write, but cannot write them now. It is of but little use for me to spend my time to answer Dowling's misrepresentations; a man that will knowingly and wilfully misrepresent his opponent, however much he is in an error, cannot expect a serious reply.

I will, as soon as I get time, give you my views on Ezek. xxxvii. And I should like to furnish you, as soon as possible, with a plan of the seals and trumpets, but your readers must have patience, and all candid inquiries shall be answered.

THE CHRONOLOGY.

As it respects the Chronology I sent you, no fault can be found, except two or three places—the time of Joshua and Samuel, and the length of the administration of the Judges. Our chronology, by Usher, fixes the time of the Judges only about 330 years. Paul, in Acts, says it was four hundred and fifty years. They have one text, from which I expect they draw some conclusions; but they do not follow that, 1Kings vi. 1. This says 480 years after the children of Israel came out of Egypt. Now let us see how they abide by this. 40 years in wilderness, 30 years for Joshua and Elders before their bondage in Mesopotamia. 21 years under Samuel, certain, and perhaps more. 40 years under Saul, 40 years under David, and 4 years of Solomon, making in all but the Judges, 175 years, leaving 305 years for Judges. Usher has about 360, or 365. Now it is morally certain he cannot agree with the text in 1 Knigs vi. 1. I should prefer Paul's account to Usher's. For Usher and others agree with neither. I agree with Paul, and the Bible account of the Judges, which you will see exactly harmonize. No doubt the would-be masters and teachers will criticise and grumble. But if they will not follow the Bible, it is no reason why we should hide the truth from the perishing sinner. Bro. Dowling will undoubtedly fret some; for he has forestalled himself on the 6000 years. But I think Bro. Cambell will look at it candidly. I may be mistaken; but if he knows that a number of worthy and learned divines have examined and come to the same conclusion, I think he will treat it with candor.

P. S. Do not let them know that it is the old farmer's reckoning,—try them once.* I wish we could get some D. D. to father it. Doubtless all the fashionables and would-be popular clergy, would embrace the views at once. Although some popular writer has recently given this view, as I have been informed; yet I cannot give you names. If you should get them printed, let it go without a name; try them. I do not exactly remember what I sent you. Set 30 years for Joshua, and 21 years for Samuel.† I remain yours, &c.

Low Hampton, Aug. 12, 1840.

* It is too late now, the secret is out. Besides, we think it is about as well; for they will give their Bibles a *thorough searching*, to see if the old farmer is right in his calculations, This will be a good thing. ED.

† The Chronology is right. 30 years for Joshua, 21 for Samuel, is given in the table. ED.

## THOUGHTS FOR THINKERS,

WHETHER STUDENTS OR TEACHERS OF PROPHECY.

1. "*All* Scripture is given by inspiration of God, and *is profitable.*" Then may I ask, of *what profit*, for example, are such Scriptures as Ezekiel, from chapter 40 to the end, and Zech. xiv. 16—19? I may hereafter "show my opinion." "Great men are not always wise, neither do the aged understand judgment." "Thy word is truth."

2. Are we not taught *humility* by such Scriptures "Thou shalt *never* wash my feet." "Though all men deny thee, *yet will not I.*" "And he spake more vehemently, If I should die with thee, *I will not deny thee in any wise.*" When men do not know every thing, such opinions are expressed with becoming humility as "all passages which you dare quote to prove your doctrines were wrote (written?) or prophesied before the Jews were restored from Babylon, and had their literal fulfilment in that event." And "as it respects the Jew's return, I say there is not a text, promise or prophecy wrote (written?) or given of God, which was not given before their return from Babylon: and I believe this was literally fulfilled." See pages 15 and 36, of this paper. Permit me to refer to Zech. viii. 3—13 and 20—chap. x.—Now it is a fact, that no less than three prophets, Haggai, Zechariah and Malachi, prophesied *after the 70 years of the Babylonish captivity had terminated*, and all three of them have prophesied of future temporal blessings upon the Jewish nation—not to mention New Testament prophecies.

3. If the dead saints are to be raised, the living saints changed at the second advent, and to reign with Christ 1000 years on earth, and before the general judgment, which I believe; then may I ask, *over whom are they to reign*, if the world and the nations are all to be destroyed at that coming? (which I do not believe.) Who are to constitute the *subjects* of their kingdom during this 1000 year's reign? Is not a kingdom without subjects a mere figure of speech?

4. What are we to understand by a *literal interpretation* of Scripture? I have noticed that many talk and write in favor of a literal interpretation of the Bible, who nevertheless appear to me to allegorize whenever the support of their theories seems to demand such a departure from the *plain letter* of the divine word. I will only allude to one instance. What but the most unbridled departure from a literal interpretation can make the Holy Spirit mean any other than the *Jewish nation*, in Rev. vii.? What can be the meaning of any part of the Bible, if the reader is to find figures and hidden meanings in such texts as these, "and of the tribe of Aser were sealed 12,000; and of the tribe of Gad were sealed 12,000?" Though we are told in so many words, "and there were sealed an 144,000 of all the tribes of Israel," and the names of said tribes enumerated, yet "there is not a text, prophecy or promise in favor of the Jews, as Jews, since the Babylonish captivity." Though the Holy Spirit has plainly distinguished the tribes by names, yet we are not to take the plain and obvious meaning of the *inspired words* designating such palpable distinctions! Grant me this liberty, and I will prove anything, prove the inspired words of the Bible. No wonder many are thus detered from prophetic study.

5. What are we to understand by Luke. i. 32. "He shall be great, and shall be called the Son of the Highest; and the Lord shall give unto him *the throne of his father David*?" Where is the throne of David? Over what nation did David's throne rule?

6. How is Dan. vii. 12 explained in accordance with the idea of a destruction of the nations and the general conflagration of the earth *at the beginning of the second advent*? Where do these despoiled, and uncrowned kings "live for a season and a time?"

7. If the "Horn" of Dan. vii. 20 means *Popery* may I ask, *if it is true that Popery is now making war upon the saints, is prevailing* and will prevail against them up to the time when "the ancient of days will come, the judgment sit, and the saints possess the kingdom?" May it not be that that horn is not Popery or Mohamedanism, *but a person yet to arise*?

8. May it not be that the "He" in Dan. ix. 27, is "the man of sin"—*the* antichrist, who shall make a deceitful covenant league for "one week" (or one seven of years) with the Jews after their return, and break the same "in the midst of the week"—"set up the abomination"—open his mouth in blasphemy against God to blaspheme his name and tabernacle—demand universal worship on pain of death (Rev. xiii. 15,) make war with the saints forty and two literal months, and overcome them—when "He shall come to his end, and none shall help him, because he shall be destroyed by the brightness of the coming of the Son of man?

9. Are not "the working of iniquity," and the "apocalypse of the man of sin" two things? (2 Thess. 2d chapter.) The first embracing Popery and the various forms of error; while the last, as the "*manifestation* of the man of sin," is to be the concentration—the embodying—the *manifestation* of all sin in an actual personation of "*that* wicked one," "*the* son of perdition," "*the* antichrist?"

10. Has Jerusalem ever yet been taken as described in Zechariah xiv. chap.? If so, will you, Mr. Editor, or some one of your correspondents, be so kind as to tell us *when* and where we may find the history of that remarkable seige, that we may test it by the 13th canon of interpretation on the 26th page of your paper. "If you find *every word of the prophecy* (after the figures are understood) *is literally fulfilled*, then you may know that your history is the true event. *But if one word lacks a fulfilment*, then you must look for another event, *or wait its future development.*" If it has not, then I would respectfully, yet solemnly ask, if the Jews are not to return? Jerusalem be besieged and taken? And yet the besiegers overthrown by Him "whose feet shall *then* stand upon Mount Olivet," *when* "the Lord my God shall come and all the saints with thee?"

11. May not the "two witnesses," mentioned in Rev. xi. be *two persons*, one of whom is *Elijah*, whom God shall send—and who shall really prophecy in sackcloth forty-two literal months before they shall be slain? And shall not their dead bodies lie in *Jerusalem*?

12. May not the "flight of the woman into the wilderness" and for 1260 literal days, as mentioned in Rev. 12th chap. *be yet future?*

13. May not "the woman" and "city" alluded to in Rev. 17 chapter be not Rome, but Jerusalem in the land of Judea? "*Understandest* thou what thou readest?"

Mr. Editor, I might ask many more questions, but well knowing that it is much easier to propose than solve queries, I forbear. I am only a disciple in the prophetic class, and should be deeply indebted to any one for light. I desire to be taught, that thus I may be qualified to teach. Truth fears no ordeal—and is no one's foe, save his who is either too wise to be taught, or to proud to learn. Truth disregards all human theories in its onward and upward march, and will ere long shine forth from behind moon and clouds like the full orbed sun, notwithstanding its predicted and *total eclipse.*

A BIBLE READER.

REMARKS.

We find points of difficulty in every scheme of prophecy. "*A Bible reader*" suggests some which are not easily solved; but as they come in a good spirit, we have given them to our readers.

1. To his first question it may be replied, that the description of the temple, in the *heavenly state*, and the promise of its worshippers assembling in it, is no less "profitable," than the description of Solomon's temple.

2. We are taught humility; let us live in the

exercise of it. The prophets named, did prophecy after the termination of the 70 years; but how many Jews remained yet to return from Assyria and Babylon, to whom their prophecy might apply.

3. At the coming of Christ, the dead saints are to be raised, the living changed, and the wicked consumed. The kingdom which follows, is not of this world, is not in the world; and its citizens nor subjects are men in flesh and blood.

4. The Jews are a type of all saints. See the article signed WARD in this Number of the "Signs of the Times."

5. The throne here intended is in the New Earth.

6. Persia and Greece survive; but their dominion over other kingdoms is taken away.

7. Popery prevails over the largest part of Christendom, and will weary the faithful, until the day of the Lord Jesus, and is "*the* Anti-Christ."

8. When the holy people return, it is with *everlasting* joy on their heads, *never to see trouble any more.*

9. Nay; they seem to be the same.

10. We see no ready reply to this. If the Jews are to return and *again be broken up and dispersed.*—We do not understand it.

11, 12, 13. The Jerusalem here is figurative, and the woman city, which ruled the world we think, was built on seven pagan hills, and not on one holy mount Zion.

## Discussion between Litch and Jones.

CONTINUED.

### CHRIST'S KINGDOM AT HAND.

*Mr. Editor:*—The discussion between brother Litch and myself, in your paper, on the PERIOD of Christ's coming and kingdom, may now properly be brought to a close. I have had a fair opportunity to present *my* positions and their proof—he has had an equal opportunity to *answer* them, together with the presentation of *his own.* In the improvement of equal privileges, it remains for *me* to make some reply to *his* arguments, without presenting any others, of *my own.* This may be done to the best advantage, perhaps, with a brief recapitulation of the leading positions and arguments on both sides already given.

1. I maintained that the "70 *weeks*" of Dan. ix. 24, were *not* to be understood as a day for a year; or not as 490 years expiring at Christ's crucifixion: and of course that these "*weeks*" are *no* proof that "A. D. 1843," is the precise period of Christ's second coming. This position I attempted to establish, by showing that the "70 *weeks*" were used *figuratively* to represent, not the period to the crucifixion, but rather the *whole* period from Daniel's prophecy to Christ's coming to *judgment*, when he will *signally* fulfill *all* the prophecies concerning himself, when he will finally "*finish the* [whole] *transgression, and make an end of* [all] *sins;*" and complete his present making "*reconciliation for iniquity,*" then to "*bring in everlasting righteousness,*" and to "*seal up,* [or close up the whole] *vision and prophecy*" against sinners, to the anointing "*of the Most Holy,*" or to the final crowning of him as "*King of kings, and Lord of lords.*"—Rev. xix. 12. 16.

In answering this part of my argument, brother Litch has not attempted directly to show that these several events will *not* be signally and finally accomplished at Christ's second coming, as I have maintained; though otherwise he has attempted to show that they *were* accomplished at the *crucifixion.* In my design of cutting short this discussion, I would only say in reply to his general arguments here, that in addition to what I have already said, I cannot admit his positions, because founded on principles which I have discarded; such as that God makes a vast *difference* between the sins of his enemies, the *Jews*, and of his enemies *not* Jews; and between the sins of *individuals* as *such* and the sins of the *same individuals collectively*, or as a *nation.*

In reply to his suggestion that the title of "*Most Holy,*" is inappropriate to Christ as the Everlasting king, it may be said that he will be just such a King in heaven when its inhabitants "*shall rest not day and night,*" in their addressing him by the title of "*Holy, Holy, Holy, Lord God Almighty,*" &c. Rev. iv. 8. Isa. vi. 3. And though my brother considers the *anointing* of Christ, to signify his being endowed with the Holy Ghost, &c., at his incarnation, rather than his being finally anointed and crowned King, in the presence of the whole universe, at his second coming, I must still think that the latter is the case; because its fulfillment will be an event ten thousand times more visibly astonishing and glorious than the former; and so much the more proper to hold a conspicuous place in prophecy. And because he is then to "set on the throne of his father David," as "King of saints," or King of Israel forever; and will *then* as properly be *anointed*, for the kingdom, as in case *of the former* kings of Israel, while the twelve tribes were together, and afterwards. See the anointing of king Saul, 1 Sam. ix. 27. x: 1; xii: 1—king David, 1 Sam. xvi. 1, 13—king Solomon, 1 Kings, i. 39,—king Joash, 2 Chron. xxii, 11. xxiii. 11, and see the Son of God called the "Lord anointed," or "King," [Marginal reading,] Ps. ii. 2. 6, 7, to be made gloriously manifest to the world on his coming to reign.

2. I showed to the satisfaction of brother Litch, that the period from creation to the Babylonish captivity, was but about 3412¼ years; which being increased by the "70 *years*" captivity, and the alleged "2300" years of Dan. viii. 14, would make but 5782¼ years, which is 60¾ years short of reaching to 5843; or to "A. D. 1843," even allowing the Christian era to have commenced in the year of the world, 4000; so that, if it be as brother Litch supposes, that there were 4004 years before the Christian era, the deficiency would be 64¾ years, rather than 60¾. Brother Litch, in his answer, makes up this deficiency into 2 months, by adding to my chronological table 64 years and 7 months, of further time; thus estimating the duration of the captivity at 134 years and 7 months. at least, instead of "70 *years*," as the Scripture affirms, and as I had supposed to be admitted by Bible chronologists without exception. Eleven and ¼ of these additional 64 years and 7 months, he finds in the reign of Jehoiachin's 3 months, and of Zedekiah 11 years—2 Kings xxiv. 8, 18. 2 Chron. xxxvi. 9, 11. These 11¼ years were omitted in my table, because included in the "70 years" captivity which I carefully counted, and would not count them twice. See the commencement of the captivity; 2 Chron. xxxvi. 6, 7, *before* Zedekiah's 11 year's reign, and before Jehoiachin 3 month's reign, verse 9th and 11th, same chapter, under Babylonish domination. The other part of brother Litch's additional 64 years and 7 months, he takes "principally [or wholly] from Rollin's chronology to the seventh year of Artaxerxes' reign." To this testimony from uninspired and profane writers, it may be replied, that I can no more admit it in establishing the true chronology of the Bible, than Nehemiah could admit the proffered help of Sanballat and Tobiah in building the walls of Jerusalem. And especially must I reject their testimony when they represent the Babylonish kings as ruling over Israel in captivity 134 years and 7 months, or more, while God himself repeatedly calls the period but "70 years."—See 2 Chron. xxxvi. 21. Jer. xxv. 12. Dan. ix. 2.

3. In disallowing "A. D. 1843." as the set time in prophecy for Christ's second coming, I maintained that prophetic *times* and *seasons* were *indefinitely foretold*; and by arguments now abbreviated, as follows:—(1.) That those times and seasons said to be the same, clash against each other, when attempts are made to harmonize them, which is apparent in the fact, that 1260 literal and full years, from winter to winter, are about 8¼ years longer than 1260 years of twelve months of 30 days each, which are supposed by many to be prophetic times, or the Jew's manner of reckoning time; though the Scriptures are silent as to any such ancient manner of measuring years. (2.) It was argued that prophetic *times* and *seasons* were as naturally understood to be figurative, as in case of the *events* in their connection, which very frequently are figurative, as is probably allowed by all. (3.) That where times and seasons are mentioned in prophecy, there is generally nothing in their connection which is definite and clear, to show when or where they commence, if indeed, called definite periods of time. (4.) That no real good could have been the natural result of a definite revelation of times and seasons. (5.) That such a definite revelation of these times would represent the Almighty as engrossing mankind in a multitude of worldly affairs naturally to hinder their immediate preparation for the kingdom of heaven at hand. (6.) That several of these times are expressed so indefinitely as to command the assent of the serious generally, that their precise duration is not to be understood till fulfilled, such as "*a time, times, and the dividing of a time.*" (7.) That duration in eternity is expressed by figures, such as "*From one new moon to another,*" and "*from one Sabbath to another.*" (8.) That the saints' earthly "tribulation in prophecy" is figuratively called "ten days." (9.) That the duration of *eternity*, in prophecy, is figuratively represented by "*day and night forever and ever.*" And (10.) By "*every month*" in the year, &c.

In brother Litch's reply to the above repeated arguments, he has left them all standing, without an attempt directly to show them unsound. And though he has attempted to establish the position, that times and seasons reaching to "A. D. 1843." *are definitely revealed*, I can neither apppreciate nor admit his arguments, because they are not drawn from the positive testimony of inspiration; while, rather, they are founded on human presumption, and profane history, which testimony I have for some years entirely rejected, as a deceitful and dangerous rule of interpreting the spiritual and everlasting things contained in the preaching of the Holy Ghost by the prophets. This I must of course do, in making the Bible its own interpreter in all cases, "*comparing spiritual things with spiritual.*" [*To be concluded in our next.*]

# SIGNS OF THE TIMES.

"Can ye not discern the signs of the times."

BOSTON, SEPT. 1, 1840.


## A GENERAL CONFERENCE
ON THE
SECOND COMING OF THE LORD JESUS CHRIST.

The undesigned, believers in the Second Coming and Kingdom of the Messiah "*at hand*" cordialy unite in the call of a general Conference of our brethren of the United States, and elswhere, who are also looking for the Advent near, to meet at Boston, Mass. Wednesday, Oct. 13, 1840, at 10 o'clock, A. M. to continue two days, or as long as may then be found best.

The object of the Conference will not be to form a new organization in the faith of Christ; nor to assail others of our brethren who differ from us in regard to the period and manner of the advent; but to discuss the whole subject faithfully and fairly, in the exercise of that spirit of Christ, in which it will be safe immediately to meet him at the judgment seat.

By so doing we may accomplish much in the rapid, general and powerful spread of "the everlasting gospel of the kingdom at hand," that the way of the Lord may be speedily prepared, whatever may be the precise period of his coming.

WILLIAM MILLER.
HENRY DANA WARD.
HENRY JONES.
HENRY PLUMER.
JOHN TRUAIR.
JOSIAH LITCH.
JOSHUA P. ATWOOD.

SUBJECTS FOR DISCUSSION.—1. Second Advent. —2. Chronology of Prophesy.—3. Restoration of Israel.—4. History and doctrine of the Millennium.—5. The Kingdom of Heaven.—6. The Judgment.

No person will be expected to take any active part in the Conference, except he confess his faith in the near approach of our Lord in his kingdom; nor will any one be expected to take a part in the discussions until he has been introduced to the committee of arrangements and has made known to them the part or point which he is prepared to discuss.

☞ Our friends are requested to get the above Notice inserted in as many papers as they can; in the different parts of the country where they reside.

## THE CONFERENCE.

Above, we give the call of several well known elievers in the Second Advent near, inviting those of the same faith to meet in conference, and discuss some of the great and interesting topics connected with this fearful and glorious and holy doctrine of divine revelation. Unanimity of sentiment on every topic for discussion cannot be expected. To different minds the same magnificent truth will present itself in various aspects. Liberty to differ is allowable among freemen, and is the privilege of the christian, while he uses his liberty with deference to the feelings and opinions of others, and without abusing it, to cover any form of licentiousness. At the same time, so much harmony must be secured, as will preserve the conference from being made the arena of contending dogmatist, and from ministering to the lovers of doting questions, an opportunity to let off their extravagant humors.

With these objects in view, it was deemed advisable to agree before hand on the topics to be discussed in the Conference, and to make arrangements by which those who attend may confidently expect to hear each subject discussed by men prepared to speak with learning, and wisdom, and deference, upon the part allotted them. And in order to give opportunity to any who may be unexpectedly present, and able also to throw light on the interesting subjects before the conference, the Committee of arrangements will be a suitable organ to introduce such to the chairman of the Conference, while they will restrain *hasty spirits* that are less competent to draw living waters from the well of holy truth revealed in the Bible.

We live in a time of extraordinary changes in Commerce, and Arts, Politics and Religion. The elements of this world are heaving and teeming with improvements, inventions, and innovations. All the world *is looking* for far greater changes and multitudes are expecting a long period of peace, safety, and blessedness for themselves and their children, to the end of many generations. But the faithful believer in Jesus looks only for the Lord, and for the glory, and for the restitution of all things, which will attend his coming. The conference will be composed, in its active members, of those only who discard the hopes of this world, who renounce the world, and also the god of this world, and who look and labor, as well as pray, for the coming of the Lord, in his kingdom, to raise up the chosen generation, and to give them, even the "meek," the inheritance of the earth for an everlasting possession.

The proposed conference is a new thing, and those who are concerned in calling it, intend to make it a holy convocation, a blessed meeting of humble, faithful, pious souls, who fear God and devoutly cherish the glorious hope of his soon appearing, to make this earth which he has redeemed, both "pure and holy, the land of the living and not of the dead." They believe that the kingdom, which was foretold by the ancient prophets, which was by Gabriel announced to the blessed virgin, as the gift of God to his son Jesus who should be born of her; the kingdom of which Jesus in this world was the prophet, Jesus in heaven is the high priest and Mediator, and Jesus in the world to come, will be the everlasting king, *is near*, answering to the prayer he taught us to say: Thy kingdom come, thy will be done, as in heaven, so in earth:" and with Joseph of Arimathea they are *waiting also for the kingdom* of God, and are expecting the enemies of the Lord to be made his footstool.

As there were many opposers of the faith, while the Lord himself preached it, so are they numerous still; as they were the rulers, chief priests, doctors, and pharisees then, so are they now; and as they poured contempt on the miracles and doctrine of the carpenter's son and his disciples, even so they fearfully do now who scoff at the hope of the Lord's coming, and mock at those who preach it. The men whom the Lord chose for his Apostles, he clothed not with rank, he imbued not with learning, he sought not in Jerusalem: but plain countrymen, unlettered fishermen, he called, to preach the gospel of his kingdom; and though the renowned and learned should be scarcely employed in his work of proclaiming the kingdom near at this day, the Observer need not doubt the wisdom of the Lord now, more than in the days of his flesh; the Evangelist need not refuse the right hand of fellowship more than he would have refused it to Peter, James, and Paul; and the Recorder will not ridicule their doctrine, nor will the Churchman or Advocate, or Herald, or Watchman, oppose it: for, if these have not the courage of apostles for the Lord's truth, they have, should have understanding of the advice of Gamaliel: "If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it."

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AN ISRAELITE.—MATTHEW A. BERK, a native of Poland, and a convert to the Christian faith, lectured at the *Chardon St. Chapel*, on Lord's day (Aug. 30) afternoon and evening. Subject, the present state of the Jews, and the duty of the Christian Church towards them at the present time. In our next we shall give some facts.

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NEW WORK. The Scriptures Searched; on Christ's second coming and kingdom at hand; including "the Resurrection,"—"Day of Judgment"—"end of all things"—"New Heavens" and—"New Earth;" together with a glorious and everlasting Millennium, with present fulfilling prophetic signs, that now, it is near, even at the doors, &c. BY HENRY JONES.

We shall notice the work more particularly in our next. It is for sale at this office. Price 75. cts.

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CAMP MEETING AT EASTHAM. We give the following cheering extract of a letter from bro. Litch relating to the recent camp meeting.

We have had one of the most glorious camp meetings I have ever known. I believe the great sealing time has now come, in an especial sense. Such a work in the Church I have never known, and especially I never saw the ministry where they now are.

I find many firm advocates of the doctrine of the glorious appearing on the ground, and the number is increasing. Be bold and courageous for God and truth, my Brother, for it will yet triumph.

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THE UNION CONVENTION. The Convention on the subject of Christian Union, at Groton, was held according to appointment. A full report of

its proceedings will be given in the "Church Reformer." We shall say something on the subject in our next.

NEWS FROM THE EAST. Our readers will find under the head of *Nations*, in this days paper, very important accounts from Turkey and Egypt. *Things look warlike.* Read the remarks, and remember they are not *from* a partisan of Mr. Miller's theory; but from a political editor, who has no faith in it.

The Rev. David McGreggor, of Falmouth, Me. made a calculation on prophetical time *thirty years since*, which we learn agrees with Mr. Miller's computation. We shall be happy to hear from Brother McGreggor. Will he not give us an article on this subject?

## THE GREAT BATTLE.

REV. MR. HIMES,—Yesterday I listened to a sermon from a stranger in the Old South, on the pouring out of the sixth vial, and the drying up of the Ottoman power, and on the subsequent battle of Armageddon. The preacher gave all that effect to his discourse, which arises from a conviction that the consummation of these events is near, even at the doors, and cannot be delayed beyond the bounds of this, or the following century: and he left the impression on my own mind, that the Lord himself would inspire courage into his people, lead them to victory, and reign over them in Jerusalem gloriously; but he did not clearly teach the Lord's personal appearing.

The introductory prayer, however, by the pastor of the Church, solemnized by an offering for the loss of two valuable Church members by death, was grateful to one who waits for the Lord's appearing beyond any ordinary example. Mr. Blagden was earnest, simple, devout, and humble, especially in view of the Lord's coming and kingdom, and of the glory there to be revealed.

I hope the day is not remote, when the pious ministry may be allowed even in free America, to preach the coming and kingdom of our Lord, as they are doing extensively in England, without loss of *caste*, or damage to their interests or reputation. A TRAVELLER.

## THE BATTLE OF ARMAGEDDON.

It is one of the peculiar and striking characteristics of the last days, as described by the inspired penmen, that there shall be a great gathering of the nations to battle. This battle is characterized by the Revelator, as "*The battle of that great day of God Almighty.*" The scene of the battle is represented by the same writer to be "in a place called ARMAGEDDON:" but by the prophet Joel, as "in the valley of Jehoshaphat."

I propose to give a Scriptural view of this subject under the four following heads:

I. *There is to be, in the last days, a great battle of all nations.*

II. *That battle will be of a supernatural character.*

III. *The fierceness of God's wrath will then fall on the wicked inhabitants of the earth.*

IV. *The people of God shall be secure in the midst of that calamity.*

I. THERE IS TO BE, IN THE LAST DAYS, A GREAT BATTLE OF ALL NATIONS.

The first text I shall present in support of this point, is Joel iii. 1, 2. "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." From this text we learn, 1. That this gathering of all nations will be when God brings again the captivity of Judah and Jerusalem. But that captivity is not to be turned (See Luke xxi. 24, 27.) until the times of the Gentiles be fulfilled; and the Son of Man come in the clouds of heaven with power and great glory. 2. We learn that God will gather them to plead for his people and heritage, that is, all his oppressed and afflicted people. 3. From verses 9—14, we are taught how God will plead with the nations.

"Proclaim ye this among the Gentiles: prepare war, wake up the mighty men, let all the men of war draw near, let them come up: beat your ploughshares into swords, and your pruning hooks into spears; let the weak say I am strong. Assemble yourselves, and come, all ye heathen and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened and come up to the valley of Jehoshaphat; for there will I sit to judge the heathen round about. Put ye in the sickle; for the harvest is ripe: come get you down; for the press is full, the fats overflow, for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is great in the valley of decision." 1. He will plead with them by war. 2. He will sit to judge them. 3. He will gather the harvest, and tread the wine press.

The next text I shall introduce, is, Zeph. iii. 8. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured by the fire of my jealousy," v. 9. "For then will I turn unto the people a pure language, that they may all call upon the name of the Lord to serve him with one consent."

Such an event as the above, has not yet taken place; but it must before the end, or at the end itself.

The third passage to be examined is Revelations xvi. 12—16. On the pouring out of the sixth vial, the Revelator "saw three unclean spirits like frogs come out of the mouth of the dragon, beast, and false prophet. And they were to go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. And he gathered them together into a place called in the Hebrew tongue, *Armageddon.*"

That this sixth vial is not as yet completely poured out, is agreed on all hands. But yet most writers believe it to be in course of pouring out at the present time. I cannot, however, agree with them in relation to the seven vials and the time of their being poured out. For instead of thinking they are all poured out or being poured out except the last, I think none of them have as yet been poured out; and that they will not be until the second woe is past, in the breaking of the Ottoman power in Constantinople. Then they will probably be poured out in rapid succession until the last, which will be poured out at the same time the seventh trumpet begins to sound.

I will here give one reason for not believing those vials have been poured out. It is this:—

The very first vial is to be poured out on the earth, and its influence is to be felt on the men which have *the mark of the beast*, and upon them which have *worshipped his image.*

But "the *image* of the beast" did not exist until after the beast was put to death by the sword at the termination of the 42 months. Then arose a beast with two horns; [Revolutionary France,] the French empire, and kingdom of Italy, being united under one ruler; this beast made an image of the old Papal beast and gave it life and commanded men to worship it. The image of the beast, is then, Popery as it now exists. But since the restoration of Popery by Imperial France, Rev. xiii. there have been no such events as those described as the effect of the seven vials of God's wrath. Hence, they must be in futurity. What they will be when they come, time must determine; yet I am much inclined to believe their effects will be literally what is described by the Revelator. Most of the plagues resemble those poured on Egypt when God judged it; those were literal; why should not these be so, also?

But whatever may be their effects, the sixth will gather all the nations of the world to the great battle of Armageddon. But what is to bring the nations of the world together? I reply it is the spirit of devils working miracles, or prodigies. By those spirits the kings of the earth and the whole world are to be engaged in a general war. Other texts might be produced but these must suffice.

II. THAT BATTLE WILL BE OF A SUPERNATURAL CHARACTER.

1. "Every battle of the warrior is with, confused noise and garments rolled in blood; but this shall be with burning and fuel of fire." Isa. ix. 5. The reason is then assigned: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder. And his name shall be called *Wonderful, Counsellor, the Mighty God,* the everlasting Father, and the Prince of Peace." This wonderful being is to reign on the throne of David forever. And as an introduction to his reign, this great battle is to be fought. But who shall fight it? The prophet answers, "The zeal of the Lord of hosts will perform this."

2. Again, Isa. lxiii. 1—6, is a description of this great battle. It is introduced in the form of a dialogue. "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

"Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine press alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment." The reason for this destructive battle is then given, and the time when it shall take place. "For the day of vengeance is in my heart, and the year of my redeemed is come." *See also the rest of the quotations.*

3. Joel, also, in describing it, speaks of the mighty ones of the Lord as coming down. And again he says "the Lord shall roar out of Zion and utter his voice from Jerusalem. And the heavens and the earth shall shake."

4. Daniel, speaking of the same period, chap. xii. 1, says, "Michael, the great prince which standeth for the children of the people, shall stand up, and there shall be a time of trouble such as was not since there was a nation to that same time."

5. Finally the Lord Jesus, By his servant John, in the midst of his description of the great battle of Armageddon, says, verse 15, "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."

From the forgoing texts, and a multitude of others of the like nature, it is evident the battle will be of a supernatural character; and that the Lord Jesus Christ will be the principle actor in the scene.

But the terms expressive of the place where the battle is to be, indicate the same idea. Joel says the battle shall be "*in the valley of Jehosaphat.*"

Dr. A Clarke, speaking of the phrase, remarks, "There is no such valley in the land of Judea; and hence the word must be symbolical. It signifies, *Jehovah judgeth,* or *the Judgment of God.*" The term is probably used in reference to the victory of Jehoshaphat over the Ammonites, Moabites, and Edomites, 2 Chronicles xx. 22—26.

22. And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.

23. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy

them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

24. And when Judah came toward the watch-tower in the wilderness, they looked unto the multitude, and behold, they were dead bodies fallen to the earth, and none escaped.

25. And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

26. And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the Lord; therefore the name of the same place was called, The valley of Berachah, unto this day.

That battle was of a supernatural character. The king saw his helpless and exposed condition, and sought help of God, which was granted him. He was assured by a prophet, that the battle was not his, but God's. They were not to fight, for God was to fight for them. Accordingly when they went out to battle, the Lord set their enemies to destroying one another, until of the armies of the three nations none escaped.

So also, in the day of the Lord, the same spirit of infatuation will fall on the nations, and every man's hand will be against his neighbor until the wicked shall be destroyed.

*Armageddon.* This word is also used, in all probability, not to signify any particular place; but in allusion to the victory of Barak over Sisera: Judges v.19,20. "The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money. They fought *from heaven; the stars in their courses fought* against Sisera."

In this case it was the Lord who drew Sisera to Barak and delivered him into his hand. Judg. iv.6,7. "And she sent and called Barak, the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go, and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun; And I will draw unto thee, to the river Kishon, Sisera the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thy hand?" L.

To be continued.

## THE RESTORATION OF ISRAEL.

Rev. Mr. Himes,—The kind reception of my former communication encourages me to attempt the following.—It is objected to the doctrine of the speedy return of our Lord, to judge the world, in the resurrection of the dead, that the Jews must return to Canaan, and Jerusalem be rebuilt, and the glory of the nations be given to her king.

In the common acceptation, this is a formidable objection—I propose briefly to examine it.

The restoration of Israel is sure, even as the resurrection of the dead, (Rom. xi. 15.) The Lord himself is now preparing in heaven the mansions of the New Jerusalem, into which his people, *Israel*, will be gathered with joy and singing. (John xiv. 2, 3. Isaiah xxxv. 10.) The glory of the nations will be given to her King, who is the King of glory, and he shall reign over the house of Jacob forever (Rev. ii. 24, Luke i. 33.)

But who are "*the house of Israel?*" Who are *Israel?* What city is this *Jerusalem?* Not that certainly where our Lord was crucified, not they who slew the just: not the carnal house of Ephraim and Judah. "They are not all Israel who are of Israel," (Rom. ix. 6 7.) The children of faith are the heirs of the promises. Do ye not know that they who are of faith, *these* are the sons of Abraham? (Gal. iii. 7.) The children of the flesh, the *natural* Jews are the natural seed; who have inheritance with the children of promise, except by faith, no more than Hagar's son inherited with Sarah's son. (Gal. iv. 22, 26.) But the natural seed always persecuted the spiritual seed: nevertheless, what saith the Scriptures: cast out the bond woman and her son, for the son of the bond woman shall not be heir with the son of the free woman. Indeed brethren, we are not children of the bond woman, but of the free woman. (Gal. iv. 29th, to the end.)

The restoration of *Israel*, then, is not a promise to the *natural* Israel. The *natural* Israel belongs to the Jerusalem which now is, and is in bondage with her children; but the true Israel belongs to the Jerusalem above which is free, and is the mother of us all. (Gal. iv. 25, 26.) Her children are born *from above*, (John iii. 3.) They are born of the spirit; and have assurance. If ye be Christ's then are ye Abraham's seed, and heirs according to the promise, (Gal. iii. 29.) Their restoration is a promise, and their possession of the land for an *everlasting* inheritance is a part of the same promise, which *time* cannot fulfil

Now it is manifest that Abraham received the type of the chosen seed, his son Isaac, from the deadness of his own age and that of Sarah, in token of the truth, that the promises to his seed were not to be fulfilled, except in the resurrection of the dead. (Rom. iv. 19 and following.) And so it is, that all the literal promises of a restoration were made during and previous to the Babylonish captivity of the natural seed, and were fulfilled in their return from that captivity; but the spiritual sense of these promises remains to be fulfilled in the restoration of the true Israel from the captivity of "this evil world," Babylon the Great, to the liberty of the sons of God in the resurrection of the dead—glorious gospel of the kingdom of God, whose children are manifest, being the children of the resurrection!

So Abraham the father of the natural and also the spiritual seed, sojourned on earth, seeking after a city, which hath foundations, whose builder and maker is God. Yet he sought it by *faith*, not by sight; he looked for it in heaven and not in this world. In this he is our pattern, the pattern of all the chosen and faithful: he sought a *better country, even an heavenly.* So should all his seed. They ought never to indulge a hope of the Jerusalem that is now in bondage, and is to be trodden down of the Gentiles until the times of the Gentiles be fulfilled. They ought to cultivate the faith and hope of that heavenly Jerusalem, which Christ our Lord will bring with him, at his coming down out of heaven with the voice of the archangel and the trump of God, in clouds, with all his saints.

"*The times of the Gentiles*" are fast fulfilling; when fulfilled, they end. *Time* must end, when fulfilled; and the times of the Gentiles must also end, when once fulfilled. And there is not to be a restoration of the natural Jews; but the resurrection of the dead. When the times of the Gentiles run out, eternity comes in; and not the natural Jews; the meek inherit the earth, and the restitution is made, when God shall send Jesus Christ, and fold up this heaven and earth, as a garment, and they shall be changed. (Heb. i. 12.)

Then we expect the new heavens, and an earth which shall be pure and holy, say the Nicene Fathers, the land of the living and not of the dead. WARD.

Amusing. We coppy the following from the "*Buffalo Tattler.*" Ed.

There is a paper in Boston, called the "*Signs of the Times,*" got up to warn mankind of the destruction of the Universe in 1843. Those who believe in this reading of the prophecies, are winding up their business, and the editor refuses to take subscriptions for any longer period. For the same reason he is opposed to the enlargement of the Erie Canal, and thinks the next Presidential election, the Sub-Treasury, and the north-eastern boundary are alike unimportant. Public works, he thinks, should be suspended, and all scientific researches and inventions he considers as utterly useless. Even the general bankrupt law, he imagines, is of trifling consequence, as the approaching event will effectually annul all existing contracts between debtor and creditor. Our opinion is, that there will be a good deal of excitement about it, and if some public meetings are not held, and pretty strong resolutions passed, and petitions sent up we are mistaken.

## THE NATIONS.

"And upon the Earth distress of Nations with perplexity."

### ARRIVAL OF STEAM-PACKET ACADIA!

TEN DAYS LATER FROM EUROPE!!

We copy the following items of intelligence relating to the *Eastern question*, from the *Mercantile Journal* of the 17 ult. which by the way, is one of the best secular papers we have in the land.

The most important intelligence is the prospect of a war between England, Russia, Austria, Prussia and Turkey, on the one hand, and France and Egypt on the other, a treaty has been concluded between the four great powers, having for its object the settlement of the difficulties between Turkey and Egypt, and they have offered the hereditary sovereignty of Egypt and the Pachalic of St. Jean de Acre to Mehemet Ali. If the Pacha should not accept this offer within ten days, the Sultan will offer him Egypt alone—and if he still refuses, it is understood that he is to be coerced into accepting the offer of the Sultan. France, of course, is opposed to these terms, and there is a great prospect of a general war in Europe.

*Symptoms of War.* A treaty has been concluded between England, Austria, Russia, and Prussia, for terminating the difference between the Sultan, and the Pacha of Egypt, which has created much excitement and indignation in the French capital. The Government are preparing for war, in order to sustain Mehemet-Ali. The Moniteur of the latest date contains two royal ordinances. The first calls out all the conscripts of the second portion of the contingent of 1836, the second the entire of the conscription for 1839. Royal ordinances, dated 28th of August, asks credit for the increase of the effective force of the navy, by 10,000 seamen, 5 ships-of-the-line, 13 frigates, and 9 steamers. The number of soldiers which the two above-mentioned ordinances call into service, is estimated at 130,000 men. Still it is confidently asserted by letter writers from Paris, that there will be no war—that Louis Phillippe is determined there shall be no war, but will cultivate a general peace.

The first effect of these ordinances upon the funds was unfavorable. A reaction subsequently took place, and stocks recovered. Still, on the 1st of August, there remained more of agitation in the public mind than at any period since the revolution of 1830.

Advices from Beyroot, state that the insur-

rection in Syria appears to extend itself and gathered strength. In every skirmish that had taken place, the bravery of the insurgents was remarkable.—Their leaders appeared to possess military talent, and among them were some French officers of military skill. The insurgents had hoisted the Turkish flag, and proclaimed that they fought for their legitimate Sovereign, the Sultan. Proclamations, couched in the most soul-stirring language, have been issued—and the insurrection has become general. Damascus was threatened by Said Emir, at the head of 16,000 Syrians, who have all solemnly sworn not to lay down their arms until they have accomplished the ruin of the Egyptian administration.

Letters from Constantinople to the 10th of July, state that Sami Bey, the envoy of Mehemet Ali, had had an intercourse with Reidschid Pacha, but it was not believed that the proposals of Mehemet Ali would be acceded to. The Representatives of the four great powers, with the exception of the French Ambassador, advised the Divan to wait the result of the conference of London, before giving a reply to the Viceroy. Lord Ponsonby had advised the Sultan not to treat with the latter, unless he should agree preliminarily to withdraw his troops from Syria, and to reduce his land and sea forces—a proposition which Mehemet Ali would be sure to reject.

The following is an extract of a letter received in this city, dated Paris, August 1:

"The greatest excitement now exists here with respect to the Turco Egyptian question, which England, Russia and other powers have taken upon themselves to settle without the advice of France. There is a possibility that the conduct of England may create great difficulties, and unless Lord Palmerston resigns, war may ensue. If so, it will be terrible. The government Journals, that is, those which support our actual ministry, talk of preparation for the worse, such as calling the reserve of the army into activity, maning the fleet, etc., though the Moniteur is silent, still the diplomatic corps are certainly in action, and although we hope in peace, and can scarcely believe in war, still it may come, for France has certainly been wounded in her pride, and to preserve the upper hand in Egypt, is indispensable for her. The conduct of England thus throwing herself into the arms of Russia is unaccountable. France never was more powerful than now, her finances never more prosperous, whilst on the contrary England is impoverished by two successive bad crops, and threatened with another—what the result may be is very difficult to predict, but on the first sound of the cannon all Europe will be in arms. The funds have gone down for 6f since ten days."

On the 18th the Editor of the *Journal* makes the following additional remarks on the state of Europe:

The foreign news by the Acadia is of a highly important character—inasmuch as it shows that a crisis in the affairs of Europe has arrived, and the question whether peace will continue to shed blessings over the different nations of that quarter of the globe, or war ensue, will be soon decided. The peace of Europe has for some time past been endangered by the difficulties existing between Turkey and Egypt—between the Sultan, and a powerful potentate, once his vassal. The time has been, when a war between those powers, would not have attracted great attention, and would have produced but little effect on the political condition of the European governments—but such a state of things exist no longer. A war between those countries at the present time would undoubtedly bring on a general war—and the governments of England, Russia, Prussia, and Austria, have resolved to interfere, and *compel* a cessation of hostile proceedings.

The interests of France, however, are intimately connected with those of Mehemet Ali—and it is even supposed that the government of France is pleged to support the pretensions of Mehemet Ali to Syria. It is therefore not extraordinary that the interference of the other great powers should meet the disapproval of France, and create a good deal of excitement in that kingdom. It is not, however, probable that a war will be the consequence of these proceedings. Such a war would be destructive to the interests of France—and as she has no Napoleon to lead her armies to victory, it is not likely that she would reap either profit or "glory." Nations in these times begin to understand the real nature of war—and are willing to count the cost before they take a decisive step. France will probably bluster a little, as a matter of course—but will finally accede to the treaty with a tolerable good grace.

## CORRESPONDENCE.

LETTER FROM EPHRAIM FULLER.

BROTHER HIMES,—Having had access to your valuable paper for a few weeks past, and believing it to be a proper medium through which to convey information on the subject to which it is devoted; I herein wish to express a few thoughts on the 24th chapter of Matt. and 34th verse. "Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

*What* generation? *What* things? It is well understood by what has already been written on this subject, that this chapter contains answers to certain questions proposed to our Lord by his disciples; one of which was concerning the end of the world. After giving them the signs that should precede the destruction of Jerusalem, our Lord then proceeds to give his disciples certain specific signs of his second coming and of the end of the world. He spoke of many things as signs of his second coming, the last and most important of which was that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come," verse 14. Our Savior then, verse 32, says, Now learn a parable of the fig-tree: When his branch is yet tender and putteth forth leaves ye know that summer is nigh: verse 33, so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Then he says, Verily I say unto you, this generation shall not pass away till all these things are fulfilled. The idea that our Lord here conveyed is, that the church when they had seen *all* these *things* come to pass, (i. e the last of the *signs* given by our Lord) that the generation then living on the earth would not pass away till the end come.

The term "generation" as here used by our Lord, evidently signifies the generation that shall be living on the earth when our Lord will come in the clouds of heaven with all his holy angels.

Dear Brother, it appears very evident to me that the last signs of the coming are now fast fulfilling in this generation; as the gospel is preached in nearly, if not all the nations for a witness, which was the last sign to be fulfilled before his second coming or the end of the world. This generation is now witnessing the fulfilment of these last signs, and therefore, I am confidently looking for the glorious appearing of the great God and our Savior Jesus Christ.

West Brookfield, July 9.

THE JEW'S LOVE OF JUDEA.—The most interesting circumstance which presents itself to my mind, in recalling what I saw of the Hebrew nation in the East, is the universal diffusion of the love, the undying love, of the Jews for their own Judea, the Canaan of their fathers. Who could see without emotion, thousands of poor Israelites, who from the remotest parts of pilgrimage—through privations incalculable, and sufferings without end—often shoeless and almost clotheless—friendless, penniless, that they might see the city of David, and lay their bones in the bosom of Jerusalem. What multitudes are there among them who have sold their last possession—having gathered together their little, their insufficient all—and have started, marching towards the rising sun, from the Vistula, the Dnieper, and the Danube, on a journey as long, as perilous. How many have perished, exhausted on the way! How many who have landed at Joppa, or crossed the Taurus at Antioch, have been unable, from over-exhaustion, to reach their longed-for goal. How many have sunk in sight of the Mount of Olives! and how many have closed their eyes in peace and blessedness when the privilege has been vouchsafed to them of reading within the walls of Salem.—*Dr. Bowring.*

## THE FALL OF THE OTTOMAN POWER IN 1844.

The following items of prophetic calculation relative to the fall of the *Turkish Empire*, are taken from the "*Millennial Harbinger*," for July. There is truly a *coincidence* in these calculations. ED.

*Wall* observes that the Ottoman power began in 1300, or 1301. Constantinople was taken in 1453. If the date of 396 be reckoned from thence, the expiration will be in 1849.

But Wall is in an error in saying 396 instead of 391, the true prophetic period; substract, therefore, five years, which brings to A. D. 1844.

*Whitaker* reckons from the 29th May, 1453, when Constantinople was taken, and speaks of the expulsion of the Ottoman from thence as being likely to happen 391 years from that date; that is in June, 1844.

*Thurston* gave precisely the same interpretation, and expects a revival of the Eastern Roman Empire, by the assumption of the reins of government by a Christian power at Constantinople, in 1844.

In confirmation of this last view, if we compute the 2300, or, according to the Septuagint, 2400 days of Daniel, chap. viii. 14, from *the rise* of the Medo-Persian Empire, or from the *first battle* gained by Cyrus—viz. 526 B. C., it brings us down to the same year--1844.

Thus 1844 added to 556 equals 2400.

*Frere* reckons 2400 years B. C. 553, being the third year of Belshazzar, king of Babylon, in which year Daniel's vision was seen; in which case, they terminate 1847; at which time all nations professing the Mahomedan religion will be brought into the church.

## ILLUSTRATION OF PROPHECY.

ON THE DESIGNATIONS OF TIME IN DANIEL AND JOHN: THE 1260 DAYS OF DANIEL AND JOHN, AND THE 1000 YEARS OF JOHN.

By Rev. Wm. Allen, D. D. of Northampton, Mass.

CONTINUED.

The 11th chapter of Daniel has no computation of days or note of time.

The difficulty of applying a part of the notes of time in Dan. 12th, to Antiochus, and a part to Anti-Christ, is, perhaps, not insurmountable. In v. 5—8, the man on the banks of the river inquired of the man on the waters, how long it should be to "the end of these wonders;" referring to all that had been predicted as to the reign of Anti-Christ in the 7th chapter, etc. The answer is, "a time, times, and a half," or 1260 years.

Daniel understood not. But the Lord said to him, "the words are closed and sealed up till the time of the end;"—and then informed him, that there should be "1290 *days* from the removal of the sacrifice," and that he should be blessed, who should come to the "1335 *days*." That in these numbers literal days should be intended, will depend upon the application of a part of the prophecy in Daniel to Antiochus; and that a part should be applied to him and a part to Anti-Christ, is analogous to the methods of other prophets.

It is not my aim to prove this. But supposing that Mr. Stuart and others are correct in applying these last numbers and the 8th and 11th chapters to Antiochus. There is nothing in the general character of the prophetical writings, there is nothing in the structure of the prophecy of Daniel to forbid us from regarding very different events as referred to by the *different numbers*, or expressions for numbers in other passages of the book of Daniel. Particularly there is nothing to compel us to apply the "3 1-2 times" to Antiochus, but, on the contrary, strong reasons, which have been already assigned, for regarding the termination of that period as yet future.

8. The equivalent numbers in the APOCALYPSE are now to be examined. The passages are Rev. xi. 2, 3, xii. 6, 14, xiii. 5, where the same period is expressed by the various terms or notations of "42 months," "1260 days," "a time, and times, and half a time." Surely no one will apply these passages to Antiochus; and as the number and the method of expressing it are the same in Daniel and John, it would seem probable that the same event is referred to in both,—unless we should concur with some of the early Christian fathers in supposing that Antiochus was designed to be a type of Anti-Christ, and the literal *days* of the type are expanded into *years* in the antitype. But of the passages in the Apocalypse it is necessary to make a more particular examination.

In Rev. xi. 2, it is predicted of the Gentiles, "the holy city shall they tread under foot 42 months," which is equal to 1260 days. Here is a specific time, a precise, exact number; and this precision would seem to compel us to seek for the accomplishments of the prophecy either in 42 months of *days*, or months of *years*. The first question is, whether a *literal* treading under foot of Jerusalem is intended, or figuratively the oppression and persecution of the Christian religion? I cannot doubt, that the latter is intended, for it is more than 42 months of *years* since *Jerusalem* has been trodden under foot by the Gentiles.

If then the oppression of the true religion by Anti-Christian percecutors be intended, probably none will suppose the short period of 3 1-2 years only is meant, but 1260 years. Most writers fix the date of the rise of the Roman apostacy and Anti-Christ in the 7th or 8th century. If we take the early period of A. D. 606, then the 1260 years will end in A. D. 1866, which may be the time for the destruction of Anti-Christ. Or if we take A. D. 666, then the time will be A. D. 1920. But in any event, the accomplishment of the prophecy is future.

9. Mr. Stuart's views are very different. The three and a half years of *Daniel* he regards as *literal*. But, as numbers have also a *secondary* sense, expressing a mere generic idea—as a definite number thus may stand for an indefinite one,—he supposes, that in the *Apocalypse* the three and a half years, being applied to the Roman war and the capture of Jerusalem, must mean "about this period of time," that is, a little more than four years, or between six and seven years.

But when I consider that in the passage, now under consideration, the phrase is "forty-two months," and that in several other places in the Apocalypse, and in reference to different events, we have the equivalent phrases of "a time, and times and half a time," and "twelve hundred and sixty days,"—all precise, definite, unequivocal—I cannot imagine it possible, that the spirit of God intended to express some uncertain, indefinite period, lying beyond three and a half years, and somewhere between three and a half and seven years. Such a prophecy would teach nothing. In this uncertainty, faith would have nothing to rest upon. The fulfilment of the prophecy could never be established, and would not be one of the means, by which the church is made to admire and to celebrate the wonderful wisdom and power of God. There is another strong objection to the application of the prophecy to the Roman war, and that is, that the city is to be "trodden under foot,"—that is, to be conquered and held in subjection forty-two months. During the siege of the city, the Gentiles had no possession; and after its capture they did not lose even a temporary possession for *hundreds* of years. Excepting the period of the Christian crusades, from A. D. 1099 to 1187, about eighty-eight years, Jerusalem has remained down to this day under the foot of the Gentile. We find, then, nothing in history, presenting to us the accomplishment, either of the twelve hundred and sixty days, or twelve hundred and sixty years. We look forward to the future termination of these years.

10. Rev. xi. 3, it is declared, that the Lord's "two witnesses, clothed in sackcloth, shall prophesy twelve hundred and sixty days." When we consider the power ascribed to these witnesses, that of shutting up heaven, that it rain not, and of "smiting the earth with all plagues, as often as they will;"—when we consider, that at the end of their testimony a war is to be waged against them by "the beast out of the bottomless pit," and that their bodies are to lie exposed to the view of "nations," and that the wicked, who "dwell on the earth," rejoice over them; it must be difficult to admit that the short period of three and a half years is intended. To suppose, that an indefinite period is meant, is to destroy the distinctness and force and certainty of prophecy. The meaning of this prophecy may be questionable. There is no pretence that it has been fulfilled; at least, there are few who imagine it has been. If we suppose the two witnesses to be the scriptures, denied to the people by the Anti-Christian power of Rome, bearing testimony to the nations in sackcloth twelve hundred and sixty years,—and if, at the close of that period, events should occur in further fulfilment of the prediction;—or if some other accomplishment should be exhibited clearly to the world; the church would then have reason to extol the wisdom and glory of Him, who inspired the book of Revelation.

11. In Rev. xii. 6, the woman, clothed with the sun, whose child was to rule "all nations," is represented as fed in the wilderness "twelve hundred and sixty days," or, as it is expressed in verse 14th, "a time, and times, and half a time." There is no supposable event, accomplishing this prophecy in twelve hundred and sixty days. On the contrary, as the triumph of Christ's kingdom is to succeed the persecution of the woman,—"now is come salvation, and strength, &c." verse 10,—we are constrained, in applying the prophecy to the church, to consider the period designated as that not of days, but of twelve hundred and sixty *years*, and the termination of it as yet future.

In Rev. xiii. 5, it is declared, that the beast that should war with the saints, should "continue forty-two months." He should have "power over all kindreds, and tongues, and nations." The event predicted is probably the same as that of the persecution of the woman in the 12th chapter; and here again the wide-spread persecution and war against the saints in "all nations" oblige us to admit the reference, not to days, but to *years*, and to expect a future accomplishment of the prophecy. [*To be concluded in our next.*]


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# SIGNS OF THE TIMES

OF THE SECOND COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.] "THE TIME IS AT HAND." [DOW & JACKSON, PUBLISHERS.

VOL. I. BOSTON, SEPTEMBER 15, 1840. NO. 12.


## ILLUSTRATION OF PROPHECY.

### Discussion Between Litch and Jones

CONCLUDED.

CHRIST'S KINGDOM AT HAND.

4. In dissenting from "A. D. 1843," as the revealed period of Christ's second coming and kingdom, I maintained that its *distance was unforetold by the prophets.* (1.) I argued it from the position that there is no prophecy which "*directly* declares the great day to be far away." To this, brother Litch answers, that Daniel and Paul did "virtually foretell the great day far off, in their foretelling the rise and fall of kingdoms, great apostacy," &c. To this, it may be replied, that my position, as above, is so purposely qualified by the word "directly," that this "virtually foretelling," &c., does not assail it. And besides, it will be seen that the Lord did not foretell, either by Daniel or Paul, that the several events of which they wrote would require a long time in their coming to pass. More than this, the "ten horns," and "ten kings," foretold in Rev. xvii. 12, which "shall receive power as kings, one hour with the beast," are apparently the same "ten horns" and "ten kings," of Dan. vii. 20; and surely this "one hour," for the whole "ten" to reign, or "have power as kings with the beast," would not explain Daniel as foretelling by these "kings" even "virtually," the great day "far off."

Brother Litch's several arguments on this point, drawn from prophetic days, &c., do not in my mind, "settle the question," because of my rejecting the principle which he holds, viz., that those days mean literal years.

In establishing my position of the unforetold distance of Christ's coming to judgment, it was argued, (2,) that the Lord's threatening of "woe" against putting it "far away," as an "evil day," Amos vi. 1, 3. Matt. xxiv. 48, was inconsistent with his declaring it far away *himself.* My brother answers this by a mere declaration, that the "evil day," here, "has nothing to do with the judgment," &c. Since we then differ so in the interpretation of this "evil day," my argument from it, is nothing to *him*, and his is nothing to *me.* He thinks also that the "woe" was not threatened in *Christ's day*, against saying, "My Lord delayeth his coming," as it is now, since the signs of its being at hand, are so far accomplished. But why not? They must not know, even then, but all would be suddenly done; as all things were possible with God. And thus spoke the apostle Paul—"Then we which are alive and remain [unto the coming of the Lord] shall be caught up," &c. 1 Thess. iv. 15, 17, as though, for aught he knew, he might be alive on the earth at His final coming.

In sustaining my position of the unforetold distance of the judgment at hand; it was argued (3,) That the wisdom and benevolence of God seem naturally to forbid his revealing it to mortals. In brother Litch's answer to this, which appears to me not to the point, he affirms that "the time of the end *came* A. D. 1798," and that it will extend to the "end itself." Does he mean here, that "the *time* of the end" is *not* "the end itself?" If so, and if the said "time" might come A. D. 1798, so long before "the end itself;" why might it not as well have come at Christ's incarnation, *thence* "to extend to the end itself?" And surely, there is more Scripture for the latter than the former, for Christ himself then said—THE TIME IS FULFILLED [or come] *and the kingdom of heaven is at hand.*"—Mark i. 15, while there is no Scripture testimony of its being fulfilled, or come, A. D. 1798.

Further, to sustain my position as above, (4.) I quoted a large number of passages from the Bible, expressly declaring "*the great day of the Lord*," &c. to be "*near, near*," hasting "*greatly*," "*nigh at hand*," &c. Brother Litch's principal argument against this proof, is, that "God calls things which are *not* as though they *were.*" I readily admit with him that "the signs" to precede the great day were usually foretold in the connection; but signs and all might have been soon fulfilled, for aught men could know, even when the prophecies were given. And is it not presumption in the extreme, to suppose that God would so many times make the rousing declaration, that "*the great and terrible day of the Lord*," was "*nigh at hand*," hasting *greatly &c.* and mean to have it understood, at the same time, that to the men then living it was off 2000 or 3000 years?

My concluding argument, that the distance of the judgment was unforetold, was, (5,) from repeated passages of Scripture, then quoted, which *positively declare*, in language too plain to be misunderstood, that the precise "hour," "day," and "time" of its coming is *sealed up—unknown to angels*—in the *Father's own power*, &c. In my brother's reply to this argument, he says several good things which seem to me not at variance with my position of the distance of the judgment unforetold, and nothing, to my understanding, to do away this kind of proof.

On now leaving the question to the decision of the reader, whether "A. D. 1843," is, or is not, the revealed time of Christ's coming to judgment, I could wish it generally understood that brother Litch and myself have not been controverting the point for the sake of the mastery, but for the sake of a mutual, more full, and necessary investigation of the whole subject; and that, if possible, others may be stirred up and assisted in the faithful study of the Scriptures, to find out for themselves what the Bible most fully teaches concerning the momentous realities of the speedy coming of Christ and the *resurrection, though heretofore quite generally* overlooked, misconstrued, or put far away.

Thus far our readers have only seen wherein we *differ* on the general subject of Christ's expected soon coming, while yet we supposed ourselves *agreed*, in perhaps every point concerning it, except in his *one* argument for it, which fixes its precise time at "A. D. 1843." Then, shall not we and others who are unitedly looking "*for* the appearing of the Great God and our Savior Jesus Christ," as being now, in all respects, verily "at hand;" hereafter dwell rather on those much neglected and misunderstood points concerning it, in which we are all agreed; that we may strengthen each other's hands in the work of declaring it, that we may more successfully arouse our hearers and readers deeply to consider the whole subject, and to prepare immediately to meet their "Judge," who now "standeth before the door?"

HENRY JONES.

*New York, July*, 1840

REPLY TO THE ABOVE.

*Mr. Editor:* As Br. Jones has given the public his closing article in the discussion between him and myself, I also wish to make a few remarks, and will then submit the question. I shall not, however, do more than simply to make a few corrections, where Br. J. has misapprehended me; and present some general remarks on the points of difference between us.

1. Br. J. says, "And though my brother considers the anointing of Christ to signify his being endowed with the Holy Ghost, &c. at his incarnation, rather than his being finally crowned king in the presence of the whole universe, at his second coming," &c.

Here my brother misapprehends me. I do not think the *anointing* spoken of, was the "endowing of Christ with the Holy Ghost at his incarnation." My position was, that it was "the Holy of Holies, "Heaven itself," which the Holy of Holies in the tabernacle was a type, which was consecrated [anointed] for us by the sacrifice of Christ, and his appearing there with his own blood for us.

2. He misapprehends me again, as follows: speaking of the chronological computation, he says, "Brother Litch, in his answer, makes up this deficiency into two mouths by adding to my chronological table 64 years and 7 months of further time; thus estimating the duration of the captivity at 134 years and 7 months at least, instead of 70 *years*, as the Scriptures affirm," &c.

But I distinctly stated that I did "not admit that the 70 weeks and 2300 days began at the end of the 70 years captivity."

It was not my object, in that connection, to prove when the 70 years began or ended: but simply to show that 4004 years elapsed before Christ; and that 1843 after Christ will give us the requsite 5847 years. Were I endeavoring to settle that point, I should neither admit that the captivity began A. M. 4412¼, nor that it ended B. C. 457. That point is entirely distinct, *according to my apprehension, from the* one in question.

Whether I accomplished that object, viz. to show that A. D. 1843 will bring us to the 5847th year of the world, I must leave for the reader to decide.

Br. Jones, also, rejects the testimony of pro-

fane authors in elucidating Scripture prophesy. And hence my argument to prove the fulfillment of the time, times and a half, and 42 months, is with him of no weight. But he has not attempted to show, that admitting the testinony of the authors quoted to be correct, the argument is not irrefutable.

He feels himself bound to reject all mere human testimony; I feel myself obliged to avail myself of this help, in illustratiug the fulfillment of Scripture prophecy. With these corrections and remarks, I submit the subject.

And while we differ on the points which have been discussed, it is matter of gratitude to us both, that on other points connected with the subject we are fellow laborers in the husbandry of God.

The numbers in course of publication in the Watchman, from the pen of Br. J. "On the return of the Jews," are worthy the attentive perusal of all lovers of the Bible and of the glorious appearing of Jesus Christ. J. LITCH.

*Millennial Grove, Aug.* 1840.

## THE RESTORATION OF ISRAEL.

Br. Himes,—The five articles which I here present for your paper, have just been published in the "Olive Leaf," issued simultaneously at New York, Providence and Boston. There are five more of the series, now in the hands of the Editor of that paper, unpublished, declined, and at my "disposal," because, as he says, "they are not well received by" his "readers," and because on being called by a correspondent to re-examine certain things in them, he finds them "highly objectionable in principle." What those objectionable principles are, the Editor has not stated. Let every reader search and see. Sure there can be nothing dangerous "in principle," in the common sense and Scripture facts therein contained, nor in the many authentic facts concerning the present condition, hopes and prospects of the Jews; which probably will meet with many similar obstructions in coming before the public. The remaining articles you may expect in due season.

My prime object, in those articles, so far as known to myself, is the glory of God, in the salvation of souls, by means of the gospel of the kingdom at hand, faithfully and clearly presented. I am well aware that the position I have taken on the restoration of Israel, will conflict with the long settled and almost unquestioned opinion of those who look for a literal Jewish return. But as I have attempted, in the spirit of meekness, to bring forward things of importance, both new and old, on the subject, it is hoped, that those especially, who look for the kingdom at hand, will carefully examine the articles with kind feelings, and admit their conclusiveness, or satisfy themselves that they are illogical and inconclusive.

Yours, H. JONES.

## CHRIST'S KINGDOM AT HAND.

WITHOUT THE PREVIOUS RETURN OF THE JEWS.

NUMBER I.

Mr. EDITOR,—There is one fact in relation to the Jews which is worthy of consideration, and with which it is supposed, that many are familiar, which is, that there is a very great change in the action, if not in the sentiments of the Church as a body, on the subject, within the recollection of many of us now living. Some forty years ago and more, the doctrine of the return of the Jews was so prevalent, that at least one petition was brought into almost every prayer of the congregation and the family, that God would "gather in the Jews, together with the fulness of the Gentiles." But now, for a considerable time, it is believed that there are comparatively few, who bring the supposed prophecy of the Jews' return at all, *into their public or social prayers.*

I am aware of standing on holy ground, while I maintain the doctrine of Christ's kingdom at hand, *without* the previous gathering of the Jews. The delicateness and responsibility of the undertaking are greatly increased by the consideration, that during this neglect of prayer for the Jews' return, so little has been said by the pulpit or the press, to sustain the doctrine now assumed; while now, so many of our dear brethren both in Europe and America, including the celebrated Frey, Wolff, converts of Judaism, with whom I am agreed in the expected near coming of Christ and his kingdom, who, after all, are sanguine in support of the doctrine of the Jews literal and speedy return, to prepare the way for the kingdom to come. These brethren, it must be admitted, are doing a great and good work, in vindicating the coming of the Lord at hand; so that I would not, for my life, oppose them in it; but would rather consecrate all that I have and am, to help forward the same great work. And yet, in the most successful preaching of the kingdom of God at hand, I feel impelled to take the ground that the literal return to Palestine of the people called the Jews, is a doctrine not sustained by the Holy Scriptures. In a candid and fair maintenance of this ground, it is proposed:

I. To answer some of the most common arguments, which are adduced in favor of the literal return of the Jews.

II. To present other arguments more directly in support of the theory of their *not* returning before Christ's coming.

I. In examining arguments adduced in favor of the Jews' *literal* return, I begin,

*First*, With the alleged fact, that hitherto God has fulfilled the prophecies concerning them, most literally in every particular, and will of course literally fulfill the prophecy of their return. Those literally fulfilled prophesies are said to include (1) the present *scattering* of the Jews.—(2) Their having become a *reproach* a *hissing* and a *byword* in the earth,—and (3) their now suffering the *judgment and curse* of the Almighty, for their sin in rejecting and crucifying the Lord of glory.

Were it admitted that these things were distinctly foretold, and now literally fulfilled, exclusively in case of the *Jews* as a *seperate* people, the argument from them might appear even unanswerable, in favor of their literal return. But there are various reasons for my not admitting them, as prophesies now fulfilled. (1) It is not admitted that this foretold *scattering* of God's rebellious people "*among all nations*," is limited to the Jews as a seperate people; because "*God is no respector* of persons," among his apostate and rebellious subjects; and because they are now promiscuously and alike "*scattered*," both of the Jew and Gentile race, in nearly all the nations of the globe, and far more literally too, than in case of the Jews only. And is not the present apostacy and rebellion of the subjects of Christian nations, and of the Christian Church, too, as great in the sight of God, as that of the Jews, seeing that the former "*crucify the Lord afresh and put him to an open shame?*" And besides, the *connexion* of several of the prophecies on this subject, forbids their being understood of the present literal scattering of the Jews only. A few of them may here be given.

"*And I* [the Lord] *will scatter them among the heathen*,"—"*and will send a sword after them till I have consumed them*," Jer. ix. 16. This *swording* and *consuming* of God's rebellious subjects generally, on their being *scattered*, surely must mean something more than the present literal scattering of the Jews. And is it not strikingly parallel to those passages which foretell that God's "*enemies*" shall "be scattered," driven "*away*" "*as smoke;*" to melt "*as wax before the fire;*" when as "the *wicked*," they must "*perish at the presence of God*," (Psa. lxviii. 1, 2.) being "*driven away in*" their "*wickedness*," (Prov. xiv. 32.) "*into everlasting fire prepared for the devil and his angels.*" (Matt. xxv. 41.)

"*Can thy heart endure, or can thy hands be strong in the days that I shall deal with thee? I, the Lord, have spoken it and will do it. And I will* SCATTER *thee among the heathen, and will disperse thee in the countries, and will consume thy filthiness out of thee*," [Ezek. xxii. 14. 15.] This foretold *scattering* of God's enemies, it will be seen, is connected with "the *days*" when he will "*deal*" or "*reckon with them;*" being at the general judgment, [Matt. xxv. 19.] when he "*will consume*" them as "*filthiness out of*" his flock; or at "*the end of the world*," he will seperate them as "*the tares*" from the wheat to burn them in a "*furnace of fire.*" [Matt. xiii.. 38—42.] The connection also shows this "*scattering*" to take place, when the "*heart* of his enemies "*can*" no longer "*endure*," nor their "*hands be strong*" against the Lord. And must we not consider this passage as including the events of the final judgment, rather than the present scattered state of the Jews, with their hearts still *enduring* and their "*hands strong*" against Christ?

"Therefore it is come to pass, that as he cried and they would not hear, so they cried and I would not hear, saith the Lord of hosts, but I "SCATTERED" them with a whirlwind, among all the nations whom they knew not." [Zech. vii. 13, 14.] Although the Jews and all enemies of God, may yet repent and cry to God, with the assurance of being heard, the time is at hand, with the coming of the Lord to judgment, when forever sinners may knock and "cry" at the closed door of mercy, and he will not hear, or will not answer their requests, but will bid them to "depart" as "workers of iniquity." Then as "*with a whirlwind*," he will "SCATTER" them among strangers, or "*nations whom they know not*," even among damned spirits, including "*the devil and his angels*." These and other parallel passages, foretelling the "*scattering*" of God's enemies, are considered as fair testimony from inspiration, against the position that the Jew's *literal* dispersion was foretold, and is now literally accomplished, against them as a distinguished, or separate class of sinners. If this manner of meeting the position be fair and scriptural, then the argument drawn from the *scattering* of God's enemies, proves nothing in favor of the Jew's literal return, or of their gathering into Palestine. HENRY JONES.

*New York, June* 27th, 1840.

## Bible Chronology.

THE CHRONOLOGY. We have received several communications on this subject, which we give in the following order.

### MILLER'S NEW CHRONOLOGY.

Mr. EDITOR,—I am highly pleased with the general plan of Br. Miller's new chronology, but

am not quite satisfied with all his details. I wish him, therefore, to explain a little more clearly some points, both for my own and other's satisfaction. I do not propose these questions because I doubt whether a system of chronology can be made out, from authentic sources, which will show 1843 to be the 6000th year of the world: I have been satisfied of that for months: but such a system ought to undergo the most rigid investigation before it is adopted.

1. After allowing 600 years for Noah's life before the flood. Br. M. allows another for the flood. But ought not the year of the flood to be included in Noah's 600 years? Gen. vii. 11. "In the six *hundreth* year of Noah's life, in the second month and seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened." From this it appears that the flood commenced the first part of Noah's 600th year, and ended soon after he was 600 years of age. the flood was on the earth when that era passed.

2. Br. M. allows 30 years after the death of Moses, for the administration of Joshua. What evidence has he of this?

3. Is this satisfactory evidence of the correctness of Usher's chronology from the end of Zedekiah's reign to the birth of Christ? He makes out 588 years; I cannot make out but about 580.

4. Bro. M. allows 25 years for Jehoshaphat's reign, and 8 years for the reign of Jehoram. But Jehoram commenced his reign in the 5th year of Joram, king of Israel, which was in the 23d year of Jehoshaphat's reign, 2 Kings. viii. 16, He therefore reigned but 5 years alone.

In view of the above difficulties I will give the outlines of what I believe a more correct table.

| | | |
|---|---|---|
| From the creation to the flood, | 1656 | years |
| " the Flood, to the death of Terah, | 427 | " |
| " Terah's death, to the Exodus. | 430 | " |
| Sojourn in the wilderness - - | 40 | " |
| Administration of Joshua and the elders according to Josephus - - | 25 | |
| Anarchy according to do. - - | 18 | " |
| The judges - - - - - | 450 | " |
| Samuel's administration - - | 21 | " |
| Saul, David and Solomon reigned | 120 | |
| Kings of Judah to Zedekiah's capt. | 390 | * |
| Chaldean and Medo-Persian kings to the seventh year of Artaxerxes | 123 | " † |
| From the 7th year of Artaxerxes which was the 4256th year of the Julian period, to the year 1840, which is the 6553 year of that period | 2297 | ‡ |
| Add three years to 1843 | 3 | |
| Total | 6000 | |

It appears to me that this argument in favor of the nearness of the great Sabbath, will have its influence where no other will: for there are few persons who believe the Bible who will attempt to put the millenium beyond the 6000th year of the world. I invite the most rigid criticism on the above outline. J. LITCH.

*I allow in this estimate only five years for Jehoram's independent reign after the death of Jehoshophat.

† For the particular items which make up this period, see Signs of the Times, No. 6, reply to Br. Jones.

‡ See Ferguson's astronomical demonstration on this point in the Signs of the Times, No. 4.

## BIBLE CHRONOLOGY.

Bro. Himes,—I have carefully examined Bro. Miller's "Bible Chronology." It is all proved by Scripture," down to the end of Zedekieh's reign, with two exceptions.

1. He supposes Abram's call to have been at the death of Terah: "Terah lived 70 years, and begat Abram," (Gen. xi. 26.) and "Abram," was 75 years old when he departed out of Haran (Gen. xii. 4.) Now if Abram was the oldest of Terah's sons, (which we infer from the calculation of their names, and must take for granted till Scripture proof to the contrary is adduced,) the length of the period under consideration is only 145 years, instead of 205, given by Bro. M. 2. He has given us 21 years as the period of Samuel the prophet. This is not proved by his proof-text, which is 1 Samuel vii. 2—17. one human link destroys the divinity of the chain. As an honest searcher for truth, I present these difficulties. Can Bro. M. remove them? J. W. B.

Bro. Miller will please answer the above difficulties. Ed.

## THE CHRONOLOGY.

### Criticism by "Americus."

Mr. Editor:—In No. 10 of the "Signs of the Times," I was much pleased to find a Bible Chronology of the Patriarchs, Judges and Kings, from Adam to Christ, by Wm. Miller. And, as your periodical, which has long been needed for the dissemination of light and truth upon the momentous question, When cometh the Lord from heaven? is open to all, and invites the strictest and severest criticism on the merits of this new calculation; I will state some of the difficulties which exist not only in my own mind, with reference to this new chronology, but also in the minds of some of the more active friends of the cause. It is not to be supposed that the ages of the Patriarchs, &c., as given in the Chronology, like those in the Bible, are definite and precise, inasmuch as days and months are not taken into the calculation; and it would be contrary to reason, and the common course of things to conjectnre, either that their *birth*-days were their *death*-days, or that they with all their descendants were born upon the *same* day of the year. When the Bible says that Adam lived an hundred and thirty years, and begat a son, are we to understand that he had not lived a month or a day over that time? Or should we not rather consider it in the sense in which ages at the present time with us are *universally* understood, by whom the years only are taken into the reckoning, the months and days being non-important?

When we say a man is thirty years old, we do not understand but that he may be thirty years and six months, eight months or ten; and would it be natural to consider the ages in the Bible in any other light? Yea, would it not be very *unnatural* and *unreasonable*, too, to look upon them differently? And should we consider them in the sense in which they are generally understood, we could not reasonably allot to each of the Patriarchs, &c., less than two months on an everage. Then, there being sixty Patriarchs, Judges, and Kings, one hundred and twenty months, or ten years should come into the Chronology, allowing my allotment true, and certainly it cannot be too large. Consequently, Christ's second coming should have been seven years ago! The object of this article is merely to state some objections to this Chronology about which the opponents of Bro. Miller make much ado—problems which I, with my short-sighted vision, have not been able to solve, but which some of you, who are more skilled in doctrine and theology, perhaps may easily resolve, and not to injure the cause by evil surmisings and conjecturings. For we all should be searchers after truth and the right way, our souls should be warmed by a glow of holy zeal, and sustained by a steadfast faith in the promises of God. I cannot make myself believe that Bro. Miller makes this omission of not less than ten years of odd months and days a *sine qua non* for bringing out Christ's Second Coming into the year 1843. Indeed, I think he will give a fair and candid exposition of the whole matter, and which will satisfy every doubting mind, when he shall have found out the difficulty which I have stated, existing in no small extent with us. Let us search for truth as for hid treasure; until we shall have found it, and then scatter its seeds throughout the length and preadth of this benighted world, until they shall spring up, brightening, transforming it, and we shall see it shining in the full blaze of Millenial glory. AMERICUS.

REMARKS.

"Americus" says that the objections he has stated to the new calculation have some weight with our opponents. Well, their objections and speculations shall be swept away. They profess to believe in the present established chronology, do they not, Mr. "Americus?" O yes. Well, *Mr. Miller agrees exactly with them, relating to the period to which you refer.* If they have any difficulty about *odd months, &c.*, let them go to those in whom they believe, Usher, Calmet, and others, and they will *reckon with them* just as Mr. Miller has done. They say nothing of odd months, for the very best of reasons—the *Bible* says nothing about them. We must not be wise above what is *written*. Ed.

# Christian Union.

## UNION CONVENTION AT GROTON.

For a full and impartial account of this Convention, we refer our readers to the "CHURCH REFORMER," Edited by Bro. Silas Hawley, of Groton, Mass.

We have only to say that the result of the Convention has confirmed our former opinion. We despair of ever seeing the church perfectly united in this state of things. "The power of the holy people is scattered," and will be, till the "Ancient of days shall come, and gather together in one" the "children of God that are scattered abroad."

We give the following remarks of a distinguished correspondent on this subject, to which we heartily subscribe. We are, nevertheless, disposed to act in concert with the friends of Christian Union, and to promote, as far as possible, union among all saints.

"I have little encouragement to attend at Groton; for I would not embarrass, but encourage all christian effort, for the union of the churches; and yet having no confidence in the flesh, that in this world the union can be done; and only confidence in the Lord who will accomplish it at his coming in the end of the world, my presence would not be useful to the design of the Groton Union Convention. I would not be a croaker, disheartening the efforts for good; nor will I hesitate to speak in my humble sphere an

honest belief, though it falls not in with the current of opinion. Union is a duty the churches owe to our Master, and to one another. I have earnestly searched for its basis, and watched intently some movements aiming to unite the members of the Lord's body in this world. I am satisfied as to the basis, that it is the confession of Peter, which neither flesh nor blood revealed to him, "but my Father which is in heaven."—"Upon this rock will I build my church;" which *rock* is the true confession of faith, and proper basis of a union of the churches.

However, to the body of the present house of nominal Christians, this basis is not sufficiently broad; they must cobble with the five points of Calvinism, and the numerous articles of the church of England, and of scores of other churches: the poor reason for which may lie in their want of duly understanding the confession our Heavenly Father revealed unto the apostle Peter. They are straitened for room to build the church on that rock, because they fail to perceive the true meaning of "the gates of hell," and the proper place where the Lord builds; and, that *faith* only hews out the materials in this world, which the Lord, in despite of the grave, will raise up from the dead, and compose into one edifice in the Jerusalem above, without the sound of the hammer or of any tool of iron. The church is built here, on the confession of faith in the Son of God, and the gates of hell, that is, the grave, shall not prevent the Lord from building into his spiritual temple of the world to come, every soul that in this world has been established in the faith of Christ, that he is Lord of all, to be manifested in due time, for the consummation of this world and of time; and for the introduction of the new heavens and earth which are the eternal world, the abode of the risen dead.

But how can there be any considerable increase of union, except there be a point of union, on which to rally the distracted household of faith? And who shall designate that point? The Roman has long ago set up his bishop for that point: the Pope is the centre of union for a majority of the nominal church. All other denominations have each their own standard, or confession of this world, which is a sort of Pope to each, an image of the beast; or it may be, his mark in the forehead and in the right hand. And I confess to you, to all lovers of union and of the Lord Jesus Christ, that Holy Writ opens to my understanding no way of escape from the power of this beast, and from the craft and policy of the woman seated upon his horns in lofty triumph, until the Ancient of days shall come, with the time for the saints to possess the kingdom; whose kingdom is not of this world, but of the world to come, an everlasting state.

Therefore, I am prepared to see every effort like this at Groton fail. Babylon is confusion, and its time is sure, until the Son of Man comes: its triumph is certain, its discord will *prevail* more and more, to the end. Were I cherishing the hope of a millenium in time, then I would come prepared to take a part in the Union Convention; but the Lord himself will come in the end of time, and then we have promise of the resurrection, and of the restitution of all things to the peace, innocence, union, and love of Eden and Paradise before Adam fell by transgression. Jesus, our Lord, by his righteousness, will remove the curse which Adam by his sin inflicted on the earth; and life will reign by him, where death now reigns by Adam. I shall be ready to meet in any assembly within my reach to advocate *union* in the coming Lord, which is attainable only by faith in his near coming; a faith universally cherished in the primitive church, and revived in the Reformation, but suffered to be forsaken.

Notwithstanding, multitudes awake and revive this faith both in England and this country; and they who entertain it are eminently united, of whatever sect they may be. Other union in this world, I see ground to expect none for the churches."


# SIGNS OF THE TIMES.

"Can ye not discern the signs of the times."

BOSTON, SEPT. 15, 1840.


## A GENERAL CONFERENCE

ON THE

SECOND COMING OF THE LORD JESUS CHRIST.

The undersigned, believers in the Second Coming and Kingdom of the Messiah "*at hand*," cordially unite in the call of a general Conference of our brethren of the United States, and elsewhere, who are also looking for the Advent near, to meet at Boston, Mass. Wednesday, Oct. 14, 1840, at 10 o'clock, A. M. to continue two days, or as long as may then be found best.

The object of the Conference will not be to form a new organization in the faith of Christ; nor to assail others of our brethren who differ from us in regard to the period and manner of the advent; but to discuss the whole subject faithfully and fairly, in the exercise of that spirit of Christ, in which it will be safe immediately to meet him at the judgment seat.

By so doing, we may accomplish much in the rapid, general and powerful spread of "the everlasting gospel of the kingdom at hand," that the way of the Lord may be speedily prepared, whatever may be the precise period of his coming.

| | |
|---|---|
| WILLIAM MILLER. | DAVID MILLARD. |
| HENRY DANA WARD. | L. D. FLEMING. |
| HENRY JONES. | JOSEPH BATES. |
| HENRY PLUMER. | CHARLES F. STEVENS |
| JOHN TRUAIR. | P. R. RUSSELL. |
| JOSIAH LITCH. | ISAIAH SEAVEY. |
| JOSHUA P ATWOOD. | TIMOTHY COLE. |
| DANIEL MERILL. | J. V. HIMES, |

☞ We have received other names, but too late for insertion.

SUBJECTS FOR DISCUSSION.—1. Second Advent.—2. Chronology of Prophecy.—3. Restoration of Israel.—4. History and doctrine of the Millennium.—5. The Kingdom of Heaven.—6. The Judgment.

No person will be expected to take any active part in the Conference, except he confess his faith in the near approach of our Lord in his kingdom; nor will any one be expected to take a part in the discussions until he has been introduced to the committee of arrangements and has made known to them the part or point which he is prepared to discuss.

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MISREPRESENTATION OF MR. MILLER'S VIEWS RELATIVE TO THE DAY OF GRACE; BY THE EDITOR OF "ZION'S HERALD."

The opponents of Mr. Miller are making themselves merry in the supposed failure of what they are pleased *falsely* to call "Mr. Miller's prediction," relative to the day of grace. Among the number the Editor of "Zion's Herald," stands conspicuous. We quote the following paragraph from the Herald of the 10th ult.

"MR. MILLER'S PREDICTION.—Yesterday, August 11th, was the day, according to Mr. Miller, which was to have closed the day of grace, or when Christ was to have left the mediatorial throne. Mr. Miller *has all along maintained, that after the 11th of August*, 1840, there could be no conversions—that Christians would lose their desire and their spirit of prayer for the conversion of sinners—in fine, that that day would close up the day of grace.

We took the liberty, some months since, to say in the Herald, that no such thing would take place; that the world would go on as before, &c. and that we believed Mr. Miller's system to be founded in error. We shall now soon see which is right."

In relation to the above, we would simply state that, MR. MILLER never said "that Christians would lose their desire and their spirit of prayer for the conversion of sinners; or that the day of grace would close on the 11th of August," *without qualification. He always spoke of it as a matter of opinion*, and when asked how it should be known "the door was shut," after the pouring out of the "sixth vial," he replied that it would be known by the loss of the spirit of prayer for the conversion of sinners. *He did not predict*, (for he is no prophet) *that Christians would lose the spirit of prayer for the conversion of sinners at that time*; but, that if the door of mercy was closed, the fact would be known by the loss of the spirit of prayer for the unconverted. Do you now understand, Bro. Brown? The following extract is taken from a letter of the Editor of the "Herald," written at the Campmeeting at Eastham. It seems that *even there*, in the midst of a most glorious revival, and the rejoicings and shoutings of "Zion," its "Herald," was haunted by "Mr. Miller's prediction," of which, by the way, he never believed a word. Why did his devout soul turn aside from the object of his letter to give such a paragraph as the following; if indeed he was not somewhat troubled about WM. MILLER?

"The preachers and people here, seem to labor and pray with as much zeal, fervor and faith for the conversion of sinners, since Tuesday, the 11th, as before; and there were as sound conversions yesterday and Wednesday, as were ever witnessed on this ground. Will Mr. Miller rejoice at this? *Will he rejoice that sinners are still turning to God, or will mortification attend the non-fulfilment of his predictions? Will he humble himself before God and confess his error, or will disappointed ambition sour his mind and lead him gradually to distrust the truth of God's Holy Word, as it has all former false teachers?* We shall see."

Well, he shall see. If he will turn his attention to those congregations where Mr. M. is constantly lecturing, he *will* see that Mr. M. is not only rejoicing in the conversion of souls; but where he gives a full course of lectures, as a general thing, if he had a mind to *count*, he would be able to reckon as large a number as Bro. B. could from the *week's labor*, of the thousands of Israel at Eastham. *Will he see?*

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## THE JEWS.

MR. BERR, a converted Jew, from New York, formerly of Poland, gave two addresses in Chardon

St. Chapel, on the 30th ult. on the present condition of the Jews—their forms and ceremonies as *now* practised—their present feelings in relation to Jesus of Nazareth, &c.

Mr. B.'s object in lecturing, is to awaken the church of the Gentiles to their duty and obligations towards the Jews. He thinks the time has fully come when the church should turn their attention to the welfare of God's ancient people. That while they are sending Missionaries to all other nations, the Jew has a claim at least to be remembered among them. He thinks that the Jews should receive special attention at this time, on account of their favorable disposition to hear and receive the Gospel. If we understand him, he discards the idea of their *literal return* to build up Old Jerusalem; and seeks their conversion to Christ, in whom there is neither Jew nor Gentile—"but all are *one*." It is a glorious fact that thousands of Jews have believed in Jesus of Nazareth within a few years, and have been grafted into the original stock. This should encourage the church to make speedy and spirited efforts for their salvation.

Bro. B. has with him for sale two books, the profits of which go to support him in his mission among the churches. The first is entitled "Judah and Israel: or the restoration and conversion of the Jews and the ten tribes. By *Joseph Samuel C. F. Frey*."—with a narrative of the Author. The second is entitled, "Joseph and Benjamin: a series of letters on the controversy between Jews and Christians, comprising the most important doctrines of the Christian religion," by the same author, in 2 vols.

Mr. Frey is a converted Jew, and is well known in this country as an eminent scholar, and minister of the Gospel. In the last named work he devotes three letters to "the restoration of the Jews." He advocates their *literal restoration*, and the re-establishment of Judaism for a season. We give the following synopsis of his views:—

"From the statement in the preceding letters, which comprises the sentiments of many writers, both Jewish and Christian, on the subject of the second advent of Christ, or the millennium, it appears that a certain chain of events is to take place; and although the things which relate to the circumstances, the time when, and the means and instruments by which the predicted events are to be brought about, cannot be known with certainty, yet when we shall see the accomplishment of the first, we may confidently look for the appearance of the next event. For more than thirty years, my dear Benjamin, I have studied this subject as much as my other avocations would permit, and from what I have been able to gather, both from the Holy Bible, from the writings of man, and from the dispensations of God's providence, I now venture, but with the greatest diffidence and deepest humility, to submit to you my feeble thoughts on this profound subject; not for the purpose of entering into a controversy with any one who may differ, but merely for your consideration, to adopt or reject them as you may think them most agreeable to the revealed will of God.

The events to follow each other are probably these:

1. The way will be prepared for the return of our people to their own land.

2. They will return as a nation in an unconverted state.

3. They will rebuild Jerusalem and the temple, and re-establish Judaism for a season.

4. A considerable number of our brethren will be converted, but not return with our nation.

5. These will afterwards be carried in vessels of bulrushes to our people, and be the means of leading them to declare themselves an independent nation.

6. This will cause Jerusalem to be besieged by the eastern and the western antichrist.

7. Jesus Christ shall then appear personally and visibly.

8. The effect of this appearance will be twofold; the destruction of the enemy, or the battle of Armageddon, on the one hand, and the conversion of our nation on the other.

9. The ten tribes will then return and be reunited with Judah.

10. The first resurrection will take place.

11. Satan will be bound for a thousand years.

12. During this period Christ will reign personally upon the earth, and the knowledge of the glory of the Lord shall fill the whole earth.

These twelve events will probably happen within the space of 75 years, the portion of time between the 1260 and 1335 years mentioned by Daniel, and about the middle of the 75 years the eighth event may be expected.

13. After this, Satan shall be let loose, make war with the saints, and be cast into the lake of fire.

14. Then comes the general judgment."

We think Mr. Frey is in a great and fatal error in relation to the *restoration of Israel*, and the establishment of Judaism again at Old Jerusalem. As long as this doctrine is preached and believed, the church will do *nothing* for the Jew. She will only watch the signs of the times relating to the political aspect of the nations in reference to their return. Thus the Jew is left to perish in his blindness, while the church is vainly looking for a worldly, political restoration of the Israelitish Nation. *Vain hope.*

The signs of the times are very unfavorable to a literal restoration. In Syria, on the very borders of the promised land, the Jews are suffering under dreadful persecution at this time. The following facts are most appalling:—

"PERSECUTION OF THE JEWS AT DAMASCUS. It appears that a Roman Catholic priest, by the name of Thomaso, who had lived at Damascus since 1807, disappeared in February last, together with his servant. A charge was soon brought against the Jews of the city, that they had murdered him in order to make use of his blood in the feast of unleavened bread. One of them was seized, without the slightest evidence of guilt, and subjected to the most cruel tortures. At last, when life was almost extinct, *he* charged the murder on seven of the most wealthy Jews of the city. These were apprehended and subjected to the most excruciating torments. Two of them died under the inflictions; others, under the influence of excessive agonies, wildly confessed themselves the murderers; and great numbers of the Jews were taken up. The following tortures were applied. 1. Flogging. 2. Soaking them in large tanks of cold water, in their clothes. 3. Pressing their eyes out of their sockets by the head machine. 4. Tying up, and twisting the tender parts of the body. 5. Standing upright for three days without being permitted to lean against any thing. 6. Being dragged about in a large court by the ears till the blood gushed out. 7. Having thorns driven in between the nails and the flesh of the fingers and toes. 8. Having fire set to their beards, till their faces are singed. 9. Having candles held under their noses, so that the flame rose up into the nostrils.—"For five months the poor Jews of Damascus have waked in terror and laid down in alarm, fearing for themselves and their children, and suffering under the charge of an accursed crime from which their whole nature revolts."

Various meetings have been held by Jews and Christians in Europe and this country, and resolutions passed, expressive of deep sympathy in the welfare of the suffering Jews. The following notice of a meeting in Philadelphia, is from one of the secular papers. We hope *the resolution* will be carried into effect, so far as it can be. We think there is a better prospect of multitudes of the Jews coming to this country; than there is of their returning to Palestine.

THE JEWS OF DAMASCUS. "In pursuance of a call, a large meeting of the Israelites of Philadelphia, was held, in that city, on Thursday evening. Mr. John Moses was chosen President, and the meeting was opened by Mr. Abraham Hart, who made an appropriate speech, depicting the many sufferings which the Israelites of the East have had poured out upon their heads. The following is one of the resolutions adopted by the meeting:

Resolved, That we invite our brethren of Damascus to leave the land of persecution and torture, and to seek an asylum in this free and happy land, where every one is allowed to enjoy his own opinion—where industry prospers, and where integrity is sure to meet its just reward.

A resolution was also passed, to the effect that a letter be despatched to the President of the United States, requesting him to direct the American Consul at Damascus to co-operate *with the ambassadors of other Powers in alleviating* the miseries of the Jews there.

Several Christian ministers were present, and the meeting was addressed by the Rev. Dr. Ducachet, of the Episcopal, and the Rev. Messrs Ramsay and Kennedy, of the Presbyterian Church."

This meeting was held in the JEWISH SYNAGOGUE, and, we believe for the first time since the Christ-Era, that *Christians* have been permitted to associate with them, or to speak in their places of worship. The "middle wall" is being broken down.

## THE LITERALIST.

This work has already been favorably noticed in "*the Signs of the Times*," and from an examination of several numbers of it, I can heartily concur with the sentiment already expressed. I believe the publication will do much toward dispelling the mists of error which have long brooded over the subject of "the nature and near approach of the kingdom of God." It appears to me that no candid mind can rise from a faithful examination of those pages without a conviction that the kingdom of God on earth is yet future, and that it is to be established at the second and personal appearing of Christ on earth.

It is true there are some things advanced by the writers of those numbers, with which I cannot accord:—such, for instance, is the opinion respecting the literal restoration of the Jews at

the time of the Savior's appearing;—And, also the rejection of the idea of understanding anything respecting the fulfillment of prophetic periods. But the work will find acess to many minds, as it is, where, did it take other ground on those points, it could find no avenue.

On the whole, it will be a rich treat to all who love the appearing of the Lord Jesus Christ. All who feel any interest in this subject, should obtain the work,and after reading it themselves, circulate it among others; and thus endeavor to do good. It deserves extensive patronage.

As a literary production,the Magazine is worthy the age in which it appears.

Millenial Grove, Aug. 1840. L.

THE NATIONS. We have received news three days later from Europe. The insurrection in Syria has been put down by Mehemet Ali. A Revolution has been attempted in France. The next news will no doubt be very important.

☞BRO. HIMES.—I cannot but approve the object of the Conference in Boston, and will attend if it is possible. WM. MILLER.

## THE BATTLE OF ARMAGEDDON.

CONCLUDED.

III. *The fierceness of God's wrath will fall on the wicked inhabitants of the earth.*

The proof in support of this proposition, will be drawn from the positive threatenings of God, in reference to the event.

"Why do the heathen rage, and the people imagine a vain thing?—The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, *saying*, let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath and vex them in his sore displeasure.

Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me,Thou *art* my Son; this day have I begotten thee. Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possesion. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judge's of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him."—Ps. ii.

1. The characters introduced as the objects of God's wrath, are, "the heathen," "the people," "the kings of the earth;" "the rulers." All these are represented as raging and taking counsel against the Lord and against his Anointed.

2. The Lord threatens to "have them in derision;" "to speak to them in his wrath and vex them in his sore displeasure;" "He will break them with a rod of iron and dash them in pieces like a potters vessel." If this is not the fierceness of God's wrath, threatened to be poured on the wicked, then what would be? But it may be asked, what has this to do with the battle of Armageddon? This we will now consider.

3. The time when this wrath shall be poured out, is, when the Son of God is set on Zion's hill. And also, when he comes in possesion of the uttermost parts of the earth. The very time when the great battle of Armageddon will take place. The events are therefore the same.

The next passage of Scripture I shall adduce, is the 50th Psalm. The time, is when God calls to the heavens above and to the earth that he may judge his people, and when he gathers his saints together. After speaking of the good he will bestow on his saints, he addresses the wicked, verse 16, and threatens,unless they consider and repent, to tear them in pieces, and there be none to deliver.

*Again*, Isa. lxiii. 3, 4, 6. "For I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart,and the day of my redeemed is come. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." Such language as this can only indicate some terrible exhibition of Jehovah's wrath against the workers of iniquity. It must, indeed, be a cup of trembling which the wicked will be called to drink. Joel iii.12—16.

"Let the heathen be wakened,and come up to the valley of Jehosaphat: for there will I sit to judge all the heathen round about.

13 Put ye in the sickle, for the harvest is ripe: come get you down; for the press is full, the fats overflow; for their wickedness *is* great.

14. Multitudes, multitudes in the valley of decision: for the day of the Lord *is* near in the valley of decision.

15. The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord *will be* the hope of his people, and the strength of the children of Israel."

Here we are told the cause of these terrible Judgments and the objects of God's wrath: Viz. The heathen, those who neither know nor serve the God of heaven; because their wickedness is great, the fats overflow.

Dan. xii. 1. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation to that same time." The Savior, also predicts the same thing Matth. 24th chapter.

2 Thess. i. 6—10. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

This is the climax of God's threatenings. And here I will leave the point. But were it necessary, such passages might be found to almost any number. And the fulfillment of these threatenings will constitute a part of the tribulation of the GREAT BATTLE OF ARMAGEDDON.

If this is a true delination of the terrible vengeance which the Lord Jesus will execute on his enemies, when he leaves the right hand of the Majesty of heaven, how appropriate and important to the world, is the exhortation, Ps. ii. 12. "Kiss the Son lest he be angry, and ye perish from the way when his wrath is kindled but a little."

At such a time and under such circumstances, how important and valuable will be the friendship and protection of the Almighty! For—

IV. *The People of God shall be secure in the midst of that calamity.*

If there were no positive testimony or promise of the truth of the above proposition, it might derive great force and support from the history of the past. God has in all ages, whenever his judgments were to be poured out on the wicked, provided for the safety of his own people.

Thus, when all flesh had corrupted its way before God, and only one righteous man remained in the midst of the universal desolation, righteous Noah and his household found a divine protector, who could be at no loss for an asylum amid the ruin, as a refuge for the man who honored him.

So also it was with just Lot: for until his safety was accomplished, all the sins of the devoted cities could not induce the hand of Omnipotence to unstop the vials of his wrath, or to suffer the fiery storm to descend. "Haste thee," said God, "escape thither; for I cannot do any thing until thou be come thither."

Thus also it was with Israel when God's judgments fell on Egypt. Did the Lord send swarms of flies on Egypt? In the land of Goshen, where God's people were, no flies were seen. Did the cattle of Egypt die, under the curse of God? Yet of all that was Israel's, nothing died or was harmed. Did the Thunder, Lightning and Hail, destroy Egypt? In the land of Goshen, where the children of Israel were, there was no hail.

Did darkness prevail in all Egypt for three days and nights, so that none of the Egyptians rose from his place? In the habitations of the children of Israel, there was light. Were all the first born of Egypt slain? Yet against any of the children of Israel did not so much as a dog move his tongue.

Were Pharaoh and his people overwhelmed in the red sea? Through that same sea, God's people found an highway by which they went over dry shod. But time and space would fail me, in producing instances of the above character. From these however we learn that the Lord knoweth how to deliver the Godly out of temptation, and to reserve the unjust unto the day of Judgment to be punished.

But precedents aside, the promises of God to his people, of deliverance in that day of calamity, are clear and positive. Some of them now claim attention. The 91st Psalm is a passage in point. It refers to a time when God will reward the wicked, and the righteous shall see it with their eyes.

But to those who have made the Lord their refuge, or the Most High their habitation, deliverance is promised. "Thou shalt not be afraid of the arrow that flieth by day; nor for the pestilence that walketh in darkness: nor for the destruction that wasteth at noon day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou see and behold the reward of the wicked."

Isa. xxvi. 20, 21. "Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment until the indignation be over past. For, behold, the Lord cometh out of his place to punish the inhabitants of the world for their iniqui-

ty." Here then we have a promise of safety to God's people in that day.

The prophet Daniel, in a passage, part of which has been already quoted, teaches the same thing.

Dan. xii. 1. "There shall be a time of trouble such as never was since there was a nation to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

What is meant by being "written in the book," we may learn from Malachi iii. 16—18.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard *it*: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

17 And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

18 Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Chap. iv. 1. "For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

In that day of calamity, the benefit of piety will appear in a manner it never did before: and no man will conclude he has served God in vain.

Neither will any think in that day, they have been too strictly religious; or that it is just as well to have professed religion as to have it in possession. Nothing but real holiness, having the robe washed and made white in the blood of the Lamb, will stand the test of that fire.

For thus saith the Lord: Zeph. ii. 3. "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; It may be ye shall be hid in the day of the Lord's anger."

Joel. iii. 16. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel."

Once more: the Savior, when he predicted the tribulation of that day, Matth. xxiv. 21, 22, added, "except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Luke xxi. 36. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the son of Man." With these promises the great concern of all should be to possess such a character as to be able to claim them.

But although it shall be thus well with the righteous, those who are truly so, it will not be so with the hypocritical pretender to piety. No mere profession will answer instead of the wedding garment. Isa. xxxiii. 14. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites." See also the whole chapter, and also the following chapter. Indeed, sinners in Zion are now afraid. There is no subject which can be introduced and dwelt upon, which excites so many disagreeable sensations in the breast of vast numbers of professors of religion, as the near approach of that great day. But if they cannot bear to hear of it, how will they be able to meet it? For who can dwell with devouring fire?

An idea is abroad that a great time of persecution and martyrdom is before the church, and that it will constitute a part of the tribulation of that day: but I cannot find it in the Bible. I believe the time of suffering to the real Christian is nearly over: and that when Christ leaves the throne of mercy for that of Judgment he will protect and defend his own people from all harm, they will go in with him to the marriage, and the door will be shut.

Thus I have presented a brief and imperfect view of this awful subject, as I find it in God's holy book. If, as is the design of the writer, it shall be the means of exciting one individual to prepare to meet the day and event, let the glory be ascribed to God, to whom all praise belongs. L.

## ROCKINGHAM C. CONFERENCE.

The following *Resolutions* were unanimously passed *by the Rockingham Christian Conference, held at Newton, N. H. on the 9th inst.* This body is composed of upwards of thirty ministers, most of whom were present. The "Christian Herald," referred to in the 4th Res. is published at Exeter, N. H. and is an excellent family paper. ED.

1. *Resolved*, that the doctrine of Chirst's second coming, to judge the world, is, in our view, one of great importance to be taught; and very generally found in the Bible, and although we are not prepared to decide in regard to the particular period of the event, we consider it perfectly safe and scriptural for all to be looking out and prepared for it as being now, specially "*at hand.*"

2. *Resolved*, that it be recommended to all, so far as our influence may extend, to give the subject a ready and faithful examination, as found in the Scriptures; and to avail themselves of such help, in doing it, as in their views shall be most safe and scriptural.

3. *Resolved*, that the "*Signs of the Times, of Christ Second Coming*," published at Boston, so far as we have had opportunity to learn, bids fair as being a useful help on the subject.

4. *Resolved*, That we approve of the doings of our appointed council for conducting the Christain Herald, (published at Exeter,) in regard to their opening its colums as they have done, for a fair and judicious discussion of the subject of Christ's coming and kingdom "*at hand*," D. P. PIKE.

*Sec. R. C. C.*

### "REV. MR. KIRK'S VISIT TO BOSTON."

A correspondent of the "N. Y. Observer," has given a particular account of Mr. Kirk's recent visit to this city. We give the following extract to our readers:

"Since his (Mr. Kirk's) departure, the influence of his labors on the religious state of the city is not perceptible.. I can find no person who has heard of any instance of conviction as the result of his preaching; nor have conversions been more numerous than before. Some Unitarians, after hearing him, have declared themselves well pleased, and have lamented the want of any thing to move the heart in their own places of worship; but such instances had been not unfrequent during the winter; and I am not aware that their number has been much increased. One man has expressed his belief that since Mr. Kirk's departure, there has been a "reaction." Not improbably, it may have been so in some instances; but I think no such effect is generally observable."

Mr. K. preached to immense audiences some fifteen or twenty sermons. And here we are told that nothing was accomplished. MR. MILLER gave sixteen lectures at the Marlboro' Chapel last winter, that brings a very different report, if he is an "*ignorant fanatic!*" Many hundreds were awakened, and converted by his labors; and the churches were aroused.

## LITERARY NOTICE.

We give the following notice of Mr. Smolniker, at his request. We think him to be a very sincere man; and that he is to the best of his knowledge endeavoring to seek the good of his race. But so far as we have been able to obtain a knowledge of his views and plans, we think he is laboring under a great *delusion*. ED.

*The signs of the Advent of Christ—who has now appeared to us for the restoration of universal peace on earth, illustrated in the work entitled "Memorable Events, &c." in three volumes, of* 1966 pages.

They, who by the grace of the Lord, have from the statements of the prophecies correctly found the time, in which he has determined to appear to us, and who zealously proclaim the Lord to be appearing; and that men should by worthy fruits of repentance prepare for his advent, commonly transgress the bounds assigned to them, by attempting to explain the prophetic images, in which the mysteries of his appearance have been prophecied; though these images are of such a nature as to render it impossible for any man, before the fulfilment of these mysteries, to fathom how the prophetic images treating thereof, will be accomplished. The preachers of the millenial peace have forgot that the Lord, when speaking thereof, explicitly said: "Behold, I come as a thief! (Rev. xvi. 15.")—As the thief commits theft in secret, and men are aware of it, but after it has been done, even so has the Lord in our time caused the mysteries of his appearance to be fulfilled in a manner, that men will but now, after they have been exposed, learn to understand, that He has indeed appeared to us for the restoration of His peace on earth. It has even not been understood, that the Lord has resolved thus to appear in our time, that an apostle is to explain the signs of his appearance and to fulfill and disclose the mysteries thereof, though this has in various ways been prophesied in many possages of the Holy Writ, beginning with the first book. And particularly in the Revelation. The appearance of our Lord has been taken as material literal, as did the auditors in the synagogue at Capernaum. (John vi.) His promise that he should give us "His flesh for food and his blood for drink." And the Lord on the "white horse," for the great battle has been expected to be visible to carnal eyes.

Now in the fulfillment of the times since the year 1836 until this hour, so much has been prepared, that they, who are aware of it, do confidently expect, that with the end of the year 1846 Christians will be already universally united, in order to establish on all the earth the peace of the Lord, with his extraordinary co-operation which is firmly to last through thousands of

years to come. Until now, as the Lord has predicted, every thing has been in secret, properly prepared and thus exposed, that Christians after duly beholding the exposition thereof, will universally co-operate toward the great peace. And the Lord will as he has promised, for the fulfilment of his counsels pour out over them His spirit in extraordinary fulness.

This exposition has been given in 3 volumes of the work, which has appeared first in German, and is now being transferred into English; its general title reads: "Memorable events in the life of *Andreas Bernardus Smolnikar*." For a more full account of the contents of each volume, the following titles have been subjoined; to volume first: "A historical testimony, that Jesus Christ did prepare the above named professor, and clergyman, for a messenger extraordinary for the work of uniting all nations in this Church, and did command him as such, presently to appear in public."—To volume second: "An Illustration of the testimony, that the author has publicly appeared as a messenger extraordinary of Christ, confirmed by sufficient signs; and explanation of the mysteries, which he has at the command of the divine spirit fulfilled for uniting to Christians of all sects in the one apostolical Church. With an appendix on what is antichristian in popery."—To volume third: "An exposition of the prophecies, by which Christ the Lord has confirmed, that *He has appeared to us* for the fulfilment of his promises to restore his kingdom on all the earth, and to give his peace unto all nations, and with his appearance appointed the author his messenger extraordinary, or apostle, and through him fulfilled all the mysteries for the foundation of his peace. With an introduction for the easier understandtng of the subsequent exposition of the prophecies; and an appendix of the signs for the assembly in the place, which in Hebrew is called *Armogeddon* (Rev. xvi. 16.") Readers understanding German can get all three volumes of 1966 pages, back and edges bound in leather for three dollars, in New York, at G. Sparre's 479 Pearl-street,—and at H. Ludrig's 72 Vesey street. In Boston, the work can be got at James B. Dow's—362 Washington-street, as also a pamphlet of 24 pages, both in English and German, for ten cents, in which are found more special disclosures than I can give in this article, on this most momentous subject.

After the publication of volume third as many steps toward the promulgation of this cause have been done by me, as the actual position of things admitted of, after they, who at the first ought to have promulgated it, have not done their duty. Some mechanics are the first, who have duly comprehended it, and advanced money for the printing of the work. But there were not means sufficient for ordering so many copies to be printed as would have properly supplied the bookstores in America, and Europe; and at present more means are necessary for publishing the English translation of the work. Also a paper has to appear both in English and German, together with various other things, that the Lord has resolved to do in our time. He has resolved to accomplish it by men with his peculiar assistance, and to this end he has not until now roused as many men as were indispensibly necessary for carrying through the press the above works, and made known the testimonials of his present appearance in one language at least.

From the foregoing it is seen, that for the effectual promotion of this momentous cause, association becomes necessary for the purpose of defraying all expenses until they could be reimbursed from the sale of books, etc. All further particulars are referred to private interviews, to which I do herewith invite to be had at any time to visitors, 5 Carlton place, in the rear of 55 Eliot Street, Boston.

They only are invited who are willing to promote the universal welfare, and able to this end, to contribute either by advancing something of their own, as by moving others so to do.

The grace of the Lord be with all, who sincerely desire his peace, and are ready to co-operate in its establishment in all the earth.

ANDREAS BERNARDUS SMOLNIKAR.

☞ We are obliged to defer the further notice of *Bro Jone's lectures*—and would now correct a mistake in relation to the *price*, they are 62 cts, not 75.

## Refuge of Scoffers.

"There shall come in the last days, scoffers."

The following article was circulated in the form of a handbill, the day that Mr. Miller commenced his course of lectures at Cambridge-port, in the Baptist Church. We have the original handbill, which was furnished us by a friend, *who received it from an advocate of the doctrine of "peace and safety."* Their objects perhaps were best known among themselves. The infidels of Cambridge had too much respect for themselves to countenance such villany.

THE JOE MILLER PROPHET.—It is reported of this Infernal Fool, that he is to figure on the *gullism* order, in Cambridgeport, for the especial benefit of the female sex, proving to a dead certainty, that no *women* will go to heaven—as the Book nowhere says to such effect—but that at the close of the year 1843, the shrieks of the women will be of such thundering effect, that the moon will turn to blood, the stars fall, and the sun recede from existence, and the end of the world come. Joey says he will then be found on the top of the highest mountain, sounding a tin conk-shell to drown hell of its horrors!

BILLY HIMES, *Scribe.*

*Groton.* (*Ms.*,) *July* 6, 1840.

DEAR SIRS,—Reason and common sense having (as it seems) pretty much left this town, and wildness of imagination taken its place, I deem it advisable to have one of your papers among the many self styled religious documents which we daily have imposed on us. The doors of two meeting houses, out of three (which are within gunshot of me,) are thrown open day and evening for the purpose of telling their bugbear stories.—They say the spirit of God is among us. From one day to another, they exclaim *to-day* is the time or you are forever too late. A rallying committee, consisting of from ten to twenty, are daily tramping about town, warning all silly women and others to flee from the wrath to come and follow Christ. They tell of Daniel's vision, and Miller's vision, etc. The sprinkling Calvinist and immersing Calvinist amalgamate for the sake of stirring up the people. The sprinkler says he does not wish for more than two years to pull down the Unitarians. I hope he will do it, and then reason and common sense will pull *him* down.

There is much division in families in this place. The husband is one kind of a Christian, the wife another, and so on through the family. A case has occurred, since the pious ranting began, which is heart rending. One of our most industrious and worthy mechanics married a few years ago a Calvanist Church member; but after their marriage she consented to attend the Unitarian meeting with him, and has continued so to do, until of late. The rallying committee have visited her, and through their influence she has quit her husband and follows the priest, much to her husband's dissatisfaction. When the matter is mentioned to him, tears immediately flow, and no wonder.—There is a division here of a serious nature, and who is the cause of it? Is the priest the cause? Oh! no!!! *Priestcraft* does no injury.—*Investigator.*

The following remarks were made by the editor of the Investigator, on the article from "Zion's Herald," found in another column; relating to Christians losing the spirit of prayer, &c. ED.

We hope it may. When "Christians lose their desire and their spirit of prayer for the conversion (delusion) of sinners," they will turn their attention to something useful. They will then perceive that the most culpable "sinners" have been those, who, disregarding reason, common sense and justice, luxuriated on the hard earnings of the unsuspecting, the poor and the industrious. We hope we may live to see that time—live to know that honest industry is not filched for the support of clerical drones, pretenders, imposters; and to see, every where, the great truth acknowledged and acted upon, that MERIT "makes the MAN, and want of it the fellow." That would be a real Millenium; a paradise far exceeding in happiness and glory all that has been said or sung of the imaginary Heaven beyond the clouds; but priests, ever vigilant and active in the cause of superstition, will, to the death, oppose man's true redemption.

☞ The Editor of the "Signs of the Times"—the paper in favor of a general "blow up" in 1843—ranks us among the "scoffers." Br. Himes, you may be strong in the faith *now*, but if we are not mistaken, you will be a "scoffer" yourself before the end of 1843. Mark the prophecy of an infidel!—*Ib.*

We have "marked" *it*. ED.


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*Westford*—Benjamin F. Leighton
*Groton*—Daniel Needham
*Brighton*—Samuel Clough
*Lowell*—Elder Timothy Cole

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# SIGNS OF THE TIMES




OF THE SECOND COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.] "THE TIME IS AT HAND." [DOW & JACKSON, PUBLISHERS.

VOL. I. BOSTON, OCTOBER 1, 1840. NO. 13.


## ILLUSTRATION OF PROPHECY.

### LITERAL INTERPRETATION.

CRITICISM ON REV. XI. 8.—TRUE PRINCIPLES OF BIBLE INTERPRETATION—BY A BIBLE READER.

MR. EDITOR:—The inquiry is often sincerely made by those who are beginning the study of Prophecy "*How is the Bible to be interpreted?*" I would honestly propose the solution of the above momentous question, and say, that the *Bible is to be interpreted by itself.* It comes to us as the revelation of God, and like the sun, shines and is alone visible by its own light. The man who cannot see the sun, in its daily course, cannot be made to see it, though he could summon to his aid all the torches and telescopes ever made or lighted. "*In thy* light shall we see light." "Thy word is *a light* to my feet and a lamp to my paths." "We have a more sure word of prophecy unto which ye do well to take heed as to *a light* shining in a dark place." How long shall we take heed to *this* light? As long as the darkness lasts; even *until* the day dawn and the day star arise." (See Rev. xxii. 16.) Hence the man who thinks he so understands the Bible as to supersede his necessity to make it still his daily study as a *learner*, a *disciple*, and who receives not its teachings as a little child with unquestioning, though wondering faith, is like the man who thinks because he has minutely analized the properties of light, *now* no longer needs the sun to direct his footsteps; or like the mariner, who, because he has sailed by celestial observations over 359 degrees of earth's circumference, thinks he can complete the remaining degree, regardless of the same assistance. The Christian is one who walks not by *experience*, but by *faith;* "*against* hope, *believes* in hope." Faith and hope always relate to things *unseen, and future*, and are supported and nourished only by a firm persuasion of the truth revealed. There was no other ground of confidence to the Israelite, that the supply of manna would be renewed on the morrow, as he saw the sun melt away what had not been gathered, even after feeding upon it 39 years, than the simple *word of God:* but his difficulty in crediting God's word might have been lessened, because they had so frequently experienced the truth of that word and had never once known it to fail. "But are there no *principles* of interpretation?" I proceed to notice the rule laid down by the Holy Spirit as *the first principle*, and I think the only principle to be carefully attended to by all who would interpret the prophetic word aright. "*KNOWING this FIRST*, that no prophecy is of any *private* (Greek, *one's own*) interpretation." 2 Peter i. 20. We ought to be at no loss to know what the Holy Spirit means by "*private*, (*one's own*) interpretation," seeing he opposes "the will of man" to the "Holy Ghost." "No prophecy is of any *one's own* interpretation, *for* the prophecy came not of old time *by the will of man*, but holy men of God spake as they were moved *by the Holy Ghost.*" As the Holy Ghost, and not the will of man, gave the prophecy, so, not any one's private will, but the Holy Spirit alone, can give us the interpretation. "The things of God knoweth *no man*, but *the Spirit of God.*" As the Prophets had no will or choice as to what they should prophesy, so we are to have no will or choice as to the interpretation of these prophecies: as their prophecies were not their shrewd opinion, sagacious guesses, well constructed theories, or sincere hopes, but *God's* word, but *God's* mind; so our interpretation of the same must be by the same Divine word, and not human opinion. As their prophecies were *not their understanding or knowledge of the meaning* of what these holy men prophesied, but simply *the mind and meaning of the Holy Ghost*, transmitted often through the dark and ignorant mind of the prophet, (unto whom it was revealed, that *not unto themselves*, but *unto us they did minister.*" 1 Peter, i. 12.) so we are not to put upon their prophecies *our own* (private) meaning, and call *it* an interpretation; but we are to let the *Holy Ghost* teach us *what the Holy Spirit* "which moved the prophets," *means.* That, and that only is *true* interpretation. Such interpretation will be as commanding upon the believer's conscience as the word of God itself—*It is God, speaking upon, and expounding his own word.* If we disregard such interpretation, no marvel if we understand not *un*fulfilled truths, as like the Jews, we may have even *fulfilled prophecies* "*hid from our eyes?*" Luke xix. 42. "And Jesus said, *For judgment* I am come into this world, that they which see not, might see; and that they which see might be made blind." See John ix. 40. Permit me to give an illustration of *the difference* between a *private* and a *Divine* interpretation of Rev. xi. 8: "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt; where also our Lord was crucified." Most commentators interpret *this city to mean* Rome, France, or some other place than "where *also* our Lord was crucified," because it is spiritually, or as they say "*figuratively called Sodom and Egypt.*" *Private* interpretation says that the word "spiritually" means, *figuratively.* The *Holy Spirit* says, that "spiritually" means *spiritually.* How shall we know? Ans. "To the law and to the testimony." *Pneumatikos*, the adverb translated in the text "spiritually" (and derived from Pneuma) *is but once elswhere used in the New Testament*, viz. 1 Cor. ii. 14. Let us read from the 10th verse substituting the *private* word, *figure* and its derivatives for the *inspired* word *spirit* and its derivatives. "But God hath revealed them unto us by his *Figure* (Pneumatos) for the *Figure* (*Pneuma*) searcheth all things, yea the deep things of God. For what man knoweth the things of a man save the *figure* (Pneuma) of a man which is in him, even so the things of God knoweth no man but the *Figure* (Pneuma) of God. Now we have not received the *Figure* (Pneuma) of the world, but the *figure* (Pneuma) which is of God, that we might know the things that are freely given us of God. Which things we speak *not in the words which man's wisdom teacheth*, but which the Holy *Figure* (Pneuma) teacheth; comparing *figurative* (Pneumatika) things with *figurative.* (Pneumatika) But the natural man receiveth not the things of the *Figure* (Pneumatos) of God; for they are foolishness unto him: neither can he know, because they are *figuratively* (Pneumatikos) discerned." 1 Cor. ii. 14. Am I not then bound to reject the word *figuratively* as a *private* interpretation, and firmly adhere to designate that "*spiritually called or named*" which the *spirit has so called?* Still it is asked, "*what place is meant* in Rev. xi. 8?" *Private* interpretation says Rome—France, &c. The *Spirit* says Jerusalem.

Because, 1. *In the inspired text* it is said "their dead bodies lie where *also* our Lord was crucified."

2. *The Spirit*, in Isa. i. 10. *calls Jerusalem Sodom:* "Hear the word of the Lord ye rulers of *Sodom.*" See 1st verse.

3. And in Isa. xix. *the Spirit has revealed* "that *when* the Lord rideth upon a swift cloud and shall come into *Egypt*, in *that day* there shall be *an highway* (or street,) *out of Egypt* into Assyria (Judah and Jerusalem lie between) and *in that day Israel* shall be the *third with Egypt and with Assyria*, a blessing in the midst of the land, whom the Lord shall bless saying, "Blessed be *Egypt, my people*, and Assyria the work of my hands and Israel mine inheritance." Again I would solemnly ask if I am not bound to reject the interpretations generally given of this street and city, as *private*, as only human opinion; and as firmly believe that the *Holy Spirit* is the best interpreter of his own words; that the place is Jerusalem, and that Sodom and Egypt are other names by which the *Spirit*, in his wisdom, has seen fit to designate "the place where our Lord was crucified?"

But it may be said, "All that is but verbal criticism, and of no practical use whatever; as the meaning is virtually the same." Let us see. *Private* interpretation having converted the place *where* "these dead bodies shall lie," into a *figure*, has thereby turned the whole *revealed transaction into a figure*, and is compelled to go on, and not only guess, *when* these two prophets were slain, (for almost to a man, *private* interpreters have concluded that they *have been slain*) but also to guess, *to whom they belong.* Yet more, having conjectured that these witnesses are slain, *private* opinion conjectures, that the beast who kills them, has also been revealed, and is being rapidly consumed. Hence, some are confidently looking for a glorious time of peace—a millennium of ecclesiastical and national prosperity, and for the speedy conversion of the world to Christ by the means now using, as the day of miracles is past. While on the same conclusions of *private* interpretation others are as confidently looking for, not a conversion,

but a sudden destruction of the world by an universal conflagration. Allow the *first step of private interpretation*, and one or the other of these confident expectations, is irresistible: and *this text and chapter belong to fulfilled prophecy.* But can I, dare I allow that a prophecy, acknowledged by all, to be a revelation given by the Holy Ghost, is to be expounded by human *conjecture—made to bow to a creature's opinion*, in order to verify the guessings of fallible worms!!! What if these two prophets *have not yet* visited our earth—*have not yet* been slain—and the terrible beast who kills them *has not yet* arisen? Reader, it is always safe to know *the truth;* will you hear the *Holy Ghost* on these points—and then, *tell me*, is this an *unprofitable* criticism? Does not this text and chapter look like *un*fulfilled prophecy?

1. The *Where?* "And their dead bodies shall lie in the street of the *great city where* also our Lord was crucified," and where was that? How readest thou? Luke xiii. 33: "It cannot be that a prophet perish out of *Jerusalem.*" Who testifies this? "The faithful and true witness" (Rev. iii. 14) and remember that at the time John penned Rev. xi. 8, *Jerusalem had been destroyed by the Romans.*

2. *When?* "And *when* they shall have finished their testimony (of 1260 *days*, or 42 *months*,) the Beast that ascendeth out of the bottomless pit (and to continue 42 *months*, or 1260 *days*, Rev. xiii. 6,) shall make war against them, and shall overcome them, and kill them."

3. *Whose are* these dead bodies? One *private* interpretation says "the martyrs in every age;" another, 'The Waldenses and Albigenses;' another, "The Old and New Testaments," &c. Whose are these *dead bodies?* Is not one of them Elijah's? "It is appointed unto *men once to die.*" Heb. ix. "Behold! I will send *Elijah* the prophet before the coming of *the great* and *dreadful day* of the Lord." Mal. iv. "And I will give power to *my two witnesses*, and they shall prophesy 1260 days (or 42 months) clothed in sackcloth; and if any man *hurt* them, fire proceedeth out of their mouth and devoureth their enemies, and if any man will hurt them, he must in this manner be killed. These have power to shut heaven that it *rain not in the days of their prophecy*, and have power over waters to turn them into blood, and to smite the earth with *all plagues*, as often as they will. And they of the people, and kindreds, and tongues, and nations, *shall see their dead bodies* three days and an half, and shall not suffer *their dead bodies* to be put in graves. And they that dwell upon the earth *shall rejoice over them*, and shall send gifts one to another because these two prophets tormented them who dwelt on the earth. And after three days and an half, the Spirit of Life from God entered into them, and they *stood upon their feet*, and great fear fell upon them that *saw* them. And they heard a great voice from heaven, saying unto them, Come up hither! And they ascended up to heaven in a cloud; and *their enemies beheld them.* And the same hour was there a *great earthquake* and the *tenth part of the city fell*, (doubtless Jerusalem) and in the earthquake were slain of men 7000; and the remnant were affrighted and gave glory to the God of Heaven." Reader, have you just been reading *figures* or *realities*? Permit me again solemnly to inquire, *have these astounding predictions ever been so fulfilled?* If so, Who has *seen them*? *When*? *Where*? Can the church or world have been so asleep, indifferent, or occupied as not to have noticed, or *recorded* these amazing wonders? May it not be, too, that these two prophets, *if they have come—prophesied—died—arisen and gone to Heaven*, have also *expounded* for us, "the things which those 7 thunders *uttered* but which John, when about to write them, was commanded to seal up, and write them not?" (Rev. x. 4.) And may we not demand of *private* interpretation, *their import and meaning?*

Finally. The grand difficulty to a right understanding of the mind of the Spirit—a difficulty, ever recurring to the student of prophecy, is *his experience* or reason; or, *how* the prediction shall be brought about? How can *these things* be? This is founded upon ignorance, and often upon culpable ignorance of *what is revealed;* for often, *the things* he thinks revealed, *have never been revealed.* As for example, our blessed Lord had never revealed to Nicodemus, or to us, that "a man should enter a second time into his mother's womb (according to the flesh) and so be born again." John iii. Or, that John *should not* die. John xxi. 23. Or that Rev. vii. *does not* apply to the Jews. Or, that the street in which the two prophets were to be slain, *was not* where our Lord was also crucified, or, that the Gog and Magog of Ezekiel and St. John *are the same.* Ezk. xxxviii. Rev. xx; or, that the cities, they respectively describe, *are the same.* Our ignorance often substitutes human inference for divine truth; and hence it is no wonder that our minds should see difficulties in the accomplishment of *what is not even prophesied.* And whenever we suffer our minds to dwell upon the *posibility* or the *manner* of accomplishment, rather than upon *who* speaks, and *what is* spoken, we shall soon be beyond our depth, and without chart or compass, sun or star. "With *men this* is impossible, but with *God all things* are possible." "Lord increase *our faith.*"

A few plain *counsels* and I have done.

1. As you read through your whole Bible write in one column *every prophecy* you find.

2. Note on an opposite column *each fulfilment* you can discover.

3. Mark! *How*, and *how often*, God has made good his word—then ask yourself, "*How the Holy Ghost has taught you* to expect those to be made good, *which are yet future?*"

4. Make a table of *prophetic words*, as explained in the Bible.

5. With "CRUDEN'S" Concordance, search out *every verse in the Bible*, containing the word, or subject upon which you wish light—after reading not only the verse but the chapter in which such word, or subject stands. Frequent reading over what is dark will give you light.

6. Read, and *Believe as a little child*, taking the *plainest* and *most palpable meaning of each word.* (See Acts i. 3, 11.)

7. Read your Bible *much* and with *care*, looking out every marginal reference, and *making your own.*

8. Whenever you take your Bible, pray *for Light—Faith—Patience—Perseverance.* Pray while you read—pray whenever you think of what you have read. "*Pray without ceasing.*" Finally, *Live* what you know. "Walk *even as* Christ walked." "*Imitate God*, as a dear child."

Persevere in this course and it will not be long before God will bless, honor, and comfort you. You *will* believe—your faith will be like that in 1 Cor. ii. 5, and 2 Thes. ii. 13. The once dry portions of God's word will become like the smitten rock in the desert; and you will find that man *lives* indeed "*not by bread alone.*" Darkness—doubt—dissatisfaction, will give place to light—certainty—joy—joy in the Holy Ghost. You will find that the whole Bible is a prophecy fulfilled and fulfilling of Christ. "The testimony of Jesus is the Spirit (the *Soul*) of Prophecy."

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## ON THE DESIGNATIONS OF TIME IN DANIEL AND JOHN: THE 1260 DAYS OF DANIEL AND JOHN, AND THE 1000 YEARS OF JOHN.

By Rev. Wm. Allen, D. D. of Northampton, Mass.

CONTINUED.

12. We may well believe, that these four predicted events,—the treading under foot of the holy city,—the prophesying in sackcloth of the two witnesses,—the abode of the woman in the wilderness, and the continuance of the power of the persecuting beast, have the same beginning and ending; that they are synchronous events, illustrating in these different ways the condition of the church during the long period so often mentioned.

Now, it may well be asked, whether it can easily be reconciled with the wisdom of God, that all these various but equivalent notations of time mean nothing definite, but something very uncertain, undefined? Were not the seventy *weeks* of Daniel precise and exact? Do not those who apply the prophecy to Antiochus, admit, that the 1290 and 1335 *days* were precise and exact? How, then, can it be, that the remarkable prophecies in the Apocalypse are loose and indefinite?

That the sacred number seven is often used in the Apocalypse in an indefinite sense, as seven spirits, lamps, stars, golden candlesticks, etc. proves nothing in this case, for the number seven is not employed. If it should be said, that three and a half is the *half* of the sacred number seven, and may be employed in the same indefinite manner, or tropical manner; it may be replied, that because a certain number is sacred, and is used indefinitely, it by no means follows, that the *half* of that number is such, any more than that twice or any other multiple of that number is such. And that "three and a half years" mean a *precise* number, seems very evident from the use of the equivalent 42 months, and 1260 days. Will any one pretend, that these numbers are employed tropically and indefinitely, because they are multiples of seven? This would be a refinement like that of Mr. Potter and H. More, who consider 12 and its multiple 144 as indicative of the true church, and 25 and its multiple [not *exactly* such, however,] 666, as indicative of the Anti-Christian church.

13. The conclusion, from all which has been said, is, that the 1260 days of John and the equivalent period in Daniel must mean the definite and precise period of 1260 years; and that the termination of those years is yet future. But against this conclusion some general objections, which may be gathered from Mr. Stuart's article, ought not to be overlooked.

In reference to Rev. 12th, he asks,—"*Are we* then to regard the church as *in the wilderness*, ever since the glorious light of Reformation burst upon her; and the beast, and the false prophet as possessing completely desolating and crushing power over her? Let the ends of the earth respond to this, to which Protestants have long *been sending the light of salvation.* Let Germany, Switzerland, Holland, Sweden, Denmark, America, the isles of the sea, answer and say, whether the beast and the false prophet are able to crush them or send them into the wilderness; or whether the persecuting power has not long since begun to hide its head and retreat from the

predominating influence of the church, which bids defiance to all her enemies?" Bib. R. vol. V. p. 80.

But in reply to this, let it be considered, that when John wrote the Apocalypse, and for some centuries after, the gospel was unknown in the countries referred to by Mr. Stuart. In the first centuries of Christianity, and even up to the seventh century, where did the church exist in its beauty and glory? Doubtless in the countries around the Mediterranean Sea, including parts of Africa, Asia, and Europe. And in all those countries,—in Egypt, in Syria, in Asia Minor, in Turkey, in Italy, in France, and Spain, is not the church *still* in "the wilderness," and *there* do not the beast and the false prophet retain still "their crushing power?" The reformation by Luther, extending its blessings to a part of Europe and to North America, has done nothing for the countries just mentioned. The toils of the Protestant churches, in spreading the gospel in the distant regions of the earth, may be regarded as the very means of preparing for the full accomplishment of prophecy. The truth of God must be communicated to the world by the unwearied labors of man. At the appointed time, they shall "be destroyed, that destroy the earth;" the power of error, delusion and tyranny will be suppressed; Baylon will fall, and all the kingdoms of this world will become the kingdoms of our Lord and Savior Jesus Christ.

Even Mr. S. says,—"The beast and the false prophet, i. e. heathenism and false religion, still bear sway over more than three quarters of our ruined race." p. 81. Is not this an admission, that the church is still in *the wilderness?* But, if we should adopt a different construction, and suppose that "the beast and the false prophet" denote some paticular form of false religion, as Romanism, both as a civil and spiritual power, then perhaps there will be, at a future time, in the utter overthrow of that power, a palpable and striking fulfilment of the prophecy.

14. Mr. S. remarks, "The men who wrote prophecy, designed it to be read and *understood;* and if they did, they wrote of course in an intelligible manner." p. 38. And he supposes in particular, that the "notations of time in the Apocalypse were intelligible to John and his cotemporaries." But on the construction which Mr.S. gives to the Apocalypse, as the understanding of the apostle, John must have had very indistinct, indefinite notions as to the meaning of his own numbers. The numbers 3 1-2 years, 42 months, 1260 days, have already been adverted to. Another number in the Revelation is the "1000 years" of the reign of Christ, Rev. xx. 2—7. In regard to this number, Mr. S. says, "A *long* period, the writer plainly means to designate—a very long one. Nay, we may say in general, that the period of the church's prosperity is to be as much longer, than that of her adversity, as one thousand is more than 3 1-2. So much, I think, we may truly gather from the designation."—After stating, that the church has been, now and then, in deep affliction for 1800 years, he says, in reference to the time of her deliverance,—"Then the triumphs of redeeming love will bring home to glory such multitudes of our ruined race, that the number who may finally perish, will scarcely be thought of in comparison with the countless myriads of those, who will come to Zion with songs and everlasting joy upon their heads." p. 82.

If then John had in view a period of the church's prosperity as much longer than 1800, as one thousand is more than 3 1-2 years, then that period will be more than 514,000 years. One difficulty in the way of assenting to these views of Mr. S. is, that this period is so excessively long, that during the reign of peace, and temperance, and holiness, and the absence of many causes of human destruction for 514,000 years, this little globe must be overstocked with human beings. This objection does not lie so strongly to the interpretation, which regards each year as expressing 360 years, as one day denotes 360 days, for on this construction we have the exact number 360,000 years, instead of the number 514,000 years. There is here a difference of the no small sum of 154,000 years in favor of taking the definite number, as we have it in John, supposing each year to stand for 360 years. Such in fact is the construction of some eminent men, who have written on the millennium; and their construction seems preferable to that which regardeth the number as *indefinite*, yet maintains, that its lowest import is 514,000 years, while it may mean a much larger number.

15. But why need we suppose the "thousand years" of the reign of Christ to mean any thing more, than a thousand *literal years?* Is it because the phrase "a thousand" is often used in Scripture tropically and indefinitely, as in these instances, "the cattle on a thousand hills;—a day in thy courts is better than a thousand?" It is true, that there are instances of the phrase thus indefinitely; but it is also true, on the other hand, that there are many instances, in which the phrase is to be understood literally, as "of every tribe a thousand send to war." Numb. xxxi. 4. "Nabal had a thousand goats," 1 Sam. ii. 52. Also in the following places: Gen. xx. 16, Numb. xxxv. 4, Judges ix. 4, 9, 1 Sam. xviii. 13, 2 Sam. xix. 17, 2 Kings xv. 19, 1 Chron. xix. 6, Job xlii. 12, Ezek. xlvii, 3.

It is so also with the phrase "ten thousand.' It is sometimes used indefinitely, as "ten thousand shall fall at thy right hand," and often definitely, or literally, as "they slew of Moab ten thousand men," Judg. iii. 29; "he carried away even ten thousand captives," 2 Kings, xxiv. 14, etc.

There is nothing, therefore, in the customary use of the phrase, "a thousand," in other places which will determine its import in the book of Revelation. The probability of its being used there indefinitely or definitely must be determined by examining the place itself, and from the nature of the case. If we suppose a year to mean 360 years, then the probability is in favor of 360,000 years rather than 514,000, because the less number is definite, and is attended with less difficulty in regard to the overstocked population of the globe.

But why is it necessary to understand the "years" to mean any thing but literal years? Excepting in Rev. 20, the word *years* is not used in the book of Revelation, and almost without exception the word is used literally in other parts of the New Testament. The phrase "3 1-2 *years*," is not in the Apocalypse. Because the word *day* is used to denote a *year*, it does not follow, that the word year must mean 360 years, for the same prophetical writing may have periods both symbolical and literal. Indeed, if one period is symbolical of another, it would seem, that the last must be a literal period,—an exact, intelligible period. Thus the use of *days*, as symbolical of *years*, implies, that *years* is used in its common meaning.

16. It ought not be overlooked, that the great body of commentators on the book of Revelation from the first century have understood the 1000 years to be literal years, however much they have differed in the assignment of those years, in the course of time. Vitringa asks, "Quin imo, si Regno Christi Jesu in hisce terris danda sint feliciora aliqua et tranquilliora tempora, quam Ecclesia hactenus vidit; an probabile est, minore illa circumscripta fore spatio, quam *ville annorum?* Esse autem meliora tempora danda Regno Christi in his terris, clamant Prophetarum oracula; saudet ratio, et hoc fere tempore concedunt omnes, qui ad res divinas intellegendas animum suum admoverunt."

Circumstances may show which sense of the term *years* is employed; or the sense may be intentionally left doubtful in the wisdom of God, until the fulfillment clears up the mystery. Whether "years" be used literally, or symbolically for 360 years, is of no consequence in regard to the *beginning* of the millennium, which is the only matter of present interest to the church. But that a *precise* period of the duration of the millennium, either exactly "1000 years," or exactly "360,000 years," is intended, seems to be indicated by the declaration, that after the end of the period during which he is bound, Satan "must be loosed *a little season;*" bythe 5th verse, "the rest of the dead lived not, *until* the 1000 years were finished;" by the 6th verse, "they shall be priests of God and Christ, and shall reign with him a thousand years," at the *end* of which Satan should be loosed out of prison, and should go out to deceive the nations.

It is sometimes thought, that if the exact year for the triumph of the cross was defined, the effect would be adverse to Christian effort. "Of what avail, then," it is asked, "would all efforts be, that might be made before the predicted period? This is an interpretation, which settles down the church upon her lees, until the destined year be ushered in." Bib. Repos. Vol. V. p. 82.

To this it may be replied, that as the beginning of the 1260 years is somewhat uncertain, so the time of its *ending* is also doubtful;—it may be as early as 1866; or it may be as late as 1925. But whether it be distant 30 years only, or 85 years, or more, to the beginning of the millennium, surely the comparatively small church, in seeing three quarters of the world, that is, 400 or 500 millions of men, still under the dominion of Satan, will find occasion enough for *all possible effort* in order to accomplish the conversion of the world even within one or two centuries. To this effort the greatest encouragement is, that the *time is near*, when the gospel shall triumph, and that God will assuredly attend the effort with his divine blessing.

If it be asked, "Why should Christians be made to believe, that before 1840, or 1847, or 1866, or 1875, or at any other definite period, no efforts will avail to bring in the Jews with the fulness of the Gentiles into the church of God?" And if it should be said, "They should not so believe. The millennium will come, when all the followers of Jesus will do their duty. This is the true Christian faith, which believes this, and puts the principle in practice." p. 83. Perhaps a reply may be made in the following manner.

Whether or not a *definite* period for the beginning of the millennium be mentioned in Scripture, and revealed to man; yet, doubtless, in the mind and purpose of God a *definite* time *is fixed.* The thousand years reign of Christ will not commence *before* the time which God has determined. In the view of Omniscience there can be no uncertainty as to this period, as there is no uncertainty in regard to any event whatever. The infallible promise is made to Christ, that he shall reign over all the earth; and the precise methods by which his kingdom will be extended and es-

tablished, are ordained and disclosed to us. If the time is fixed, why should not Christians believe this? God also has fixed the period of each man's death; no man will die before that time;—but can it be inferred, that the care of health and life is idle? Does not the same infinite wisdom, which contemplates the *end*, contemplate also the *means*?

The true way of stating the case may be this: The command of God binds Christians to the most strenuous *efforts*, and the most fervent, importunate *prayer* for the universal establishment of the kingdom of Christ in this world. This is their *duty*, whatever may be the *time*, for the commencement of the millennium. Such was the obligation resting on the primitive believers 1800 years ago. Such is the obligation which now rests upon believers.

But, although the duty be the same at all periods, yet the *encouragement*, the *animating motive* to Christians is *greater*, if they see the *signs* of the near overthrow of the enemies of the church, and of the near triumph of Christ's kingdom. And as the immense work of communicating the gospel to three quarters of the inhabitants of the world is a prerequisite to the reign of Christ, —*is the indispensable means to this end*;—and as the work must be accomplished by human agency and not by the agency of angels;—what believer, who is persuaded that the millennium is *nigh*, will not be roused to energetic toil and importunate prayer? It is now the crisis of the battle. The blow may now be struck; the enemy overthrown and put to flight. Who shall prove himself the traitor? Who shall shrink away from the contest? Who shall not go on with the great army, under Him, who goes forth "conquering and to conquer?" Who would not join the most certain shout of triumph?

There are some who regard it as an idle employment to attempt a true explanation of the numbers given in the prophecies. But surely it was not an idle employment for the ancient Jews to endeavor to understand the meaning of the "70 weeks" of Daniel, beginning with the command to rebuild Jerusalem, and ending with the coming of the Messiah. Dan. ix. 25. By this prophecy the Jewish people were induced to expect the Messiah at about the time when he appeared.

Even God recommends or commands a diligent inquiry on this subject. Here is wisdom. Let him *that hath understanding*, count the number of the beast: for it is the number of a man; and his number is six hundred, threescore and six." Rev xiii. 18.

If it should be admitted, that the explanation of Irenæus, who found the number 666 in the Greek word, *Sateinos*, denoting the Latin or Roman Antichrist, is erroneous, and that the number has not been counted to the satisfaction of reason; yet it may be counted hereafter, so as to exclude all doubt. On the supposition, that a clear, unquestioned explanation should be given, and that the *precise* period of the rise of Antichrist —generally believed to be at some point between the year 600 and 752,—should be found; then by the addition of 1260 years, the precise time for the overthrow of Antichrist will be known. If there is a strong *probability*, that the origin of the persecuting power of the beast is to be dated somewhere from 600 to 752; then in the near approach of the millennium we should find cause of effort and grounds of hope. Even if no *certainty* on this subject should be obtained until the actual overthrow of Antichrist; yet, if then the mystery should be cleared up, and the light of certainty should strike every mind, all believers would thus be led to adore the infinite wisdom of God, who "declares the end from the beginning," and whose purposes are accomplished throughout all the earth.

[*To be concluded in our next.*]


# SIGNS OF THE TIMES.

"Can ye not discern the signs of the times."

BOSTON, OCTOBER 1, 1840.


## THE CONFERENCE.

*The Conference on the Second Coming of Christ, will be held in the Chardon St. Chapel to commence Wednesday morning, Oct* 14, *at* 10 *o'clock, A. M.*

☞ *It is expected that Mr. Miller will give a lecture on Tuesday evening the* 13*th, at Chardon St. Chapel.*

## THE CONFERENCE—A SUGGESTION.

It is very desirable that our friends coming as members should be abundantly endowed with the spirit of Christian union, during the whole exercises of the anticipated holy convocation. In seeing the desirableness of this, we have only to reflect, that we live in times of great division, contentions, alienations and disaffection among the professed disciples of Christ. In many of our reform conventions of brethren of different sects, and in organizations including but a single sect, there are too frequently hard controversies and sharp contentions, arising from their different opinions, generally in relation to the ways and means of accomplishing some great object which they profess to have equally in view.

The present advocates of the doctrine of Christ's Second Coming and kingdom at hand, it is well known, have different views on some of the minor points of this subject. And it is not strange that it should be so: for as yet they are mostly strangers to each other, having had comparatively no opportunity of comparing their unmatured views, nor of explaining their own meaning, to the understanding of each other. Yet being agreed entirely as they are, in looking for the great event now specially nigh at hand, they may, and they should be well agreed in strengthening the hands, and encouraging the hearts of each other in their mutual labors against the opposition of principalities and powers, and raise louder and louder the present midnight cry, "Behold the Bridegroom cometh, go ye out to meet him."

And though it is not strange, that many should smite their fellow servants as they are now doing, who say in their hearts, in their lives, and with their lips, too, "My Lord delayeth his coming;" yet, it cannot, it must not be so, with those who rather look for, and love his immediate and glorious appearing. It is therefore, most ardently desired, yea expected, that on this proposed conventional occasion, there will be so much of the spirit of Christ in exercise, *that there will not be a lisp of anything* from the members, which shall not be in strict accordance with Christian meekness, forbearance, brotherly kindness and charity toward all, and even toward our brethren of opposite opinions on this subject. And will not the brethren of this faith of the advent near, on coming together for the first time, duly consider the difficult circumstances, under which their different views have been obtained, so that while each in his own way, and with his own views, shall endeavor to advance the common cause, they may all rejoice in seeing their labors so far united in the general undertaking. And why should any, under such circumstances, feel like forbidding others with unkind rebukes and dogmatisms "because they follow not us?"

Again, it is very desirable that our brethren, especially those members, who are public speakers, should come prepared to speak, and to throw light on the general subject of Christ's glorious coming; showing what it is, and what events are coming with it, together with such proofs as may appear palpable in their own view, that it is now specially at hand, whatever may be their supposed different views of prophetic periods of time, or of the precise period of its coming. This suggestion might be unnecessary, were the Conference designed for the debating on subjects *comparatively unimportant*, because, in such meetings there are generally able speakers enough full of thought and readiness of mind. Yet the same individuals might feel diffident and slow to speak to the point, on this subject, especially where they are all striving to be like little children in view of their soon standing before the Son of Man.

It is also desirable that our brethren of the Conference coming from different sections of the country, should prepare themselves to give in a brief written report of the progress of Christ's Second Coming at hand, in the limits of their acquaintance, to be made public. This appears to be necessary, that we may all know, so far as possible, in our scattered condition, what the Lord is doing: what laborers he is raising up, and where, that we may know what to do, in our proposed united efforts, by *his spirit, to spread this blessed gospel of the kingdom* suddenly and with power throughout the world.

It is further desirable in the discussions of the Conference, that our brethren disagreeing on some *minor points of the Coming of Christ at hand, should* dwell comparatively little, and with little interest on those minor points; but *very largely* and with *deep interest*, on its fundamental, awakening and all absorbing points, on which they are well agreed, that the great object of the Conference may be the more speedily accomplished, and the highway of the Lord prepared, that he may come suddenly to his holy temple, though it be as a swift witness against his scoffing enemies.

## SIX ITEMS.

To Our Subscribers. 1. The *number is now* over 1000. 2. The most of our subscribers have paid. 3. Some are yet *delinquent;* they will *now* pay us, after receiving twelve numbers, or they *never will:* so if payment is not made soon, they will know why their paper is stopped. 4. We can supply with all the back numbers 500 more subscribers. 5. If we can get 500 more subscribers, we can sustain the paper without loss. 6. We expect the friends of the cause we plead, will get them, and send them on by the first of January.

☞Bro. Jones requests the suspension of his Nos. on the *Restoration of Israel* till after the Conference, as he designs to fulfil his appointment there, to make a communication embracing much of the same matter.

*** It is hoped that the friends of the Conference knowing of its appointment, will see to it, that none desiring the privilege of attending, shall be deprived of it, for want of seasonable information.

## PROSPECTS FOR A FULL CONFERANCE.

BR. HIMES:—I doubt not it will be interesting and encouraging to our numerous brethren located many of them alone, and far remote from each other, who look for Christ at hand, to learn that the prospects of a full conference are probably beyond their expectation. I have now had the opportunity of spending a few weeks in this region, and though I have before been told, that since Br. Miller's lectures, the number was much increased, who look for Messiah's return near, I have been even surprised in passing from town to town, in actually finding more than ten where I expected to find one, who are comparatively awakened, and looking for Christ and his kingdom soon. In every place where Br. M. has been, I find that there are large numbers who profess to be firm in the belief; and even in many towns, too, where he has *not* been, large numbers have procured and read his published lectures, and have come to the conclusion that Christ's coming is near. And finding as I did, every minister of the Christian connexion, so far as I could see and hear from them in New England, to have obtained the belief of Christ near, I was not surprised at the unanimous resolutions in your last paper of some thirty of those ministers the other day at Newtown, N. H. in favor of the doctrine, and spreading it abroad. The interest generally expressed in the assembling of this Conference, and intention of attending in the several places where I have been, have shown me, that with the multitudes of such individuals in and just about Boston, the congregation will actually be large. It is hoped, also, that there will be a good representation from distant places of the country.

And will not all those especially who love Christ's appearing and look for it at hand, pray much and earnestly that God will so order the events of the Conference as to make it instrumental of infinite and everlasting good to millions? H. JONES.

Boston, Sept. 18, 1840.

## THE NATIONS.

"And upon the Earth distress of Nations with perplexity."

### ARRIVAL OF THE BRITANNIA!

NINETEEN DAYS LATER FROM EUROPE.

The steam packet ship Britannia, Captain Woodruff, arrived at the quay at East Boston, the 17th inst. at half past four o'clock, A. M. having left Liverpool on the afternoon of the 4th of September. The news from the old world are very important. Things are fast tending to a general conflict between the nations of Europe and Asia. TURKEY is the bone of contention. *Constantinople* is the point of attack, and defence. Russia wants Constantinople; but England is unwilling she should posses it, lest Nicholas should interfere with her East India possessions. The safety and peace of Austria, and Prussia are connected with the integrity of the Porte and therefore, they have united with England and Russia, in a treaty for its support. France, in the mean time, stands aloof from the *four powers*, and is giving her support to MEHEMET ALI, in his claims upon Syria and Egypt for a hereditary possession.

The four powers, met in Convention in London, and made a treaty, the conditions of which 'demand Mehemet Ali's evacuation of the whole of Syria, except the Pachalic of St. Jean d'Acre, which he is allowed to maintain on terms similar to those by which the other Pachas of the Porte exercise power over the several dominions under their charge. The island of Candia is to be given up. The hereditary possessions of Egypt is guaranteed to him, subject to the regular tribute to the Sultan.' The terms of this treaty were presented to the Viceroy of Egypt by RIFAAT BEY. He indignantly rejected them; and assured the four powers "that he would repel force by force, but would commit no act of aggression."

France has refused to come into this treaty. Lord Palmerson in a letter to M. Guizot, the French Minister, assures the public that every honorable measure has been taken to bring her into the treaty, without effect. Still, he hopes the French Nation will co-operate by her moral power to put an end to the complicated troubles of the Levant.

What obligations the French are under to Mehemet Ali, do not now appear. But that they are determined to sustain him to the extent of their means, there can be no doubt. France will stand, or fall with the Viceroy of Egypt. The moment that the four powers attempt to coerce the Pacha of Egypt to accept their terms, that moment all Europe will be in arms. We know that this idea is scouted by many. We would ask, however, why such vast preparations are now being made, if they are not for *war*?

"All over France and England there is the utmost activity in preparing the army for war.

All the nations of Europe are preparing for war on a grand scale. And yet they all say, "*it is all for peace!*" An admirable way of manifesting a love of peace this! Russia will soon have over 200,000 troops in the field. France will count upon 700,000 troops in case of need, and is fitting up her naval marine on a grand scale. England is now moving in her vast naval preparations—a number of large ships of the line are fitting for sea with all despatch. New ships are launched, and old ones fitted up and commissioned. At Woolwich, at Depford, and at Portsmouth, the greatest activity prevails—and Mehemet Ali is just as busy for war as any of them. And this is all for "PEACE."

"By late returns, it appears the military force of Egypt, stationed at various points by the Pacha, amounts to over 200,000 soldiers. The Pacha is a hard customer to deal with. It is supposed to be the intention of the Quadruple Treaty to force Mehemet Ali Pacha to yield up Syria to the Porte, by strength of arms. France, to secure more permanently her interest in Africa, deems it necessary to maintain an alliance with the Egyptian warrior. And England, to secure a more direct route to India, through Syria, and along the Euphrates, wishes Syria to be under the dominion of the Porte,—over which she is exercising a considerable influence."

Let us not deceive ourselves.

"The affairs of the east, in connexion with the quadruple treaty, are daily assuming a more grave and complicated character, and the question of war and peace is becoming one of greater interest every moment. We learn that Mehemet Ali has refused to submit to the terms proposed to him by the four powers, and has declared that he will repel force by force, but that he will commit no act of aggression. The crisis has, therefore, arrived. The alternative upon which France has calculated, is now staring us in the face. Either the four powers must insist upon unconditional compliance with the terms which they have proposed to the Viceroy of Egypt, or they must give up their pretensions. Whatever may be the determination of the governments of England, Prussia, and Austria, there can be no doubt whatever as to the resolution to which Russia has arrived. She, at all events, will not yield one iota of the vantage ground which she has gained. She is proceeding with her gigantic armaments without interruption. She does not sleep over her long cherished designs upon Turkey and the East. France is also making warlike preparations on a scale of the greatest magnitude. The Viceroy of Egypt is by no means idle. It is said that he has an army of 150,000 men in Syria. But what is England—the most deeply interested in the ultimate results of the present dispute—what is England doing? Where are our armaments—our naval preparations—our materiel of war?" *Liverpool Standard, Sept.* 4.

The following article shows what "England is doing."

*Naval preparations.—Plymouth*, Aug. 29.—"The greatest activity prevails in the naval departments at this port (Plymouth). The Calcutta, 84, was commissioned yesterday by Captain Sir S. Roberts, C. B. The Bombay, 84, is ordered to be masted without delay; she is expected to be commissioned immediately. The Nile, 92; Clarence, 84; Vengeance, 84; and Fourdroyant, 78, are reported as ready for speedy commissioning. An official notice has been issued by the admiral-superintendent of the dockyard for the entry of 100 pensioners for the San Josef, guard-ship in ordinary, to whom service for the winter is insured, and as much longer as may be necessary. Able and ordinary seamen will also be entered who have passed the ordinary restriction of age of 45 years.

Besides the above, they have the following ships of the line in the Mediterranean, viz:

"Princess Charlotte, 104; Powerful, 84; Thunderer, 84; Asia, 84; Bellerophon, 80; Ganges, 84; Revenge, 76; Cambridge, 78; Benbow, 72; Edinburgh, 72; Implacable, 74; Hastings, 72."

France has the following ships also in the Mediterranean, viz:

"Montebello, 120; Hercule, 100; Ocean, 120; Jena, 90; Jupiter, 86; Sante Petri, 86; Neptune, 86; Suffren, 90; Alger, 80; Genereux, 80; Trident, 80; Marengo, 80; Inflexible, 90."

*These are all ready for action.* The papers teem with long and thrilling articles on this subject. It is the all-absorbing theme in Europe. We close this detail, with the following extract of a letter, from a correspondent of the "*London Chronicle.*"

"CONSTANTINOPLE, August 12.

I can add but little to my last letter on the subject of the plans of the Four Powers; and I believe that the details I then gave you comprise every thing that is yet decided on. The portion of the Pacha, as I then stated, is not to extend beyond the line of Acre, and does not include either Arabia or Candia. *Egypt alone is to be* hereditary in his family, and the province of Acre to be considered as a pachalik, to be governed by his son during his lifetime, but afterwards to depend on the will of the Porte; and even this latter is only to be granted to him on the condition of his accepting these terms, and delivering up the Ottoman fleet within the period of ten days. In the event of his not doing so, this pachalik is to be cut off. Egypt alone is to be then offered, with another ten days for him to deliberate on it before actual force be employed against him. The manner, however, of applying the force, should he refuse to comply with these terms—whether a simple blockade is to be established on the coast, or whether his capital is to be bombarded and his armies attacked in the Syrian provinces—is the point which still remains to be learned; nor does a *note delivered yesterday by the four ambassadors*, in answer to a question put to them by the Porte, as to the plan to be adopted in such an event, throw the least light on this subject. It simply states that provision has been made, and there was no necessity for the Divan alarming itself about any contingency that might afterwards arise. But the Porte, notwithstanding, seems preparing for a struggle; and the bustle and activity which have prevailed here since affairs have taken their present turn, have been such as to excite universal astonishment. Eight thousand troops have already left to join the camp to be formed at Kutiah. Upwards of forty vessels have been chartered by the government to convey troops and stores to the Syrian coast; and two first-rates and three frigates, the sad remains of the Sultan's fleet, are to sail immediately in the same direction, to be under the command of Capt. Walker. Two other vessels, also, just launched, are to be got ready with all despatch. With regard to the movements of our own fleet, no intelligence has been yet received; but, according to letters by the Smyrna post, an express had reached the Austrian admiral, ordering him to sail for the Syrian coast, and follow the movements of Admiral Stopford; and from this we may conclude he had already left. In addition to the employment of its marine force, Austria furnishes fifteen thousand men, who are also to proceed to the coast of Syria, and will augment her numbers in case of need; and Russia is to furnish an army, in the event of Ibrahim's advancing on the capital. A coalition so formidable as this, Mehemet Ali cannot resist; but he seems determined to do his utmost, and hold out to the last moment. On the first intelligence of the signing of the protocol, he had despatched a courier to Kourshid Pacha, commanding him immediately to abandon the Hedjias, and return to Egypt by forced marches; and he had also sent one to Ibrahim Pacha, ordering him to advance without delay. The ability of the latter to comply with his instructions may, however, I am of opinion, be fairly doubted. He is already entangled in the Syrian revolt, and the dissatisfaction among his troops was gaining ground; and with so large a force to be landed in his rear, by which, of course, he would be pursued and harrassed, he would hardly venture on a forward movement, where he knows he must fight at every instant. Blood, notwithstanding, will be doubtless shed before affairs are brought to a conclusion; and the loss may still possibly be great for Turkey; or, at all events, she may lose her fleet by Mehemet Ali's fulfiling his threat of burning it if attempts are made to take it.

*It is the result*, however, we must only look to; and if the object in view be once obtained, the loss we have suffered must not be considered. The safety of Turkey, is the stake playe l for; and unless we are willing to incur a risk, we can never hope to win the game."

*With the above facts in mind, will the reader study* the following passage of God's word?

Rev. xvi. 12—16. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the *mouth of the dragon, and out of the mouth of the beast*, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his *garments, lest he walk naked, and they see his* shame. And he gathered them together iuto a place called in the Hebrew tongue, Armageddon.

## ARRIVAL OF THE GREAT WESTERN.

EIGHT DAYS LATER FROM EUROPE.

*The Eastern Question.*—The Turco Egyptian question has reached a crisis; and the next news will be looked for with exceeding interest. On the 15th of August, Rifat Bey, as the ambassador of the Porte, announced to Mehemet Ali the determination of the Sultan, under the direction of the four powers: that Mehemet's hereditary possessions would be limited to the pachalik of Egypt; that during his life time he should have the title of Pasha of Acre, with the government of the southern part of Syria; and that he must accept these terms within ten days, and withdraw his troops from the parts of Syria which are taken from his government.

On the next day the four consuls assembled, and against etiquette visited the pasha in a garden, all communications being usually received in divan. He received them tranquilly, and even jocosely, but refused them a private audience. The Austrian consul then addressed him, saying that he had to communicate with him on matters of importance, and therefore desired to be alone. To this the pasha answered, —"I know what you are about to tell me. I gave my answer to Rifat Bey yesterday, and you are acquainted with it. I have written directly to Constantinople, (referring to the letter which he had sent by the Hajji Baba, a Tuscan steamer.) It is of no use, I have no other answer to give you." The Austrian consul replied, that the matter was of the most serious nature; that it might be the cause of attack from the powers. To which the viceroy replied—"It now remains for the high powers to consider with what forces they will attack me; I am in my own territory; I am not an aggressor, but attacked. I am but a very little being when compared with them, but God loves justice, and destiny rules the world." Then turning to Colonel Hodges—"Do they not also fight with the pen in Europe? Write me the communication which you have been directed to make."

The following is the short letter to the Porte to which Mehemet Ali referred in his speech:—

"Wallah, billah, tillah" (an oath, by God.)

"I will not yield a span of the land I possess, and if war is made against me, I will turn the empire upside down, and be buried in its ruins.

MEHEMET ALI."

## The Restoration of Israel.

"And they also, if they abide not still in unbelief, shall be graffed in. for God is able to graff them in again."

PROSPECTS OF THE JEWS.

Agreeably to notice publicly circulated, a meeting was held and fully attended, at Chardon Street Chapel, on Monday evening, September 21, to take into consideration the condition of the Jewish nation, as respects both their present and future welfare.

Being organized, the exercises commenced by prayer led by Mr. Berk, a converted Jew, of New York, and formerly from Poland, who spends his time in exclusive labors for the Jews. Addresses on the subject were then made—by Mr. Berk, General Bratish, a Hungarian gentleman, from Portland, (providentially in the city, and hearing of the meeting by the Circular Notice,) fo lowed by addresses from the chairman and secretary.

In the several addresses much interest was expressed by the speakers, and many facts, mostly new to the meeting, were given, relative to the late persecutions of the Jews in the east, and relative to other things—of their condition as a people, their peculiar faith, their Jewish practice—and their prospects of conversion to Christianity on Gentile ground, rather than on being previously removed to Palestine.

The whole exercises of the meeting seemingly enlisted the general sympathies and strong feelings of the assembly till nearly 10 o clock, when the meeting closed—and yet others present would gladly have added their testimony, had there been time.

The following Preamble and Resolutions were then read and adopted unanimously:

*Whereas*, The Jews, as a nation, though dwelling among us, and many of them in other Christian nations, have, in our view, been too much overlooked or passed by in the labors of Christians, as in the case of the Priest and the Levite, when beholding their neighbor smitten and spoiled by thieves,—and whereas, we feel ourselves specially called at this time, deeply to sympathize with them in the late extreme, shocking, and protracted tortures and massacre of many of their numbers at Damascus, without any just cause of complaint against them,—and whereas, their present flocking by hundreds to this country *for protection and safety*, together with other signs of the times in the religious world, indicate that something special should be immediately done in behalf of their present safety and everlasting welfare; therefore,

1. *Resolved*, That in our view, the efforts heretofore and now making in England and elsewhere, by our brethren, for christianizing the Jews, wherever to be found, without a previous removal to Palestine, are highly proper, and worthy to be continued and imitated by others, and to be extended among all the Jews in the world.

2. *Resolved*, That the doctrine which has for years been promulgated to a considerable extent, that the Jews must be returned to Palestine, as a nation, before they can be generally converted to Christianity, appears to us unscriptural and naturally calculated to hinder the work of their conversion where they now are; as it seemingly *flatters them in their sins, to set their heart on*

things on earth, and not on things above, in the perversion of the gospel of Christ on that subject.

3. *Resolved*, That, from the alleged facts now laid before this meeting, which we suppose are many of them not generally before the public, in relation to the Jews, we feel ourselves called seriously to question the correctness of many of the public and popular reports of the prospect of the Jews soon going as a nation to Palestine, and would, therefore, earnestly recommend to all who would have the truth, and know the will of the Lord on this subject, that they carefully examine the facts which are now becoming public on the subject, coming from the most authentic sources, and from reputable Jews, who best understand their own desires and present movements.

4. *Resolved*, That we cordially unite with some of our Philadelphia brethren, together with certain Jews of their city, who at a late public meeting extended their invitation to the suffering Jews of other nations, to come to this country; and would now particularly invite them to our city, where, we presume, they might do as well as in any other city in the world, though at present we have few with us.

5. *Resolved*, That we earnestly recommend to ministers and other Christians, in all places, where coming in contact with the Jews, to labor faithfully for their immediate conversion to God; and in doing it, rather to repel the flattering idea of their still having the promise of a previous return to an earthly Canaan; and to preach to them immediate repentance, under the awakening consideration that "*the kingdom of Heaven is at hand*," as John, as Christ, as the Apostles did it—faithfully charging home upon them their great guilt in continuing to crucify the Lord of Glory as their fathers did—giving them distinctly to understand, that his next and expected soon coming will be to destroy them in common with all unbelievers forever from his presence, except they turn from their evil ways unto the Lord, as required in all their acknowledged Jewish Scriptures.

6. *Resolved*, That the editor of the Signs of the Times be requested to interest himself in this enterprise; to correspond, if practicable, and particularly by his paper, with Christians from abroad, on this subject—and otherwise, by his paper, to do all he can to give efficacy to these resolutions.

7. *Resolved*, That the foregoing preamble and resolutions be published in the Signs of the Times, to be forwarded direct to as many other papers as practicable; with our request that they also publish them.

J. V. HIMES, Chairman.

HENRY JONES, Secretary.

*Boston*, September 22, 1840.

The above resolutions were unanimously adopted also by the second christian church,—Chardon St. ED.

## AN EYE WITNESS.

The following article was published in the "*Mercantile Journal*," on the 24th ult. It will be seen that it was written on reading the above resolutions. He substantiates all we have said about the literal return of the Jews. ED.

RETURN OF THE JEWS TO PALESTINE.

*Mr. Editor*,—Having lately returned from the East, I would be glad of the privilege of corroborating the sentiments contained in an article of your paper of September 22, on the "Prospects of the Jews," although I was not present at the meeting in their behalf.

Much more than ordinary interest is manifested in this country, in reference to the restoration of the Jews to Palestine, and every item bearing on the subject, is seized with avidity. Many believe that within a year or two the Jews have commenced to return to that land by thousands, from all parts of the world. The exact truth on this subject ought to be known; and I venture to say that I am not aware, nor is it the opinion of the missionaries there, that the number of Jews in Palestine is increasing. In all Palestine there are not 10,000, (about the same number as in New York city) who are found in the four cities of Jerusalem, Hebron, Tiberias, and Safed—one half of whom, according to Mr. Nicolayson's statement, are at Jerusalem; and he has stated that he does not see that they perceptibly increase. And Rev. E. Smith, who visited Safed and Tiberias in '35 and '38, found that in latter years they had decreased rather than increased. I have, myself, seen parties of Jews leaving Jerusalem, for Europe. The truth was, they had come as pilgrims, finished their pilgrimage, and were returning.—Doubtless many of those thousands who have been spoken of as about to leave Austria, were just such persons who wish to make a pilgrimage to the tombs of their saints, and to return. Their visits to Palestine are not connected more with their respect for the Law of Moses, than with their respect for their Rabbies, who make the commandment of none effect by their traditions. Hence they swarm as much in Safed and Tiberias as at Jerusalem, comparatively.

Many of the rumors abroad, about changes in the condition of the Jews, are often but such changes as are occurring in the condition of any people; or they are stories of past days, just being chronicled. A deputation from the Scotch Church was last year sent to collect facts in Palestine, which it might have obtained from the writings of a dozen persons in their own land, by a little research. In their hurry as travellers, they often misapprehend the bearings of what they see and hear, more than resident missionaries. Any one who will read the old travellers journals, of the past two or three hundred years, will find that there have always been Jews residing at Jerusalem.

Some members of the English Church, under the influence of their views about the Restoration of the Jews, have contributed funds to build a church in Jerusalem, for service in the Hebrew tongue, using their translated Liturgy. They have also commenced a colony with converted Jews from England, and have happily succeeded in having a British consul appointed there. Nothing *remarkable* had occurred in the prospects of this establishment previous to my departure; unless the news is true which I see in the gazettes, that four hundred attended worship once. If this is indeed the case, I am afraid that it is owing to the persecutions they are suffering from the Egyptian Pasha's government; and that multitudes with little conscience, seeking English consular protection, have come to the English service to flatter this British agent. May the event prove that it is better than this. It will not be surprising if the year 1840 should prove indeed an era in Jewish history in the Levant. The recent murder of the Catholic priest, by somebody at Damascus, connected with shameful perversions of the truth, by the enemies of the Jews, has incensed all classes against them; and they may expect to suffer the effects of their brutal wrath, elsewhere than at Damascus. The application of torture to the accused Jews, is not an act of religious persecution simply; it is in accordance with the ordinary mode of obtaining justice in the East, applied equally to Jews, Christians, and Mussulmans. The Christians of Turkey have as intolerant feelings toward the Jews, as Mussulmans; and it has been widely asserted, that the French consul at Damascus has much to answer for his hand in these persecutions. H. A. H.

## Bible Chronology.

BIBLE CHRONOLOGY.—We are glad to see that Bro. Miller's new calculation is exciting some interest on the subject of our chronology. We are happy to give our readers on the last page a new chronological table, from the "*Chronicle of the Church*," an Episcopalian paper, published at New Haven Ct. Remarks hereafter. ED.

MILLER'S REPLY TO J. LITCH, AND J. W. B.

(*See No.* 12, *page* 91.

1. *Objection.* When a year is mentioned in Scripture to give chronology, that year must be reckoned, although the event spoken of as taking place in the year might happen in the first month. The flood ended in the year 601. Arphaxed was born 603. This would reconcile "AMERICUS'" difficulty, otherwise the odd months must be reckoned. I expect they did not reckon ages by months and days; only by years As Adam lived 130 years, and begat Seth.—The next year, 131, Seth lived. This will answer "AMERICUS." See rule, Matthew xii. 40.

2d *Obj.* Joshua was a young man when he came out of Egypt. Exodus xxxiii. 11. Caleb calls himself 40 when he came out. Caleb and Joshua are often mentioned together, sometimes one first, and sometimes the other, which proves they were of the same age. See Numb. xiv. 30, 38: xxvi. 65: xxxii. 12. Joshua died being 110 years old, which would leave 30 after they came out of Egypt. Joshua xxiv. 29—31. Then I have no time for Elders which outlived Joshua. 30 years are short enough.

3d. *Obj.* I can see no good reason to doubt Usher in this time, for the Astronomical calculation of Ferguson agree with his.

4. *I am of the opinion Bro. Litch is right in* this; I have three years too much.

*One objection* to Bro. L's. calculation. "Anarchy according to Josephus 18 years." Doth not this belong to the 450 years? See Acts xiii 18—20. I want some more proof.

J. W. B's. OBJECTIONS IN THE SAME PAPER.

1st. *Obj.* It is not a matter of supposition with me that Abram's call was at the death of Terah. See Acts vii. 4.

Then came he out of the land of the Chaldeans, and dwelt in Charran. And from thence, when his father was dead, he removed him into this land wherein ye now dwell.

2d. *Obj.* At the death of Eli, the ark was taken; then it was seven months in the land of the Philistines, then in the field of Joshua the Beth-shumite time enough for 50,070 to look into it and be slain. Then carried up to Kirjath-jearim where it abode twenty years, and Israel lamented; then they repented and cast away their idols, meet at Mizpeh, and worship God; afterwards they have battle with the Philistines, who were subject to Samuel apparently for a long time. When Samuel became old, he made his sons Judges of Israel. And afterwards appointed Saul king. Surely I have proved twenty-one years, if not more; Usher has 46 years.

# CHRONOLOGICAL TABLE FROM THE CREATION TO THE BIRTH OF CHRIST.

| No. | Names of Patriarchs, Judges and Kings | Sum. | A. M. | B. C. | | Book, Chapter and Verse. | Remarks. |
|---|---|---|---|---|---|---|---|
| | Creation, | | 1 | 4088 | | | It is the opinion of some of the most learned Chronologists, that the institution of the Sabbatical year is as ancient as Adam, and that it was an occasion of public sacrificing. Hence they conclude, that every *recorded* instance of sacrificing among the patriarchs, would occur in some one of these years. And such is the fact according to our Chronology. |
| 1 | Adam, | 130 | 130 | 3958 | | Genesis, v. 3. | |
| 2 | Seth, | 105 | 235 | 3853 | 271 y. | do v. 6, | |
| | *Beginning of the Cycles,* * | | 271 | 3817 | | | |
| 3 | Enos, | 90 | 325 | 3763 | | do v. 9. | |
| 4 | Canaan, | 70 | 395 | 3693 | | do v. 12. | |
| 5 | Mahaleel, | 65 | 460 | 3628 | | do v. 15. | |
| 6 | Jared, | 162 | 622 | 3466 | = 1386 y. | do v. 18. | |
| 7 | Enoch, | 65 | 687 | 3401 | | do v. 21. | |
| 8 | Methusalah, | 187 | 874 | 3214 | | do v. 25 | * This year, according to some of the ancients was the year when the ancient cycles began. It was the first year of the Solar Cycle of 28 years; the first of the Sabbatical Cycle of 7 years, and the first of the Bisextile Cycle of 4 years. See Dr. Nolan, *On the early Cycles.* Trans. Roy. Soc. Lit. iii. 14—17. |
| 9 | Lamech, | 182 | 1056 | 3032 | | do v. 28. | |
| 10 | Noah, | 500 | 1556 | 2532 | | do v. 32. | |
| | To the flood, | 100 | 1656 | 2432 | 198 Sab. | do vii. 6. | |
| | The flood, | 1 | 1656 | 2431 | | do viii. 13. | |
| | *Noah sacrifices,* | | | 2431 | | do viii. 20. | |
| 11 | Shem, | 2 | 1659 | 2429 | | do xi. 10 | |
| 12 | Arphaxad, | 35 | 1694 | 2394 | | do xi. 12 | |
| 13 | Salah, | 30 | 1724 | 2364 | 385 y. | do xi. 14. | |
| 14 | Heber, | 34 | 1758 | 2330 | | do xi. 16. | |
| 15 | Peleg, | 30 | 1788 | 2300 | = | do xi. 18. | |
| 16 | Reu, | 32 | 1820 | 2268 | | do xi. 20. | |
| 17 | Serug, | 30 | 1850 | 2238 | 55 Sab. | do xi. 22. | |
| 18 | Nahor, | 29 | 1879 | 2209 | | do xi. 24. | |
| 19 | Terah, † | 85 | 1964 | 2124 | | | † Abram is supposed by many to have been born in the 130th year of Terah. But this is assuming that Abram did not leave Haran until his father's death; whereas the narration would lead us to suppose that it took place before. Terah was 70 years old when his oldest son was born, and 15 years is a reasonable time to allow for the birth of the third son. |
| 20 | Abram called, | 75 | 2039 | 2049 | | do xii. 4. | |
| | *sacrifices at Bethel,* | 3 | 2042 | 2046 | | do xii. 8. | |
| 21 | Isaac, | 22 | 2064 | 2024 | | do xxi. 5. | |
| 22 | Jacob, | 60 | 2124 | 1964 | 61 Sab. | do xxv. 26. | ‡ The sojourning in a strange land (430 years,) mentioned Exodus xii. 40, 41, commenced with the *call* of Abram. |
| | goes to Egypt,‡ | 130 | 2254 | 1834 | | do xlvii. 28. | |
| | Exode, *Passover sacrificed,* | 215 | 2469 | 1619 | | Exodus, xiii. 41. | |
| | Wanderings in the wilderness, | 40 | 2509 | 1579 | 68 | do vii. 9. Deut. xxxiv. 7. | |
| | *Public sacrifices in Canaan,* § | 2 | 2511 | 1577 | | | § The *Jubilees* began in the 42d year after the Exodus, (Lev. xxv. 2.) and were composed of *seven sabbatisms,* and the year of Jubilee, (7. 7 =49. 1= 50.) Lev. xxv. 8—10. Consequently the year in which the foundation of the Temple was laid was a year of Jubilee. |
| 1 | Joshua and Elders, ‖ | 18 | 2529 | 1559 | | | |
| | 1. Servitude to Mesopotamia, | 8 | 2537 | 1551 | | Judges, iii. 8. | |
| 2 | Othniel, | 40 | 2577 | 1511 | | do iii. 11. | |
| | 2. Servitude to Moab, | 18 | 2595 | 1493 | | do iii. 14. | |
| 3 | Ehud, | 80 | 2675 | 1413 | | do iii. 20. | |
| | 3. Servitude to Moab, | 20 | 2695 | 1493 | | do iv. 3. | |
| 4 | Deborah and Barak, | 40 | 2735 | 1353 | | do v. 31. | ‖ The period of 17 or 18 years, is allowed by the best Chronologists for these, though there is some reason to suppose that it might be longer. We give it so. |
| | 4. Servitude to Midian, | 7 | 2742 | 1346 | | do vi. 1. | |
| 5 | Gideon, | 40 | 2782 | 1306 | | do viii. 28. | |
| 6 | Abimelech, | 40 | 2822 | 1266 | | do ix. 22. | |
| 7 | Tolah, | 3 | 2825 | 1263 | | do x. 2. | |
| 8 | Jair, | 23 | 2848 | 1240 | | do x. 3. | |
| | 5. Servitude to the Philistines | 18 | 2866 | 1222 | | do xx. 8. | |
| 9 | Jeptha, | 6 | 2872 | 1216 | | do xii. 7. | |
| 10 | Ibzan, | 7 | 2879 | 1209 | | do xii. 9. | |
| 11 | Elon, | 10 | 2889 | 1199 | | do xii. 11. | ** Those who omit this interregnum, are obliged to suppose a contemporaneous reign of some kings, contrary to the express letter of the history. |
| 12 | Abdon, | 8 | 2897 | 1191 | | do xii. 14. | |
| | 6. Servitude to the Philitsines | 40 | 2937 | 1151 | | do xiii. 1. | |
| 13 | Eli, | 40 | 2977 | 1111 | | 1 Sam. iv. 18. | |
| 1 | Samuel and Saul, | 40 | 3017 | 1071 | | Acts. xiii. 1. | |
| 2 | David, | 40 | 3057 | 1031 | | 1 Kings ii. 11. | |
| | *Temple begun; public sacrifices* | 4 | 3061 | 1027 | | do vi. 1. | |
| 3 | Solomon, | 36 | 3097 | 991 | | do vi. 1, xi. 42. | †† The Sabbatical year does not seem to have been observed, from the time of the foundation of the Temple, to the destruction of it; a period of 441 years. Now in each Jubilee there were eight sabbatical years, in which the land should have rested, (Lev. xxv. 8—11) and not have been cultivated. In 400 years there would be 64 sabbatical years, and in 41, six of those years, making in all 70 years in which the land should have rested, but did not. Consequently the 70 years of the desolation of Jerusalem, was a literal fulfilment of the prophecy, Lev. xxvi. 33—36. Reference seems to have been made to this omission in Nehemiah x. 31. |
| 4 | Rehoboam, | 17 | 3114 | 974 | | do xiv. 21. | |
| 5 | Abijam, | 3 | 3117 | 971 | | do xv. 2. | |
| 6 | Asa, | 41 | 3158 | 930 | | do xv. 10. | |
| 7 | Jehosaphat, | 25 | 3183 | 905 | | do xxii. 42. | |
| 8 | Jehoram, | 8 | 3191 | 897 | | 2 Kings, viii. 17. | |
| 9 | Ahaziah, | 1 | 3192 | 896 | | do viii. 26. | |
| 10 | Athaliah, | 6 | 3198 | 892 | | do xi. 3. | |
| 11 | Joash, | 40 | 3238 | 852 | | do xii. 1. | |
| 12 | Amaziah, | 29 | 3267 | 821 | | do xiv. 2. | |
| | Interregnum,** | 11 | 3278 | 810 | | do xiii. 10. xiv. 1, 2, 16. xv. 1. | |
| 13 | Azariah, | 52 | 3330 | 758 | | do xv. 2. | |
| 14 | Jotham, | 16 | 3346 | 742 | | do xv. 33. | |
| 15 | Ahaz, | 16 | 3362 | 726 | | do xvi. 2. | |
| 16 | Hezekiah, | 29 | 3391 | 697 | | do xviii. 2. | |
| 17 | Manassah, | 55 | 3446 | 642 | | do xxi. 1. | ‡‡ This period is deduced from the Ptolemaic Canon; the Parian Chronicle; and the Chronology of Manetho, who all agree on this point. Quar. Chris. Spec. vol. X., pp. 660—668. |
| 18 | Ammon, | 2 | 3448 | 640 | | do xxi. 19. | |
| 19 | Josiah, | 31 | 3479 | 609 | | do xxii. 1. | |
| 20 | Jehohaz, | 3mo. | | | | do xxiii. 31. | |
| 21 | Jehoakin, | 11 | 3490 | 598 | | do xxiii. 36. | |
| 22 | Jehoachin, | 3mo. | 3491 | 597 | | do xxiv. 8. | |
| 23 | Zedekiah, Captivity, | 11 | 3502 | 586 | | do xxiv. 18. | |
| | 2d Temple; *public sacrifices* †† | 70 | 3572 | 516 | | | §§ This date is taken from the prophecy of Daniel, xi. 24. |
| | Completion of the walls,‡‡ | 32 | 3654 | 434 | | | |
| | Birth of Christ,§§ | 434 | 4088 | 0 | | | |
| | A. D. | 1840 | 5928 | | | | |

11 Jubilees, each 50 years, = 550 years.

92 Sabbatisms of 7 years each, = 434 years.

72. S.

# SIGNS OF THE TIMES

OF THE SECOND COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.] "THE TIME IS AT HAND." [DOW & JACKSON, PUBLISHERS.

VOL. I. BOSTON, OCTOBER 15, 1840. NO. 14.


## REVIEW OF CAMBELL ON THE CAPTIVITY OF THE JEWS.

As brother Cambell has concluded his series of articles on this subject, I wish to present a few thoughts in reply. And yet I hardly know how to come at the subject intelligibly to the reader. For after the closest examination of what he has written, I am unable to determine the precise point at which he aims. But as near as I can determine, he—

1st. Assumes that the seven times of punishment denounced against the Jews, Lev. xxvi. 18, 21, 24, 28, signify seven prophetic times of 360 years each, or 2520 literal years, during which the Jews should be in bondage to their enemies: also, that as the threatening is four times repeated, so the execution of it would commence and end at four several periods.

2d. He assumes that the Bible teaches the doctrine of the literal restoration of the Jews to Jerusalem, at the end of the seven times captivity. *I say, assumes:*—for although Bro. Miller has publicly challenged him to a discussion of the point, on Bible ground, he has not as yet advanced one single Bible argument in support of it.

3d. He assumes that the Jews will, a part of them, return to Jerusalem at the expiration of 2520 years from the commencement of each of their four captivities: and that the final deliverance of the Jews, and restoration to Jerusalem, received an earnest of its accomplishment in the restoration of the ancient Jews from captivity at four distinct periods, each just 10 years from a period when a part of the Jews went into captivity.

4th. He assumes that each threatened period of punishment, Lev. xxvi. had its typical fulfilment in Nebuchadnezzar's banishment from among men. Dan. 4th chapter. If I have misstated any of his positions, Bro. C. will please correct me. I will now enter into an examination of these positions.

I. That the seven times, of Lev. xxvi. signify 2520 years, during which the Jews were to be in captivity, I deny. There is no evidence that the idea of time is included in the expression, at all. The simple and obvious meaning is, that in case of disobedience, God would send on the Jews seven distinct punishments. And no unbiassed mind would, on reading the passage, think of any thing else. Until brother C. therefore, produces some evidence of the correctness of his position, I must be allowed to dissent.

But admitting, for argument's sake, that the threatening does mean *seven times*, or 2520 years, let us see how he disposes of it.

1. He takes for granted, that the period was to commence with the time of Manasseh's captivity. The evidence in support of this is Jer. xlv. 3, 4, 5. The reader may turn to and read it for himself. Whether it is sufficiently strong to ground such an argument on, every one must judge for himself. But I wish to be excused from adopting it.

2. He next takes for granted, without *one iota* of evidence from the Bible, that Manasseh's captivity took place in the 22d year of his reign, and at the time he supposes Ephraim was broken. But the truth is, there is no information in the Bible, or any where else, that can be depended on, as to when Manasseh's captivity began, or how long it continued.

3. According to Bro. C. the 22d year of Manasseh was B. C. 677. Hence, 2520 years will end in A. D. 1843; when the first fruits of the restoration will be gathered. I deny, however, that the 22d year of Manasseh's reign was B. C. 677, and challenge him for the proof. Let it be given item by item. I am prepared to prove that it was only 668 B. C. Thus the harmony of his numbers is destroyed and his whole system deranged: For 1. There is no evidence that the *seven times* means 2520 years. 2. If there was, there is no evidence that the period of punishment was to begin with Manasseh's captivity. 3. Manasseh's captivity cannot be proved to have taken place in the 22d year of his reign: nor, 4. Was the 22d year of his reign, the year B. C. 677.

The subjugation of Jehoiakim and date of the second captivity, he places B. C. 607. This also is a mistake. Jehoiakim's captivity, which took place in the 3d year of his reign, I am prepared to show was the year B. C. 599. Hence instead of 1913, the second termination will not be until 1921.

Again. He commences his third period of 2520 years, at the captivity of Zedekiah, B. C. 590, and ends it A. D. 1930. Here also is another mistake. For the captivity of Zedekiah was only 580 B. C. Hence his time will not end until A. D. 1940.

*Once more.* The fourth period he says commenced with the gleaning of the last remnant of Judah by the king of Babylon, B. C. 584. Thus making 6 years between the captivity of Zedekiah and the last gleaning of Judah. By what sort of logic he makes this out, I cannot tell. For Zedekiah's captivity took place in the 19th year of Nebuchadnezzar's reign. 2 Kings xxv.8. And the last gleaning of Judah was in the 23d year of his reign; Jeremiah lii. 30, making four years, only, between the events. But instead of its being 584 B. C. it was only 576. And instead of the 2520 years ending A. D. 1936, it would end 1944.

II. The second position, viz: That the Bible teaches the literal restoration of the Jews to Jerusalem at the termination of the seven times captivity, I, of course, also deny; and must continue to do so until it is established by evidence.

III. The third assumed position, viz: That the Jews are a part of them, to be restored to Jerusalem at the expiration of 2520 years from each of their four captivities; and that the final deliverance of the Jews and their restoration to Jerusalem, received an earnest of its accomplishment, in the restoration of the ancient Jews from captivities at four distinct periods, each just 70 years from the time when a part of the Jews went into captivity, we will now examine.

1. A remark on the captivities. Bro. C. has selected four for his purpose. (1) Manasseh's captivity, which he places in the 22d year of his reign. (2) Jehoiakim's captivity which took place in the 3d year of Jehoiakim's and first of Nebuchadnezzar's reign. (3) Zedekiah's captivity, in the 19th year of Nebuchadnezzar's reign. (4) The last gleaning of Judah in the 23d year of his reign. Why did Bro. C. in making this enumeration of captivities, pass over unnoticed the captivity of Jehoiachin in the 9th year of Nebuchadnezzar? 2 Chron. xxxvi. 9, 10. It was certainly as important a captivity as some of the others.

2. The restoration at four distinct periods, 70 years from each of the four captivities, was an earnest of the final accomplishment of all their captivities, at the end of seven times.

But I deny that those restorations did take place just 70 years from the corresponding captivity.

(1) "Manasseh's captivity, B. C. 677. Respite on repentance till 607 B. C. 70 years." I have already said, that I denied that there was any evidence that Manasseh's captivity took place in his 22d year, or that that year was 677 B C. I now declare, that from the 22d year of Manasseh to the third of Jehoiakim was not 70 years. Take 22 years from 55, Manasseh's reign, (2 Chron. xxxiii. 1.) leaves 33 years. Ammon reigned 2 years. (2 Chron. xxxiii. 21.) Josiah 31 years. (2 Chron. xxxiv. 1.) Jehoahaz three months, (2 Chron. xxxvi. 2.) Jehoiakim 11 years. (2 Chron. xxxvi. 5.) In the third year of his reign began the seventy years' captivity. 3 from 11 leaves 8 years. 33 ⋈ 2 ⋈ 31 ⋈ 3 months ⋈ 3 years = 69 years 3 months.

But let us look further at this "*respite.*" He sends Manasseh into captivity in the 22d year of his reign; and then without giving him any time for the continuance of his bondage, in 69 years from its commencement, he gives him "70 years respite" from it!! This is surely a *striking* "chronological *coincidence!* But what analogy exists between a respite of seventy years from captivity, or not being in captivity, and a final restoration from it, after 2520 years, Bro. Cambell must explain.

2. "Jehoiakim's captivity, B. C. 607. First edict of Cyrus, B. C. 537; 70 years." Here again I must deny, (1) That the captivity began B. C. 607. (2) That it was just seventy years from that captivity to the edict of Cyrus. Jer. xxv. 11, 12. "And this whole land shall be a desolation and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." But according to Bro. C's. own showing, Cyrus did not begin his reign until two years after the death of Belshazzar. If therefore, God did pun-

ish the king of Babylon at the end of the seventy years, then it was seventy-two years from Jehoiakim's captivity, to the first year of Cyrus, when the edict was given. And this is the true state of the case. Jehoiakim's captivity took place in the first year of Nebuchadnezzar's reign. He reigned 45 years. Jer. lii. 31: "And it came to pass, in the seven and thirtieth year of Jehoiakim's captivity, in the twelfth month and five and twentieth day of the month, that Evil-Merodach, king of Babylon, in the first year of his reign, lifted up the head of Jehoiachin, king of Judah, and brought him forth out of prison." Jehoiakim reigned eight years after the captivity. Jehoiachin three months. Jehoiachin's captivity had continued thirty-seven years on the first year of Evil-Merodach =45 years and three months. Evil-Merodach, *according to* Rollin, reigned two years. Neriglessar, four years. Labarosoarched, nine months. Belshazzar, eighteen years. 45 X 3 months X 2 years X 4 X 9 months X 18 years = 70 years; when Belshazzar the king of the Chaldeans was slain. 2 years more for the reign of Darius will bring the first year of Cyrus 72 years from Jehoiakim's captivity.

3. "Zedekiah carried captive, B. C. 590. Edict of Darius, (Ezra vi.) B. C. 520. 70 years." From 607 B. C. to 590, 17 years. Now will Bro. C. just put together eight years for Jehoiakim, three months for Jehoiachin, and eleven years for Zedekiah between the two captivities, and tell us how near 17 years it comes?

But I again dispute the fact, that it was just 70 years from Zedekiah's captivity, to where Br. C. places the edict of Darius. Subtract 19 years from the former 70, ending with the fall of Babylon and death of Balshazzar, and we have 51 remaining. According to Bro. C.'s computation, Darius gave his edict in the first year of his reign. For he says it was B. C. 521. And the dedication of the 2d temple B. C. 514, 6 years difference. According to Ezra vi. 15, the dedication took place in the 6th year of Darius. Hence, the edict was in his first year. Then let us count. 51 remaining years of the 70, ending with Belshazzar's death. Darius the Mede, reigned two years. Cyrus, seven years. Cambyces, seven years. Smerdis the magician, seven months. Then follows Darius Hystaspes. 51 ⋊ 2 ⋊ 7 ⋊ 7 ⋊ 7 months = 68 years and 7 months. After all, what has a simple edict for the continuation of the building of the temple, to do with the return of the Jews? For it does not appear that one Jew, at that time, returned to Jerusalem. Reader, look at it.

4. "The last gleaning of Judah, B. C. 584. Dedication of 2d temple B. C. 514." I have already shown, that between the captivity of Zedekiah and the last gleaning of Judah, instead of six, as Bro. C. has it, there were only four years. The *first* was the 19th year of Nebuchadnezzar's reign; the *second*, the 23d year. And instead of 584, this gleaning was 576. And instead of the dedication of the 2d temple in 514 B. C. it was 506, B. C.

But what had the dedication of that temple to do with the return of the Jews? There is not the shadow of evidence, that a single Jew returned from captivity at that time. And what analogy, pray tell me, exists between the dedication of a house of worship, and the final return of a nation from dispersion? But,

IV. The banishment of Nebuchadnezzar from among men for seven times, typically fulfilled the 520 years' captivity of the Jews. I cannot here forbear to introduce Webster's definition of "Vagary:" "A wild freak, a whim."

But to the point.

1. "God's first threatening, (Lev. xxvi. 18,) began its execution B. C. 677. The length of the captivity was typically fulfilled in Nebuchadnezzar's banishment among the beasts, (Dan. iv. 16,) 'let seven times pass over him.'" Now I ask, what typical fulfilment was there in the simple declaration of the king, that he heard such an announcement from the holy one, respecting the great tree? This is all we can make of it in any way. But in Br. C.'s view, this simple rehearsal of his vision, is a typical fulfilment of the captivity of the Jews!!!

2. "Second prediction, (Lev. xxvi. 21,) 'I will bring seven times more plagues upon you,' &c. Executed B. C. 607, (2 Chron. xxvi.) Typically fulfilled, (Dan. iv. 23,) 'till seven times *pass over him.*'" What, *again, has the simple* rehearsal by Daniel of Nebuchadnezzar's dream, to do with the captivity of the Jews?

3. "Third prophetical warning, (Lev. xxvi. 24,) 'I will punish you yet seven times for your sins,' commenced its execution B. C. 590, (2 Chron. xxxvi. 17, 18.) Typically fulfilled (Dan. iv. 25,) 'seven times shall pass over him.'" This, too, is a simple announcement by Daniel of the meaning of the vision; and can have no bearing on, or analogy with, the actual captivity of the Jews. Yet Br. C. says this text typically fulfilled the seven times captivity of the Jews. Truly he has a *curious* idea of the fulfilment of an event. What does the text, or indeed any one of the three texts, now quoted from Daniel 4th, record as having been done? JUST NOTHING!

4. "Fourth and last predicted judgment, (Lev. xxvi. 28,) commenced its execution B. C. 584. The allegorical fulfilment of this, is described, (Dan. iv. 32.)" This is the passage of sentence on Nebuchadnezzar, and like the former, fulfilled nothing at all. But even admitting that each text had been a record of his banishment, what has that banishment of a heathen prince from his throne for seven years, to do with the captivity of the Jews? I can see no connection.

I have now done for the present. And if it will be any consolation to Br. Cambell, he may consider this as only one of "*the vagaries of such men as* MILLER *and*

LITCH."

P. S. As I have denied the correctness of Br. C.'s chronology, I will now give a table, from the 22d year of Manasseh to the vulgar era of Christ's birth. Manasseh reigned 55 years; 22 from 55, leaves 33.

| | | | | |
|---|---|---|---|---|
| Manasseh | reigned 33 years, | 2 Chr. xxxiii. 1 | B.C. 668 | |
| Ammon | " 2 " | " xxxiii. 21 | | |
| Josiah | " 31 " | " xxxiv. 1 | | |
| Jehoahaz | " 3 mos. | " xxxvi. 2 | [599 | |
| Jehoiakim | " 11 years, | " xxxvi. 5 | 3d of Jeho. | |
| Jehoiachin | " 3 mos. 10 ds. | " xxxvi. 9 | Zed. Cap. | |
| Zedekiah | " 11 years, | " xxxvi. 11 | 580 | |
| Nebuchadnezzar | | | last gleaning 576 | |
| father reigned | 26 " | See foregoing article. | | |
| Evil Merodach | " 2 " | Rollin's Hist'y | | |
| Neriglissor | " 4 " | " " | | |
| Laborosoarched | " 9 months | " " | | |
| Belshazzar | " 18 years, | " " | 70 years' capt. | |
| Darius the Mede | " 2 " | " " | [ended 529 | |
| Cyrus the Persian | 7 " | " " | | |
| Cambyces | 7 " | " " | | |
| Smerdis, the Magian | 7 mos. | " " | | |
| Darius Hystaspes | 36 years, | " " | | |
| Xerxes the Great | 13 " | " " | | |
| Artaxerxes to decree giv'n Ezra 7th y. | 6 " | Ez. vii. 7 | 457 | |

210 years, 10 mos. 10 days.

From the 7th year of Artaxerxes to the vulgar era of Christ's birth, - - - 457 years

210 " 10 mos. 10 days

Total B. C. - - 667 " 10 " 10 "

L.

## ON THE DESIGNATIONS OF TIME IN DANIEL AND JOHN: THE 1260 DAYS OF DANIEL AND JOHN, AND THE 1000 YEARS OF JOHN.

By Rev. Wm. Allen, D. D. of Northampton, Mass.

CONCLUDED.

In *conclusion, the following schemes are proposed* for the consideration of the reader.

First, we may date the rise of antichrist in the year A. D. 606, when *Phocas*, then on the throne at Constantinople, constituted *Boniface*, the third, (the bishop of Rome,) the *universal bishop and supreme head of the church.*

Or we may fix this date at A. D. 610, about which time *Boniface* IV. received from Phocas the Pantheon, at Rome, and converted it into a church; retaining, however, the pagan idolatry. "Here *Cybele* was succeeded by the *Virgin Mary*, and the pagan deities by Christian martyrs. Idolatry still subsisted, but the objects of it were changed." This, too, was about the period of the rise of Mohammedanism.

If we add to these dates the period of 1260 years, then the overthrow of antichrist will be A. D. 1866, or 1870.

Next, we may date the rise of antichrist in the year A. D. 666. This is the precise number which the wisdom of God has communicated as the number of the beast, Rev. xiii. 18. As Irenæus found this number in the Greek word *Sateinos*, denoting the Latin or Roman Church, so it is remarkable, that in the year A. D. 666, Pope Vitalianus ordained that all public worship should be in Latin. It is also very remarkable, that down to the present day, the Roman Catholic liturgy, or established public service, is in all countries in *Latin*, whether the people understand it or not. By adding 1260 to 666, the period for the overthrow of antichrist will be A. D. 1926. If with some writers we suppose, that the 1290 and 1335 days of Daniel means years, by adding to 1926 the 75 years, (by which 1335 exceeds 1269) it brings us to A. D. 2001, the first year of the millenium. "Blessed" indeed is he, "who cometh" to that period.

One other scheme is this; that as the pope received from Pepin, king of France, the exarchate *of Ravanna about* A.D. 752, *and became then a* temporal prince, that year is to be regarded as the rise of antichrist. Of course, he will be overthrown— this scheme being supposed to be true —in A. D. 2012.

I am not just now prepared to maintain the truth of any one of the schemes, although I doubt not, that one or the other of them is true; but this to my mind is very evident, that inasmuch as God has communicated the number of the persecuting beast, and calls upon the man of *understanding* to count that number, or to ascertain the very power described in prophecy and the commencement of the reign of antichrist, the time will assuredly come, when the church will understand that number. The knowledge of this will be a key to unlock the mystery of the 1260 days of the Revelation. And then doubtless, as the now obscure prophecy will stand forth in a blaze of light, the wisdom of God will be adored by the whole church.

In the meantime, in the absence of certainty, and while waiting for the light, which is yet to be shed upon the subject, every careful inquirer will be disposed to yield his opinion to the *greater probability.* If, then, in past events we cannot find any clear and exact fulfilment of the important prophecies concerning the equivalent periods of 3 1-2 times, 42 months, and 1260 days, the conclusion is, that in all probability the accomplishment or termination is yet future.

As those prophecies describe the rise and continued existence of a persecuting power, and the depressed state of the church generally, or of the church in some countries, during the period just mentioned; and as the antichristian and persecuting power of Rome began to indicate its character about the year A. D. 606, being in this year made universal bishop,—and as the pope was crowned and made a temporal prince in the year A. D. 752,—and has ever since, down to the present day, held an unrighteous sway in opposition to the kingdom of Christ,—it seems altogether probable, that the overthrow of this persecuting power will occur at some period between A. D. 1840 and A. D. 2012. They, who think the years A. D. 606, and A. D. 666 are most worthy of consideration, will of course expect the overthrow of antichrist in A. D. 1866, or in A. D. 1926, that is about 30 years, or about 90 years from the present time. In either case, the wondrous, long-expected day is *near*, when the delusions of miserable men shall pass away, and it shall be said to Zion,—"Arise, shine, for thy light is come, and the glory of the Lord hath arisen upon thee!" On either supposition, an immense work is to be performed by the church, —a work of such appalling magnitude, as to discourage all labors but the labors of faith and heavenly zeal. To communicate the gospel to three quarters of the whole family of man;—to gain access to the understandings and the consciences of four or five hundred milions of uninstructed and prejudiced men, idolaters, wedded to their idols;—to break their strong habits of sin;—to send the Bible to every family on the earth; and to train up half a milion of preachers of the glad tidings of salvation;—is not here work, more than enough for a century of strenuous effort on the part of the church? Is there not occasion, also, for trust in God's promise, for reliance on his almighty power, for all the fervency and importunity of supplication?

## ILLUSTRATION OF PROPHECY.

### REPLY TO REMARKS ON THOUGHTS FOR THINKERS, NO. 2.

BY A BIBLE READER.

MR. EDITOR—Accept my cordial thanks for your candor in admitting my article "*Thoughts for Thinkers*, as also the candid notice taken of the points enumerated. This leads me to believe that you, in common with myself, are honestly searching for *the Truth*—the mind of the Holy Spirit. The God of all truth grant that the same spirit may guide my pen in all I write. Permit me, dear sir, to suggest upon No. 1, that the temple described in Ez. xl. cannot be in the *heavenly state*, as the materials are earthly, as "wood—thick plank," &c. &c, (see Ez. xli. 16, 22, 25, 26,) while in the *heavenly city* which John describes as coming down from God *out of Heaven*, in Rev. xxi. there was *no temple*.

No. 2. "But how many Jews remained yet to return from Assyria and Babylon, to whom the prophecies of Zechariah, Haggai and Malachi might apply?" May I ask, how could such prophecies as these apply to *that* captivity? "I scattered them with a whirlwind *among all the nations whom they knew not*." Thus saith the Lord of Hosts, "Behold I will send my people from the east country, and *from the west country*, and I will bring them, and they shall dwell in the midst of Jerusalem, &c., and I will bring them again out of Egypt—and it shall come to pass, that *as ye were a curse* among the Heathen, O house of *Judah, and* house of *Israel, so* will I save you, and *ye shall be a blessing*, &c. Thus saith the Lord of Hosts, *in those days* that ten men shall take hold, *out of all languages of the nations*, even shall take hold of the skirt of him that is a Jew, saying, we will go with you, for we have heard God is with you." "Thus saith the Lord of Hosts, I *was* jealous for Zion with great jealousy, and I *was* jealous for Zion with great fury. Thus saith the Lord, *I am returned* unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem *shall be called a city of truth:* and the mountain of the Lord of Hosts, *The Holy Mountain.*" Zechariah viii. Has this ever been fulfilled? It may be said "this is a *heavenly* state, and will be fulfilled in Heaven." But what is the next verse? "Thus saith the Lord of Hosts, there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age; and the streets of the city shall be full of boys and girls playing in the streets thereof," &c. Zech. viii.; see also x. 6, to the end.

No. 3. "The kingdom which follows, is not of this world, is not in this world, and its citizens nor its subjects are men in flesh and blood." What saith the Scriptures? "Art *thou the King of the Jews*, &c? Jesus answered, my kingdom is not of (from) this world." What does this mean? Read. "If my kingdom were of this world, (of earthly origin) then would my servants fight, that *I* should not be delivered to the Jews: but *now*, is not my kingdom or sovereignty from hence, i. e. earth derived? Pilate, therefore, said unto him, *art thou a King, then*? Jesus answered, thou sayest that *I am a King*, (thou speakest *the truth*) for this end was I born," &c. John xviii. "The kingdoms of *this world are become* the kingdoms of our Lord and of his Christ, and he shall reign forever, &c. Rev. xi. "And *a crown* was given him, and he went forth conquering to conquer," and on His head were *many crowns*" (compare Rev. vi. 2, with xix. 11,) "And *I* will rejoice *in* Jerusalem, and joy in my people. *Then* shall be no more thence *an infant of days*, (who lives only a few days) nor an old man that hath not filled his days: *for* the child shall (not as now die *a few days old*) *shall die an hundred years old*, (will they die at all in the *heavenly* state?) but the sinner an hundred years old shall die accursed; and they shall *build* houses and inhabit them, and they shall *plant* vineyards, and eat the fruit of them," &c. Isaiah lxv. These are the *subjects* of the Millennial reign, and surely *yet in flesh and blood*. But the *Kings and Priests* of those "kingdoms of *this world*," who shall reign with Christ on earth for one thousand years, they like their glorious brother-king and co-heir, the Son of David, have only flesh and *bones*, (see Luke xxiv. 39, compared with Phillipp. iii. 21,) for they, as well as he, will have *died* (and thus parted with their *blood*, "which is *the life* of the flesh," Leviticus xvii. 11,) and shall then have *bloodless, deathless*, "spiritual *bodies*," "being children of the resurrection, and be *as the angels*. And what, may I ask, prevents their visiting—walking—eating—and *ruling*, among men on this earth, as did the angels in the days of Abraham and Lot, &c? Or as the king did for forty days *after* his resurrection?

No. 4. Compare "The prospects of the Jews" by Rev. H. M'Neile, in *the Literalist*, Nos. 9, 10, with the article signed Ward, page 86 of this paper.

No. 5. "The throne intended in Luke i. 32, is in the *new earth*." What saith the Scriptures? "And the Lord God shall give unto him *the throne of his Father David*." Did David ever have a throne in any other earth than *this*? It could not refer to heaven: for Luke, who wrote Luke i. 3, also says in Acts ii. *David is not ascended into the heavens*," but, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, *according to the flesh*, he would raise up Christ to sit upon his (David's) throne. May I also ask, on what throne, Christ, the Son of David, is to sit, *when* "he rules *in the midst of his enemies*?" Psalm cx. 2. And what kingdom or throne he gives up when he shall have destroyed the last enemy, death; which is not until the end of one thousand years, *after the first resurrection*, (Revelations xx. 14) and shall have put all his enemies under his feet? 1. Corinthians, xv. May it not be his throne, as *Son of David*? And may not the end alluded to in 1. Corinthians, xv. be the end of the one thousand years reign—the millenium? While, as second Adam, as God manifested in the flesh, *as the Lamb*, it is, that He and his servants who shall see his face, and carry his name in their foreheads, shall reign forever in the new heavens and the new earth; *"where there is no more sea."*

No. 6. "Persia and Greece survive, but their dominion over other kingdoms is taken away." Permit me, my dear sir, then to inquire, if these two nations survive, though despoiled of dominion, does not this prove that the *general conflagration* of the earth does not *then* take place? And may not China, Africa, &c. &c. survive (with Persia and Greece) the great battle of the Lord God Almighty, be among "the *Kingdoms of this world*, over whom Christ and his risen and changed saints shall reign; and who shall be blessed during that blissful period spoken of by all the prophets—a period John calls one thousand years—the millenium?

No. 7. "Popery prevails over the largest portion of christendom, and will weary the faithful until the day of the Lord Jesus, and is *the* antichrist." Is it now given to popery "*to make war with the saints* and to *overcome them*?" And is "power given" popery "*over all kindreds and tongues, and nations?*" And do "*all that dwell upon the earth worship the pope*, whose names are not written in the Book of Life?" Revelations xiii. 6, 7. And yet this is prophesied of some power, before Christ's Second Advent. Or, does popery "do great wonders, so as to make fire come down from heaven in the sight of men?" Does popery "deceive them that dwell on the earth by *those miracles* which it has power to do in sight of the beast; saying to them that dwell on the earth that they should make an image to the beast?" And has popery "*power to give life unto said image*, that the image of the beast should both speak, and cause that *as many as would not worship the image should be killed*?" 14, 15. Yet all this, and more, is predicted of some power before, and only a *short time before the Second Advent*, for it is doubtless to this very tribulation that our blessed Lord alluded, when he said, "that except *those days* be shortened *no flesh* should be saved."*

*"Popery is the Antichrist." I believe that it *is an* antichrist, for there are *many*, (John ii. 18) but not *the* antichrist—*the man of sin, the Son of Perdition.* If he is, then Revelations xiii. is *fulfilled* prophecy, and I ask for the *exact, literal fulfillment*—the exact historic *proof*, nay, more, the *present fact*, up to the actual coming of Christ.

Popery has done, is doing, great and wicked things—has had, yet has, great power; but has never wielded such fearfully *miraculous and universal power as is given to these two beasts.* If popery is not *the* antichrist, Revelations xiii. is *future prophecy*; and if this chapter is future, which I surely believe, then may not much of Revelation, Daniel, Zechariah, &c. *be future?* And does it not behoove us all to study our Bibles more abundantly, and prayerfully receive *all* that God has revealed as *little children*, who are eminent in nothing so much as *the largeness of their credulity* or *faith?*

No. 8. "When the holy people return, it is with everlasting joy on their heads, never to see trouble any more." Of their *final* return, *when* the new covenant shall be made with the house of Judah, *and* Israel, this is no doubt true.

In my 9th query, I meant simply to inquire whether the Bible had not revealed two *things* as to the "mystery of iniquity?" viz: 1st. That "the mystery of iniquity was already at work," even in the days of the apostles; that then there were many antichrists; that *something known* to the Thessalonians prevented the visible manifestation of the man of sin, the antichrist of whom the early and the last prophets spoke. That *then* the working of this mystery was *hidden*. 2d. That when the let or hindrance should be removed, his time for *open* warfare would come, and *a man of sin* be *revealed*, whom Christ himself would destroy by the brightness of his coming. That the apocalyse of antichrist would be just before the glorious apocalypse of Jesus Christ. Does not the last book of the Bible contain a Revelation to the churches of *two apocalypses*, one of *anti*-Christ, and another of *Christ*? And consequently may not the whole of that book, from chapter 4th ("*and I will shew thee things which shall be hereafter*") to the end of it, *be future prophecy still*? I am aware, my dear sir, that this last question may seem to very many among the few who take any decided interest in prophecy, a very strange, a very stupid, and very childish question; and if not from the *questionings of children*, (Luke ii. 4, 6, 47) "*from the mouth of babes* God has ordained praise." May you and I ever prefer to stand alone upon the simple word of divine wisdom, and, if need be, counted fools, than to be found standing upon "the words which man's wisdom teacheth," though surrounded and applauded by the wise and learned of this world. "*Because* the foolishness of God is wiser than men, and the weakness of God is stronger than men."

Nos. 11, 12, 13. "The Jerusalem here (Revelations xi. 8) is figurative." Will you, my dear sir, have the kindness to favor your readers with a separate article on Revelations xi. 8, which I send with this sheet? "The woman city which ruled the world, we think was built on seven pagan hills, and not on one holy mount Zion." This *seems* to be so, but a closer examination of the *wonderful language of wisdom*, *may* lead to a different conclusion.

Revelations xvii. 9. "Here is the mind that hath *wisdom*. The seven heads are seven mountains, on which the woman sitteth, *and are* ("*there*" is not in the Greek) seven kings, i. e. the seven mountains are seven kings on which the women sitteth. Five (kings or mountains) are fallen, and one (king or mountain) is, *the other* (king or mountain) *is not yet come*; and when he cometh, *he must continue a short space.*" Now, 1. Could the woman city sit upon the five kings or mountains, *when they had fallen*? When John wrote, they had fallen. 2. Or, *on the seventh king* or *mountain, not yet come*? Or 3. When sitting upon the seventh a "short space," when it shall have come, can she also sit upon the sixth, when *that* had fallen? 4. Then may I not respectfully, yet confidently ask, does this woman city sit upon seven pagan hills *at the same time*; or, upon seven *successive* kings or mountains, and at *different periods of time?*

A BIBLE READER.

## THE SUPPOSED TENDENCY OF PROPHETIC STUDY.

"I am fearful your prophetic studies will lead your mind astray. Look at the authoress of Lit-Henry and his Bearer, The Lady of the Manor. &c; she has become *a Universalist*," said a worthy minister to his friend, after a short conversation on the subject of prophecy. Wonderful discovery. That a child of Adam, in a fallen world, *should be led astray!* "Oh but *think of* her delightful writings, how evangelic—how orthodox, and now to become an *Universalist!*" *Yes, and thought I, think of Adam* created spotlessly holy—in a Paradise—"not deceived"—(1 Tim. ii. 14) and yet hearkening to the voice of a creature, rather than his Creator's. Suppose Mrs. Sherwood has become an Universalist, or an atheist; what then? "O give up the dangerous study of prophecy;" say rather, why has our heavenly Father given us a Bible written by prophets and filled with prophecies? Or why has our blessed Redeemer said "Search the Scriptures"! Did that worthy minister ever read such a passage, "*all* Scripture is given by inspiration of God and *is profitable*"—all of it profitable "*for doctrine*" (the doctrine that those *feet* that were nailed to the cross are yet to "stand upon Mount Olivet," when He comes to "sit upon the throne of his Father David;" Zech. xiv. Luke. i. 33,) "*for reproof*" ("by faith, Noah, being *warned* of God *of things not seen as yet*, moved with fear, prepared an ark to the saving *of his house*; by the which he *condemned the world*, and became heir of the righteousness which is by faith") "*for correction*" (If thou hadst known, even thou at least in this thy day, the things belonging to thy peace! but now they are hid from thine eyes) "*instruction in righteousness*" (compare Mat. vi. 33, with Ps. lxxii. and Isa. lx.) "*that the man of God may be perfect, thoroughly furnished unto all good works*"? Does that brother know or remember that in God's purpose, the rock Christ, was to be not only a foundation to build upon, but a *stone of stumbling* to those who chose to take offence? That when many left Christ, saying, "this is an hard saying, who can hear it?" he said unto them, Doth this offend you? What and if ye see the Son of man ascend up where he was before? a harder truth still: and yet so far was he from calling them back and apologising, he turned to the twelve and said "I *will ye also* go away." Take your choice. The truth is, there is enough in the Bible to stumble any and all who cannot receive the truth as a little child. And yet more, "let no man deceive himself. If any man seemeth to be wise in this world, *let him become a fool, that he may be wise.*" God has stained, and will stain the pride of all human glory—and it matters not whether human pride takes the arena of *prophecy* or *philosophy* to strut and plume itself, it is God's purpose to stain and humble it. Nor is this all, the time is nearing, if it has not already come, when "*God shall send upon men a strong delusion*, that they should believe a lie: that they all might be damned, who *believe not the truth.*" 2 Thess. ii. Some men have destroy themselves by studying too intensely—working too hard—eating too much &c. &c. What shall I do to avoid such dangerous tendencies? "Let my *moderation* be known to all men, the Lord is at hand:" not forgetting who has said, and where, "blessed is he that readeth and they that hear the words of *this prophecy*, and *keep those things which are written therein*, for the time is at hand." Rev. i. And how can I keep what I understand not, unless I keep fast hold of the sure word of prophecy, praying for that unction from the Holy One, to teach me "things to come," and that I may know all things revealed? May the Lord preserve me, that dear brother, and all such as he, from the fearful state described in Isa. "The Lord hath poured out upon you the *spirit of deep sleep. And hath closed your eyes:* the prophets and your rulers, the seers hath he covered. And the vision of all is become as the *words of a book that is sealed*, which men deliver *to one that is learned*, saying, Read this, I pray thee: and he saith, *I cannot*, for *it is sealed*: And the book is delivered to him that is *not learned*, saying, Read this, I pray thee; and he saith, *I am not learned.* Wherefore the Lord saith, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, *and their fear towards me is taught by the precepts of men;* therefore, behold, I will proceed to do a marvellous work among this people, even *a marvellous work and a wonder*: for, *the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid,*" &c. see Isa. xxix. And from the malediction, that with streaming eyes dropped from the lips of the man of sorrows: "*If thou hadst known*, even thou, at least in this thy day, the things tending to (prove) thy peace, but now they are hid from *thine* eyes." Luke xix. 42.

A. BIBLE READER.


# SIGNS OF THE TIMES.

"Can ye not discern the signs of the times."

BOSTON, OCTOBER 15, 1840.


## GOOD NEWS FROM GREAT BRITAIN.

We have long been anxious to open a correspondence with our British brethren on the subject of the Second Advent. We have but little knowledge of the existence or progress of the doctrine in that country, except what we have obtained from a few English works that have fallen into our hands within a few months. We are happy now to present our readers with the following letter from Mr. JAMES A. BEGG, of Glasgow, as the introduction to other communications from our brethren in Scotland, England, and Ireland.

### LETTER FROM SCOTLAND.

*My Dear Sir,*—Many thanks for the "*Signs of the Times,*" the succeeding Nos. of which I shall be much obliged by your procuring for me on your successive trips to Boston. I regard the very existence of such a periodical as itself one of "the signs of the times." The cry, "Behold the Bridegroom cometh!" has now been raised in many lands, but in no other country, besides our own, do I know of any periodical specially devoted to proclaim the Savior's advent near. *We* have had, in Great Britain

and Ireland, the "Morning Watch," the "Christian Herald," "The Watchman," "The Investigator," and "The Inquirer," all either exclusively or chiefly occupied with the illustration or enforcement of the truths of sacred prophecy, and hundreds of the heralds of the cross are also the heralds of the crown. The knowledge that such periodicals have with us been useful, both in elucidating and disseminating more correct views of the gospel of the kingdom, lead me to hail the Boston auxiliary as likely to be useful even beyond the anticipation or design of those by whom it has been originated, and by whom it is presently supported. *Their object* is the diffusion of the light they possess, but *my hope* is that, beyond this, it may be the means of eliciting more correct views on various points connected with, and centering in the establishment of the glorious kingdom of our Lord and Savior Jesus Christ—for I regret to perceive, on the part of some of those who are in America testifying of the speedy advent of the Redeemer, much misconception of what appears to me so interwoven with it as to require corresponding consideration, especially the restoration of Israel to the land of their fathers, and their faithful fulfilment of Jehovah's purpose there. Believing, as I do, that much importance attaches to correct views of the mutual relation of these two subjects, I wish I had a copy to present to the editor of the "Signs of the Times" of my "*Connected View*," which illustrated this; but have none left of any one of the editions, except a single one of the American reprint, published several years ago at Pittsburg, with which I do not wish to part, but which he may otherwise have an opportunity of seeing. I however, send with Christian regards, a copy of my "Letters" on our Lord's prophecies of His return, contained in Matt. xxiii. xxiv, xxv. of the principal arguments of which, by the way, I am happy to observe by an extract from his critical notes on the language &c. of the New Testament contained in No. 6 of the "Signs of the Times," Mr. A. Cambell has given an abstract, as reasons for prefering the view of these prophecies relating to our Lord's personal coming at the commencement of the millenium.

I can understand how Mr. Miller, if his own attention has not been specially directed to the Scripture prophecies themselves, for *their* view of the connection between the Savior's glorious reign and the restoration of Israel, may more readily reject the latter from its having found imperfect advocacy. The usual view in this country, till within the last ten or twelve years, (although there were at all times many exceptions) of those who believe in a millenium at all, was that the blessedness of that happy event would be the prevalence of universal peace, preceded by the fulfilment of God's promises of restoring the kingdom to Israel, without perceiving also that "the Beloved" shall be king over them all. Judging from Mr. Miller's mode of speaking, and that of others also, of *two* classes only, the one believing the advent of Christ, and rejecting the restoration of Israel; and the other, as believing there will be a restoration of Israel, and rejecting the pre-millennial advent of Christ, I should suppose that in America the old view of a spiritual reign, as it has erroneously been termed, is still the prevailing one. The distinctness with which Mr. M. perceives the evidence of Christ, lead him to oppose at once, and decidedly, those who take a different view, and the natural tendency of the mind, unless carefully and prayerfully watched against, may have led him hastily to reject the truth with the error. I am more led to this, as the probable solution of the question, how he has arrived at his present position, from observing two or three sentences of his on the subject of the restoration, where he speaks of all the prophecies in which this is predicted, having been fulfilled in the restoration of the Jews from Babylon. Surely, a more particular and personal examination of the Old Testament prophets, would demonstrate that the promised *entire* and *subsequent* deliverance from *all* their enemies—the promised peace and blessedness—the promised continued *holiness* and *fidelity*, of the *whole* house of Israel, ten tribes and two tribes, was not fulfilled prior to the incarnation of Christ. *He* still spake of Jerusalem as to be "trodden down of the *Gentiles*," but that only for a specified time, "until the times of the Gentiles be fulfilled."

Every sign indicates that we are approaching the period when the times of the Gentiles shall be fulfilled, when Israel and Judah shall regain the inheritance of their fathers, when even "from the utmost parts of heaven," the Lord their God will gather them, and "from thence will he bring them." Deut. xxx. 1—10. "It shall come to pass on that day, that the Lord shall set his hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." Isa. xi. 10—16. In that day I believe America will not only give up her sons and daughters of Judah to occupy the land of Immanuel, but I also believe the sons of her forests—her blood-hound-hunted aborigines, the children of Israel, "the battle-axe" of Jehovah, with which he shall wound terribly their oppressors. Surely the day of vengeance is in the heart of our God in behalf of the remnant of Israel, who have been so treacherously and cruelly dealt with, since the hour the Lord discovered to the Gentiles their once peaceful hiding place. With much affection, I am, dear brother,

Yours, very sincerely,

J. A. BEGG.

35 Argyle Arcade,
Glasgow, Sept. 16, 1840.

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Boston Oct. 8, 1840.

*Dear Sir:*—Yours by DR. SCOTT were duly, and gratefully received. I cannot express to you my gratitude on the reception of intelligence from England, Scotland, and Ireland, of the progress of the cause of the Second Advent *near*. "As cool water to a thirsty soul, so is good news from a far country." When I commenced the paper called the "*Signs of the Times*," I did not know of another devoted to the doctrine of the Second Advent near. I was aware, that many in England, and Scotland, had written on the prophecies, but knew of no periodicals or popular papers devoted to the work exclusively. Neither was I aware that any except Mr. Erving had written particularly on the "prophetic times," and that the advent was *near*. For this ignorance, I may be in fault; but still, I have had no means of correct information. I find that the public papers do not mention the subject as a general thing in this country, but to *sneer*; and perhaps it has been so with you, with the exception of your own *papers*, which have had a limited circulation in this country. But I rejoice that the "day has dawned;" and that the time has now come, for the friends of the advent near, to become *one* in both countries. We wish now to open a correspondence with our brethren in Great Britain, and to get all the intelligence we can on the subjects connected with the return of the Lord Messiah to our earth; while in return, I shall unite with the friends in this country to give you a full account of the cause among us.

I would now give you a detailed account of things, but as we are to have a General Conference of the friends of the Second Advent near, next week, I intend to suggest, that we have an able committee on foreign correspondence appointed, which will furnish you with full and correct information on the whole subject. Besides, I will send you by the first boat, the proceedings of the Conference, which will embody our views of the Second Advent near.

We think you in great *error* in relation to the "*literal return of the Jews.*" Though we are not all united on this subject, yet the sentiment, that they will return, is fast passing away, among those who believe the advent near. Indeed, there are but few among our opposers who now publicly advocate the literal return of Israel. Our difference of opinion, on the Jews' return, however, will be no bar to our fellowship and co-operation. We solicit light on this subject. We may be convinced that we are in error, if so, as we have already made ourselves of "no reputation," by embracing unpopular truths, we shall have no difficulty in renouncing error, and embracing additional truths. The columns of my paper are open for our British brethren to speak freely and fully, their views on this, or any subject connected with the great central truth of Christ's personal appearing in the clouds of heaven.

Please let me hear from you often.

Yours, with Christian regards, J. V. HIMES.

MR. JAMES A. BEGG.

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## MR. MILLER.

We have just received a letter from Mr. Miller's son, which informs us that his father started for Boston to attend the Conference, on Thursday morning, the 8th inst. and proceeded as far as Fairhaven, Vt. where he was severely attacked with *Typhus fever*, and brought home again in the afternoon, where he (at the date of the letter) lay *very sick!* This will be a sad disappointment to us all. But the "Lord reigneth" and he knows what is best for his own cause. The rest of the brethren, on whom dependence is made to take part in the Conference, are here.

Oct. 13, 4 o'clock, P. M. ED.

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## BR. JONES'S WORK ON THE SECOND ADVENT.

Much of the object and plan of this work may be learned from its expressive and full title page.

Among the preliminaries of the work, and the full testimony in its favor, from many pastors of the several denominations, are his 24 principles of interpretation abbreviated, with full Scripture references attached to them severally, to show that they are Scripture principles, and not the traditions of men, so that to interpret by these principles, would be directly making the Bible its own interpreter. In addition to this, he observes three other methods of interpreting prophecy, all harmonizing, to make the Bible

only, interpret itself. 1. To interpret a passage of prophecy by its full connexion. 2. By parallel passages, if possible, understood and settled by all; And 3. By making the New Testament a sure and plain commentary on the Old.

His ten lectures are expository, bringing into view, and clearly expounding with Scripture proof, in the fewest words, as many as possible, of the plainest prophecies of the Old and New Testaments, on Christ's coming, and the great events of it, as intimated on the title page. The lectures are all under the text of "*The kingdom of Heaven is at hand*," with such occasional additional passages as best suit the different parts of the general subject. In showing the perfect harmony of the Old and New Testament writers on Christ's second coming with the kingdom of heaven to judgment, he begins with Moses, and proceeds regularly through to the Revelation; showing how each of the Old Testament writers foretold and described the great event,—how John the Baptist did it; how Christ did it; how the apostles all did it, in the Acts and in the Epistles; and how it is done fully in the Revelation. Two of the lectures show, that the millenium is "glorious and everlasting," and after Christ's coming at hand; and two of them are on the signs of his coming, now, "*even at the doors*," containing full, though brief exposition of the whole 24th chapter of Matthew, showing it as a rousing prophecy and description of Christ's soon expected coming to judgment with the whole kingdom of God, rather than of a long passed by destruction of a literal city in a mere reign of flesh and blood, as some suppose.

Though he does not fix upon the year 1843, nor any precise time, as many of us may be doing, for the great day, he considers it in every sense, now *verily near*, and while he is careful not to say that it is probably further off than 1843, he would have us to be at once now ready for it, and to think strange as the signs are fulfilled and fast fulfilling, shoul! the event take place within less than *one year*.

We recommend the work to our readers.

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Mr. Smolnikar, our German brother, for whom we published a communication in our last number, has presented another for publication. We will give a few extracts from it, embracing apparently, some of his most conspicuous and peculiar views of prophecy, that our readers may see why we decline giving place to a series of articles of that character.

He says: "I myself did not understand them [i. e. "mysteries in holy writ, hitherto hidden to all mankind,"] although I am studying the sacred Scriptures from my youth, and was a public professor of the Bible for the last ten years before being called by the Lord, for what he has determined to fulfil at the beginning of the millenium; having begun on the 5th of Jan. 1837, at 5 o'clock in the evening, in the mystery continued by the Lord's appointed signs and preparatory events, until Easter Sunday, of 1838, 9 o'clock, A. M. when the mystery was fulfilled, which is indited in many other prophecies of the Bible, and last in Rev. xix. 20." * * * * "To discuss any thing in any general conference relative to the second coming, and kingdom of Messiah, would be waste time, so long as the question whether our Lord at his coming (already past,) has entrusted to me, the office of apostle or not, is not deliberated upon and determined. This question settled, we shall soon learn what is necessary to this, or effectually to do the will of our Lord."

Inasmuch, then, as he cannot assist us on the subjects of Christ's second coming at hand, for which our paper has been established, until we acknowledge his opposite theory of the event already past, and his own authority, as the Lord's "appointed" "messenger extraordinary or apostle," to teach us and all mankind, "the mysteries in holy writ, which he thinks "hidden" to all mankind," we cannot believe that our readers would be interested with his articles, or willing to read them; and though we highly respect the religious character of our brother,—his plan for a general union of the saints—his former ten years' standing as a public biblical professor, together with his present commendable and untiring zeal in the best of causes, we now feel an increased conviction of the truth of what we before affirmed; that our good brother is laboring under a very *great delusion!*

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## PROPHETIC TIMES.

We give the remainder of Dr. Allen's article to day, on the *Designation of time in Daniel and John.* The different parts of the article will be found in No. 10, pages 73, 74, No. 13, pages 98—100, and in this No. page 106. It is a very valuable article, although it contains some errors, in calculation. These will be corrected hereafter. In the mean time, we bespeak for it a careful examination.

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To Correspondents.—☞ We have received many communications from anonymous persons, and others who give their real names, that are laid over for want of time to prepare them for publication, as well as room for insertion. Correspondents who write correctly, and prepare their communications for the press, will be most likely to get a hearing, though all shall be heard in turn.

☞ Dr. Scott, of the *Caledonia,* will accept our thanks for the files of London and Liverpool papers, with which he favored us.

Bro. Begg, of Glasgow, will accept our thanks for the very valuable books he sent us. We shall notice them in our next, and give some extracts.

☞ Bro. Begg will have the goodness to act as our Agent for the "*Signs of the Times*" *in Great Britain.*

Bro. Havaner's, papers are sent regularly. The "Advent" is only published occasionally. It was never designed as a regular periodical. We thank our brother for his efforts in behalf of our paper.

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## THE NATIONS.

"And upon the Earth distress of Nations with perplexity."

### ARRIVAL OF THE CALEDONIA!

SEVEN DAYS LATER FROM EUROPE.

*The Eastern Question.* The news by this arrival is decidedly *pacific.* It was the general belief, that the eastern question was about to be settled by the submission of Mehemet Ali to the terms of the four great European powers. The following is an extract from the London Commercial Shipping List of the 18th ult:

"The postcript of our Paris letter of Wednesday, says the Times of this morning, announces, on the authority of advices from Malta, of the *5th inst., that Count Walewski had* submitted to Mehemet Ali a plan for adjusting his differences with the Sultan, which the Viceroy had acceded to. The Count had immediately left for Constantinople, with the intention of presenting the same project to the Sultan, through the medium of M. de Pontois. Mehemet Ali was believed to have declared that he would content himself with the possession of Syria during his life."

We give the above from the papers; but we have but little confidence in the report. The next news will be of a *decisive* character. The following is a true picture of Europe at the present time. [*Ed.*

Foreign Correspondence of the Boston Morning Post.

London, Friday, Sept. 8, 1840.

"*The Crisis is fast approaching!*" These were the significant words of the Morning Herald a few days since; they were only the echo of what I sent you long ago. "A crisis is at hand," said your correspondent, in a letter upon the present political state of Europe. It has just been discovered that a crisis is fast approaching. The whole world is in commotion—revolutions are in progress, and thrones are shaking to their very base—every mail which arrives, brings alarming news—where the crisis will end, none can foretell.

While O'Connell was throwing fire-brands in every direction in Ireland, and exciting six or seven millions of his countrymen to join him in the shout of "Repeal," fifty thousand Frenchmen paraded the streets of Paris to re-enact the scenes of '30. No sooner had the excitement occasioned by the expedition of Louis Napoleon to France, subsided, then a new trouble occupied the attention of the unfortunate King of the French. The Parisian operatives turned out in a body, and recited to each other their grievances, when the National Guards pointed their bayonets, and drove them to their several abodes. All is now quiet in the capital of France, but at such a critical moment as the present, we may expect to hear in a few days that the dust of her streets is wet with human blood! But France is only a speck upon the great map of the world. In Europe, Asia, Africa, and even America, there are signs of war. Our boundary question is not yet settled; and remember that I have said before what I now repeat—*it is not to* be easily settled. There are the British provinces to be taken care of by England, as well as her Australian subjects, who are ripe for rebellion. In the Chinese sea, the cannon already thunders, and in Egypt, Mehemet Ali holds the torch that may set the Eastern hemisphere in one uni-

versal blaze! Wherever we turn our eye, there are signs of war. The cost of this wide spread trouble, no human being can estimate; the lives that may be sacrificed in less than a twelve month, no man can number. But I am sick of the sound of war, and will go to other subjects.

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CIRCASSIA—RUSSIA.—That portion of the Caucassian region, comprised between the river Kooban to the eastward and northward; the shore of the Black Sea west; and the prime mountain range terminating on the coast at Gagra, to the south; is generally included in what is called Circassia. It is about 300 miles long, and 190 broad. Independent, from age to age, this noble race have defended their land with heroic valor. The attempts of Russia to reduce them to her own power, have been wily, incessant and energetic. Yet the Circassian people have resisted her claims, despised her injustice, and so far triumphed over all her attempts. The Russian General Williaminoff undertook to accomplish the work in seven campaigns; violence, cruelty, and violation of solemn oaths were his weapons. He was beaten, although he covered whole regions with smoking ruins, and was finally disgraced by the emperor of Russia. Rayenski, his successor, pursued a different policy, and for two years past the Russians have contented themselves with erecting a continuous line of forts on the Circassian coast. It appears from recent intelligence, that six important forts, manned each by 300 or 400 disciplined soldiers, have been utterly destroyed by the valiant multitudes, who were determined to teach Russia that thus far she had expended her men, her labor, and her money in vain.

England sits watching with intense jealousy these movements of Russia. Jealousy, and lust of dominion, evidently burn strongly in both of these gigantic powers. The weak must be sacrificed to their rivalship. Over them all sitteth the King of kings. The Mahomedanism of the Circassians is his abhorrence. Great are the engines which he wields. The nations know not the grandeur of his purposes. Let us observe and be humble. Let us stand in awe, and be wise. Let us compare these events with his word, and be instructed. *N. Y. Evan.*

# Bible Chronology.

BIBLE CHRONOLOGY.—We are glad to see that Bro. Miller's new calculation is exciting some interest on the subject of our chronology. We were happy to give to our readers in our last No. a new chronological table, from the "*Chronicle of the Church*," an Episcopalian paper, published at New Haven, Ct.

Although the editor does not name *Mr. Miller*, or the "*Signs of the Times*," yet the following notice of the subject shows to whom we are indebted for this *new*, and learned calculation. The editor of the Chronicle says:

"We give on one page of the *Chronicle* today, a chronological table, compiled with much care and pains. *It is published with reference to an opinion that is at present advocated strongly by many, that* 6000 *years from the creation will be completed in* 1843. A critical revision of this table is invited by any one who has made this a subject of study."

By this calculation *we gain* 88 *years*. The common era brings us within 160 years of the great Sabbath. The calculation of the *Chronicle* brings us within 72 years;—88 years nearer than the old. A more thorough examination of the subject, may yet convince the author of a mistake somewhere in his reckoning of *seventy-two years* more.

Bro. Miller will give a review of this new table, which will be published soon.

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## BIBLE CHRONOLOGY.

MR. EDITOR—In looking at the Chronological Table prepared by Mr. Wm. Miller, and published in the *Signs of the Times*, for August 15th, several queries and objections have arisen in my own mind, which I wish to present for your consideration.

I pass over one or two objections which presented themselves, because they have already been alluded to in your paper. Permit me to say, however, that I hope to see them disposed of in some way soon.

My object at present is to make a few inquiries in relation to the administration of the Judges.

1st. Is it not said (Judges xv. 20) that Sampson "judged Israel IN THE DAYS OF THE PHILISTINES twenty years?" With what propriety, then, can the time of his administration be added to the servitude under the Philistines?

2d. How long a time may have elapsed between the death of Sampson and the commencement of the administration of Eli, or may not Eli have exercised the functions of a civil officer prior to the death of Sampson?

3d. What evidence is there as to the length of time that Samuel judged Israel? How long may his *sons* have officiated in that capacity? Or, as it is said, (Samuel vii. 15) that he "judged Israel all the days of his life," may he not have continued in that office subsequent to the time when Saul first became king over Israel?

Much stress is laid by *Mr. Miller* upon the fact, that (as he says) Paul states that God "gave them judges about the space of four hundred and fifty years," &c.

But by reference to 1 Kings vi. 1, it will be found, that Solomon began to build the temple in the four hundred and eightieth year after the children of Israel came out of Egypt. Now deduct

| | |
|---|---|
| For the sojourn in the wilderness | 40 years. |
| " government of Joshua | 30 |
| " reign of Saul | 40 |
| " reign of David | 40 |
| Three years in the reign of Solomon | 3 |
| Total | 153 |
| | 480 |
| | 153 |
| | 327 |

We have 327 years for the administration of the Judges.

A single remark upon the passage in Acts. It appears to me that our translation does not give the true meaning of the passage, and that a correct version of it would be *something as follows*: "And after these things," (the things mentioned in the three preceding verses) "And after these things, about four hundred and fifty years, he gave them Judges until Samuel the Prophet;" and that the four hundred and fiftv years refers not to the time in which the Judges ruled in Israel, but to the period which elapsed between the event mentioned in the 17th verse, and the *commencement* of their administration. I can see no other way in which Scripture may be made to harmonize in its different parts, and the construction I have given, appears to me perfectly natural, and in accordance with the grammatical construction of the language.

If we consider the choice of Israel, mentioned in the 17th verse, as commencing with the birth of Isaac, we shall find that it was about four hundred and fifty years to the close of the events recorded in the 19th verse.

| | |
|---|---|
| From the birth of Isaac to the Exode out of Egypt | 405 |
| Sojourn in the wilderness | 40 |
| Seven years in the land of Canaan | 7 |
| Making *about* 450 years | 452 |

I should be pleased to see your views, or those of any of your *correspondents*, in relation to these points. AN INQUIRER.

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## AN INQUIRY—BY JOHN PARKHURST.

MR. EDITOR:—Whoever examines MR. MILLER'S "*new Bible Chronology*" will perceive that he reckons a period of 625 years from the going forth of the children of Israel out of Egypt, to the building of Solomon's Temple; but the author of the first Book of Kings in the sixth chapter 1st verse, tells us, that this period was 480 years. Here is a difference between them of 145 years. This seems to me no small mistake, and it becomes us to ascertain with whom it originated.

REMARKS.—BRO. PARKHURST may find a solution of the question in the following article. Bro. M. in the mean time will give his view in a future number. ED.

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## BIBLE CHRONOLOGY.

Criticism on 1 Kings vi. 1.—The 480 years,—A. M. 5944.

MR. EDITOR—Of late there has considerable excitement prevailed, relating to the Jews, millenium, second coming of Christ, age of the world, &c. These and various kindred subjects have been presented before the public and have elicited considerable inquiry. The students of prophecy, both in Europe and America, have been aroused to action, and have presented the result of their researches before the public. With regard to the age of the world, it must be acknowledged, there is much darkness hanging around various periods, which make it exceedingly difficult to come at a satisfactory result on this point. In general, it is put down at 4004 years before Christ, and 1840 since, which would bring us to the 5844 years since the creation. Br. Jones has given us a connected chronological table, from the creation of the world to the Babylonish captivity. I have long since been satisfied, with the correctness of the different periods, except the one which allows but 480 years from the exodus of the children of Israel out of Egypt, to the commencement of the temple under Solomon. I am convinced of an error here of about 100 years, and that the account 1 Kings vi. 1, should assign 580 years to that period, instead of 480. *In examining this subject*, I intend in the first place, to suggest how the error might have been introduced, and then endeavor to show that it is an error, and that it should be 580.

The Hebrew, it is well known, was written in characters; and in some of the earliest manuscripts, the characters which stood for 580, might have been mistaken for 480; the error once re-

ceived, would not be rectified, and in this way would come down to us.

Paul in the Synagogue at Antioch (Acts xiii. 18 &c) gives an account of the time which expired after leaving Egypt, &c. He says, about the time of 40 years suffered he their manners in the wilderness; and when he had destroyed seven nations in the land of Canaan, he divided unto them their land by lot; (he does not say how long it took them to subdue the land, and divide it, but it was about 7 years) and after that he gave unto them judges, about the space of 450 years, until Samuel the prophet; and afterwards they desired a king, and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of 40 years; after Saul we know that David ruled 40 years, and that Solomon, in the fourth year of his reign, after he had been king 3 years and 2 months, began to build the house of the Lord. Now add these numbers, and you have the sum of 580 years. Here it may be proper to observe, that Paul's account is very particular, and dates given for all, except the 7 years occupied in the subjugation of the land of Canaan; the 40 years of David's reign, and the 3 years of Solomon; all of which rests on undoubted testimony from other sources.

It may not be amiss in the next place, to corroborate St. Paul's account with that contained in the book of Judges, &c.

| | | |
|---|---|---|
| Israel in the wilderness, Exodus xvi. 35. Num. xiv. 33, 34. Ps. xcv. 10. . . . . | 40 | years |
| Time Joshua ruled according to received account, | 7 | " |
| Israel's servitude to the king of Mesopotamia, Judges iii. 8. . . . . | 8 | " |
| Government of Othniel, . Judges iii. 11, | 40 | " |
| Servitude to Eglon king of Moab, " iii. 14, | 18 | " |
| Government of Ehud and Shanger " iii. 30 31, | 80 | " |
| Servitude to Jabin king of Canaan " iv. 2, 3 | 20 | " |
| Government of Deborah and Barak, " v. 31, | 40 | " |
| Servitude to the Midianites, . " vi. 1, | 7 | " |
| Governments of Gideon . . " viii. 28, | 40 | " |
| " " Abimelec . " ix. 22, | 3 | " |
| " " Tola, . " x. 1, 2, | 23 | " |
| " " Jair, . " x. 3, | 22 | " |
| Servitude to Ammon, . . " x. 8 | 18 | " |
| Government of Jephthah, . " xii. 7, | 6 | " |
| " " Ibzan, . . " xii. 9, | 7 | " |
| " " Elon, . . " xii. 11, | 10 | " |
| " " Abdon, . . " xii. 14, | 8 | " |
| Servitude to the Philistines, . " xiii. 1, | 40 | " |
| Sampson, when a young man, seeks occasion against the Philistines, Judges xiv. 4,—and from this we may count the time, he began to deliver Israel; but they were not fully delivered until 20 years after: He judged Israel 20 years in the days of the Philistines (Judges xv. 20,) wherefore Sampson's 20 years are not to be recorded, as they are included in the 40 year's servitude to the Philistines. | | |
| Eli governed the space of (1 Sam. iv. 18) | 40 | " |
| I now put down for the time Samuel judged Israel | 20 | " |
| Twenty one years is the time usually allowed. Eli was old when Samuel was but a child; (See 1st Samuel Chapt. 1st) and by examining the 8th chapt. of 1st Samuel, it will be found that being old, he entrusted the government to his sons; whose bad management induced the people to ask a king: as the result of the petition, Saul was anointed king;—hence it appears that 20 or 21 years for Samuel, would be a reasonable term. He judged Israel all the days of his life: but only that time is put down, in which he governed independently. | | |
| The government of Saul lasted | 40 | " |
| " " " David " | 40 | " |
| Solomon began to build the temple, in the fourth year of his reign, after he had governed 3 years and 2 months. | 3 | " |
| | 580 | years |

In this table it will be perceived, nothing has been put down for the time the elders outlived Joshua; and only those periods marked, which are definitely expressed, except 7 years for Joshua, 20 for Samuel.

I will now bring forward some collateral proof. By reference to Judges xi. 26, it will be found, when Jephthah was made captain, Israel had already been in possession of the disputed territory there mentioned, 300 years at least. In Num. xxi. 24, 25, 26 we have an account the original taking of those cities by the Israelites, which are now in dispute. (See also Judges xi. 13. Num. xxi. 13—15.) It was near the close of the wilderness period, that the possessions in question were taken from the Amorites; and about 39 years after the exodus, when the 300 years begin. It is not said that it is precisely 300 years, but from the circumstances, and form of speech, we understand it to have been that long at least, and might have been longer. Add the whole amount of years from the exit out of Egypt, to the time when Jephthah began to rule, and we have 366 years, from which take 39 of the wilderness period; and we have 327 years for the time Israel had already held possession of the disputed territory; perhaps sufficiently near to agree with the 300 years in question. The nature of the circumstances, would justify Jephthah's stating 20 or 30 years less than the true amount, for the sake of having round numbers, rather than 5, or even 1 year more. Laying aside all other claims, he now argues the titles by possession.

If St. Paul's account be correct (and I can see no reason for disputing it, certainly it is well corroborated by a summary of the years that Israel was under the different judges and, in subjection to the surrounding states,) we have a material error in our present system of chronology. If we add the 100 years in question, we are brought to the year of the world 5944; and only 56 years remains to complete the close of the 6000. I present these remarks, hoping that some of your correspondents, will examine into the subject more minutely, and give us the result of their researches. A. VALLERCHAMP.

## Refuge of Scoffers.

"There shall come in the last days, scoffers."

### MILLER'S PREDICTIONS!

BY O. A. SKINNER.

The eleventh of August has passed, and according to Miller's predictions, the day of grace has closed, and the work of regeneration has ceased for ever!! As nothing can be done for *the conversion of souls, we suppose* Brs. Himes and Burnham, Mr. Miller's coadjutors of this city, will suspend their labors. If they do this, the Universalists would be glad of their churches, as they stand greatly in need of more places of worship. The Summer St. church would suit our friends of Winchester Hall very well, the one in Chardon St. would accomodate our friends of the west part of the city. What say brethren, do you still cling to Millerism?

By the way, we believe Mr. Miller said, there would be no marriages after the 11th. We have however married three or four couples since then. How is this? Was Mr Miller wrong in his calculations, or are these some of the obstinate that are determined to stand out to the last?

☞The Millerites propose to hold a Conference, about the first of next October, for the purpose of discussing the subject of the Second Coming of Christ.—Would it not be well at the same time to discuss the subject of Noah's flood, the proof that it is future, and the signs of its approach? We have evident tokens in the impostures that abound, that wickedness is ripening, and judgment is at hand, but that judgment might as well be called Noah's flood, as the *Second Coming.* *Witness.*

### RESTORATION OF THE JEWS.

We publish the following article with pleasure, although we do not fully agree with the sentiments expressed. We hope to hear from our friend again.

MR. EDITOR:—The following lines were written in December, 1828, for the Amarinth; but if you deem them worthy of a place in your excellent paper, "the Signs of the Times," you are at liberty to insert them, with or without the scriptural references, as you think best.

I have seen a few numbers of your paper, and although I cannot subscribe to all the articles of Mr. Miller's doctrine, still I rejoice to see the subject so ably discussed; and while we view with astonishment so many tokens of God's favor to his people, amidst the commotions in the political world, we are constrained to believe that the time is not far distant when the little horns of the Roman Beast and the Mahomedan powers, will be subverted to make way for the stone cut out of the mountain without hands, which shall become a great mountain, and fill the whole earth, when the "beast shall be slain, and his body destroyed and given to the burning flame." Yours respectfully,

ELISHA THAYER.

O when shall the exiles of Israel assemble
To worship the God of their fathers again,
And build up the walls of their city and temple,
Which so many ages in ruins have lain?
O when shall they come from each far distant nation,
Present to Jehovah a precious oblation,
And strike to their harps, with devout adoration
"The Shiloh of Israel forever shall reign."

Ye princes of Judah, gird on your bright armor,
The pillar of cloud will protect you by day,
The pillar of fire will by night be your banner,
The glorious Shekinah will point out your way.
The Rock will supply you with water still flowing,
The heavens for food, the rich manna bestowing,
The leaves on the trees, as a medicine growing,
For healing the nations, will never decay.

Go publish to Israel the King's proclamation,
And bid them prepare to return to their land,
And hail the glad tidings of their restoration;
The day of their Jubilee now is at hand.
The long desolations of Zion are ended,
And peace and good will to her daughters extended,
Her sons, from the arms of her foes are defended,
The word of the Lord for her bulwark shall stand.

But when we shall make to them this declaration,
"The God of your fathers hath sent us to you,"
His name they demand as a sure confirmation,
O what shall we tell the inquiring Jew?
"I AM that I AM" "his *memorial forever*"
"I AM, hath sent us unto you" to deliver
From slavery and bondage, your fetters to sever,
And bid you arise and your journey pursue.

What though you're surrounded by foes without number,
With horses and chariots, array'd in a band;
Remember the vengeance of God will not slumber,
But he will deliver you out of their hand.
"A voice from the city, like sounding of thunder,
"A voice from the temple shall fill them with wonder,
"A voice of the Lord shall divide them asunder,
While on the fair mountain of Olives he'll stand.

The earth and the ocean before him shall tremble,
The mountains and vallies astonished retire,
And now the loud trumpet shall sound, to assemble
Your legions in triumph 'midst tempest and fires,
When peace to the world shall flow forth like a river;
The Lion of Judah from death shall deliver,
And God be thy glory forever and ever,
Though earth shall dissolve and all nature expire.

**NORTH END BOOKSTORE.**

MOSES A. DOW, (of the firm of Dow & Jackson,) has opened a Bookstore at No. 204 Hanover St. near Bennett St. where he intends to keep a general assortment of Religious, School, Miscellaneous, Juvenile, and Toy Books. Also BLANK BOOKS and STATIONERY of every description, and at the lowest prices.

☞For sale as above, Mr. MILLER'S Lectures, Mr. Litch's Address to the Clergy, Jones's Lectures, and all other works on the Second Coming of Christ. Friends will please to call before purchasing elsewhere.

# SIGNS OF THE TIMES




OF THE SECOND COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.] "THE TIME IS AT HAND." [DOW & JACKSON, PUBLISHERS.

VOL. I. BOSTON, NOVEMBER 1, 1840. NO. 15.


## SECOND COMING OF CHRIST.

Christ was once offered to bear the sins of many; unto them that look for him, shall he appear a second time without sin unto salvation.

### THE GENERAL CONFERENCE.

We give in this day's paper, the following brief account of the proceedings of the Conference. Our friends will understand that it is *not* the REPORT, which they have contributed to have printed; but is only a *brief account*, while the Report that *is* to be given, containing the dissertations on the second advent, millenium, &c., will contain five times the amount of matter contained in this account.

This, however, contains a very interesting report of the Conference, which cannot fail to be read with interest and profit. We wish to give it a general circulation preparatory to the *full report*; which will be got out in about two months. It will be printed in a book form, and will contain from 150 to 200 pages. The price we cannot fix upon now; but they will be put to contributors at the *cost*. Let all those who wish to aid in the publication, send in their contributions with specific directions, how they will have it applied. *Remember, that whatever you contribute, you can have in Reports at what they cost by the hundred*; and can have them sent to any place you direct.

We have proposed to raise $500 for the distribution of our Report. We now have about $300. The rest we expect will be made up without delay.

We propose to supply, 1. The Theological Seminaries of the land. 2. The ministers of the gospel who are willing to examine the subject. 3. The members of Christ's body—and the world, to as great an extent as our means will allow. 4. We shall send them to foreign lands. (1) To our friends in Great Britain, whom we shall get to assist us in this good work. (2) To the missionaries of the cross in all the world, so far as we can get access to them.

Our work is before us. Are we sincere in our faith of the *near approach* of the Lord Messiah? If we are, we shall never want for the means to accomplish the above work. Brethren, you have only to devote a *little* of your Lord's silver and gold, that he has given you, to accomplish this work.

The politicians of this age have spent *millions of silver and gold* to elevate *a man*, to the Presidency of these United States! Shall we not pour out our treasures, to give the slumbering church and world, the news of the approach and reign of our Eternal King? Have the daughters of Columbia, by their indefatigable efforts in a few months' time raised $25,000, to finish a monument of everlasting granite reared upon the top of Bunker Hill, to perpetuate deeds of murder and the violation of God's everlasting law! And the daughters of Zion not give their attention, time, and money to send forth the tidings of the speedy establishment of the glorious and everlasting kingdom of God upon Mount Zion? The money will not be wanting.

PROCEEDINGS OF THE CONFERENCE ON THE SECOND COMING OF OUR LORD JESUS CHRIST, HELD IN BOSTON, MASS. OCTOBER 14, 15, 1840.

The brethren assembled in the Chardon St. Chapel Oct. 14, at 10 o'clock a. m. J. V. Himes, the pastor officiating in this Chapel, took the desk, and read the following call of the conference, with appropriate remarks.

The undersigned, believers in the Second Coming and kingdom of the Messiah "*at hand*," cordially unite in the call of a general Conference of our brethren of the United States, and elsewhere, who are also looking for the advent near, to meet at Boston, Mass. Wednesday, Oct. 14, 1840, at 10 o'clock, A. M. to continue two days, or as long as may then be found best.

The object of the Conference will not be to form a new organization in the faith of Christ; nor to assail others of our brethren who differ from us in regard to the period and manner of the advent; but to discuss the whole subject faithfully and fairly, in the exercise of that spirit of Christ, in which it will be safe immediately to meet him at the judgment seat.

By so doing, we may accomplish much in the rapid, general and powerful spread of "the everlasting gospel of the kingdom at hand," that the way of the Lord may be speedily prepared, whatever may be the precise period of his coming.

Having read the call, a chairman *pro tempore* was called for, and Henry D. Ward was chosen. David Millard addressed the Throne of Grace.

The chairman made the following remarks on the object of the meeting, and the subject of Conference.

MY BRETHREN AND FRIENDS:—We have convened on a great and solemn consideration, the near coming of our Lord in his kingdom. It becomes us to understand, and to let others know, that ours is not a new doctrine. Sound Christians in every age have cherished it; it was the universal faith of the primitive church; it is the plain doctrine of the New Testament. The novelty which seems to characterize our views, takes its color from the errors of a fallen church, and will be entirely removed by the inspection of the gospel, and of the ages of the records of the martyr-church.

The disciples came unto Jesus, after he had told them of the overthrow of the temple; and they asked him of these things, when they should be, and what should be the sign of his coming, and of the end of the world. He replied to them at large; but of the time *when*, he replied particularly, as follows:

"But of that day and hour knoweth no man, no not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days of Noah, they knew not, until the flood came, and took them all away; so shall also the coming of the Son of man be." (Matt. xxiv. 36—40.) Nevertheless, he taught them especially that the time would be *short*, and added, "Watch therefore, for ye know not what hour your Lord doth come." (Matt. xxiv. 42.)

In his last discourse with his disciples, recorded in the 14th, 15th, and 16th chapters of John, he warns them of his being about to leave them; and promises them the Comforter; and moreover that he would be absent but "*a little while;* only a short time. In chapter xvi. 16, He says: "A little while and ye shall not see me; and again a little while and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, what is this that he saith unto us: A little while, and ye shall not see me; and again a little while, and ye shall see me, because I go to the Father? They said, therefore, what is this that he saith: *A little while*? We cannot tell what he saith."

The same difficulty attends on "some of his disciples" to this day; they do not understand "*the little while*" he spoke of. They cannot conceive how it could embrace a period of eighteen hundred years; and, therefore, they do not know, neither can they tell what that means: "*A little while.*" But that it embraces the whole period from the Lord's ascension to his second advent, is manifest from the fact, that the Holy Spirit was promised, and is given, to be the guide and comforter of his disciples during that "*little while*" of which the Lord spake.

The uncertainty of the time is everywhere set forth in the Scriptures, and frequently in the symbol of a thief in the night; and likewise its shortness is insisted upon in many remarkable passages. Among these I cite that in Heb. x. 37, where the apostle, having in mind their despondency under the protracted delay of the Lord's coming, exhorts them to patience, that after they had done the will of God, they might receive the promise, and not faint in their hearts, and be discouraged, and so fall short of the glory of God; and then he adds with the most vigorous expression, to assure them both of his coming, and that very soon, these memorable words: "*For yet a little while, and he that shall come will come, and will not tarry:*" he will make no unnecessary delay.

I could cite many passages of the same sort out of the Scriptures; but I content myself with one more, found in Rev. xxii. 20. "He which testifieth these things saith: Surely I come quickly." These are proofs that the Lord taught in his last communications with his disciples on earth, that he should come again at an unexpected hour, and that quickly; not in the article of natural death, but in the clouds of heaven, and the resurrection of the dead. For, "this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And his coming is by no means a daily event, or an occasion of national judgment; or any other thing, but this only: "unto them that look for him, shall he appear the second time, without sin unto salvation:" (Heb. ix. 28,) his coming in his kingdom, and in the end of the world, to judge the quick and the dead.

That this was the manner in which the primitive ages of the church understood the Holy Word, is manifest from their records; but before I quote them, you may please to hear the high testimony of two imperial Cesars, to the same truth, from their throne of empire over the known world.

The first of these royal witnesses is Domitian, under whom St. John was banished to "the isle of Patmos for the word of God, and for the testimony of Jesus Christ." Gibbon relates on the authority of Eusebius and Hegesyphus, that the expectation of the Lord's coming in his kingdom, about the end of the first century, was so general, and so confidently entertained, that the report of it came to the ears of the emperor, and troubled him; as the coming of the wise men to Jerusalem at the birth of Christ troubled Herod and all Jerusalem with him. Domitian had brought before him from Judea, some of the

royal seed of David, surviving in the person of grandsons of Jude, the Lord's brother: and he demanded of them, if they were of the family of David. They said it was most true. Then the emperor would know what kind of a kingdom they expected, and when it would be. They replied that it is not a terrestrial kingdom, but celestial, and its time is in the end of this world. The emperor, seeing their hands were hard, and they were poor laboring men, despised them and set them at liberty, not regarding the kingdom to come, if he might be allowed to have that which is now here.

The other emperor who is witness for our doctrine, is the nephew of Constantine the great. His name is Julian, called the apostate; because he was educated a Christian, and when he came to the throne, he disowned the faith, and restored the worship of the vain gods of the heathen. The Christians of that day, A. D. 360, feared lest he would turn to persecute them again: but in a letter preserved by Baronius, Julian assured *one that he would not molest the Christians* generally; but there are some, he said, who have made themselves rich on the plunder of the Valentinians, whose wealth he should distribute among his soldiers, that these believers might go lighter on their way to the kingdom of heaven *which even now they expect.* Thus the apostate emperor taunted the believers of his age for their folly in continuing even to that time, to look for the coming and kingdom of the Lord proclaimed in the gospel; and he mocked them for entertaining the hope of the Lord's coming in his kingdom, which continued to distinguish the church in the fourth century.

From this testimony of crowned heads, and enemies of our faith, I turn to the witness of the early and eminent christian martyrs, to prove the same thing out of their meek lips; to wit: that they verily understood the gospel to be glad tidings of the near coming of our Lord in his kingdom, and in the end of this world, even as we believe at this day.

St. Clement of Rome, whose name is held in the highest respect among the Christians of antiquity, and who is counted a saint in the Catholic church, and by whose name our Episcopal brethren call one of their churches in New York, flourished A. D. 95; and about that time wrote two letters to the church of Corinth, in the name and behalf of the presbyters and brethren of the church of Rome. In the first of these letters, Clement speaks of the coming and kingdom of our Lord on this wise,—"Let that be far from us which is written: miserable are the double-minded, (a) and those who are doubtful in their hearts; who say: These things have we heard, and our fathers have told us these things; but, behold, we are grown old, and none of them has happened unto us. (b) O ye fools! consider the trees; take the vine for example: first it sheds its leaves, then it puts forth buds, after that, it spreads its leaves, then its flowers, then comes the sour grapes, and after them follows the ripe fruit. You see how in a little time the fruit of the trees comes to maturity. Of a truth, yet a little while, and his will shall be accomplished suddenly, the Holy Scripture itself bearing witness, that he shall quickly come, and not tarry; (c) and the Lord shall suddenly come to his temple, even the Holy ONE whom ye look for." (d) Clem. 1 Cor. xi. 11.

The texts embodied in these words prove, that St. Clement entertained the same conceptions of divine truth, in which we are assembled together this day.

Ignatius, bishop of Antioch, an illustrious martyr of the year A.D. 107, in a letter written at an advanced age, while he was waiting to be offered to the lions, said to Polycarp, "We ought to endure all things for God's sake, that he may bear with us. Be every day better than other: consider the times, and expect Him who is above all time, eternal, invisible, though for our sakes made visible." (Ig. to Pol. 1. 15.) The injunction to "*consider the times and to expect*" the coming of the Lord, was not more suitable A.D. 107, than it is in this day; and in accordance with its counsel we have come together, to consider the times, expecting the approach of our Lord.

Justin Martyr, in his second apology to the emperor, Antoninus Pius, A. D. 150, section 7, says: "Wherefore God delays also to make the overthrow and dissolution of all the world, that wicked angels, demons, and men, should survive no longer, only on account of the seed of Christians;—since unless it were so,—the fire of judgment falling, would dissolve all things," &c. Thus we find this eminent martyr looking for the end of the world, and for the judgment day.

A. D. 192. Clement of Alexandria, in his address to the heathen, says: "Therefore, Jesus cries aloud, personally urging us, *because the kingdom of heaven is at hand;* he converts men by means of fear." In the same fear, sinners become converts at this day: and we assemble together, in the same view of the kingdom at hand, which Clement urged upon the people of his age.

A. D. 250. St. Cyprian, bishop of Carthage, a martyr, and one of the most distinguished fathers, in commenting on the Lord's prayer, *Thy kingdom come;* says among other things, "We pray for the coming of that our kingdom, which has been promised to us by God, and was gained by the blood and passion of Christ. The kingdom of God, dear brethren, may stand for Christ himself, whom we daily wish to come, and for whose advent we pray, that it may be quickly manifested to us." In the same spirit and hope we assemble here, praying for, and believing near, the glorious advent of our Lord in his heavenly kingdom, as St. Cyprian did, A. D. 250.

A. D. 350, St Cyril, bishop of Jerusalem, on the apostle's creed, says: "Our Lord Jesus Christ then comes from heaven, and he comes with glory at the end of this world, in the last day. For this world shall have an end; and this created world shall be made anew: but as to the time, let no one be curious. And venture not thou to declare when these things shall be; nor on the other hand abandon thyself to slumber. For he saith: '*Watch, for in such an hour as ye think not, the Son of man cometh.*' But seeing that it behoved us to know the signs of the end, and whereas we are looking for Christ, therefore, that we may not be deceived and perish," &c. Precisely in the same sense with the eminent St. Cyril, of Jerusalem, we convene here this day, "*seeing it behoves us to know the signs of the end,* and whereas we" also are looking for the Lord's appearing.

This Cyril was of the age of Julian the apostate, who reviled Christians, with even to that time expecting the King to come in his heavenly kingdom: which plainly Cyril deserved, and St. Chrysostom and St. Jerome, and the multitude of later saints; but few Christians, however, would merit this reproach of the apostate, were he to cast it at them on the stage of life now.

We come here, my brethren and friends, to revive this apostolic doctrine, and to review the faith of the gospel after the image of primitive christianity.

We assemble here to awaken our own sympathies, together with the slumbering faculties of our fellow Christians, to the doctrine of the Lord's coming, as it was held by the great reformers of the 16th century: not to contend with opposers, not to dispute among ourselves, not to raise the banner of a new sect; but out of every sect to come into the unity of the faith as it is in Jesus, with charity toward all, ourselves in the exercise of christian liberty, and not afraid of obliquy for the sake of our coming Lord.

One word from JOHN MILTON, author of Paradise Lost, and of Paradise Regained; a name not to be despised by the men of this age, though he entered fully into the doctrine of the Lord's coming, as we do at this day. In a prayer for England, he calls on the Lord, and concludes with saying: "When *thou,* the eternal and *shortly expected King* shall open the clouds, to judge the several kingdoms of the world, and—shalt put an end to all earthly tyrannies, proclaiming thy universal and mild monarchy through heaven and earth."—

I have brought these things to your notice, that we may be able to meet at the very door all charges of "*new light;*" and novelty, which unlearned men are sometimes ready to cast upon the faith and practices of the primitive church, the reformers, and many of the most renowned of the clergy and laity of England, and of our own country.

The Conference sung the Hymn commencing:

"From whence doth this union arise,"

A committee of nominations was appointed, to report in the afternoon.

Josiah Litch, of Eastham, occupied the remainder of the morning, enlisting the attention of the Conference to an elaborate discourse on Christ's coming in glory; which will be given with the other dissertations in the full report of the proceedings.

*Wednesday, Oct. 14. P. M.*

The brethren engaged in singing, prayer, and social conference, until three o'clock, when the chairman took his seat, and the committee appointed in the morning, made report, and accordingly the following appointments were made, viz:

HENRY DANA WARD, *Chairman.*

DAVID MILLARD, JOSIAH SEAVEY, J. LORD, R. W. REED, *Assistants.*

HENRY JONES, P. R. RUSSELL, *Secretaries.*

*Committee of Arrangements.* J. V. HIMES, J. LITCH, JOSEPH BATES, CHARLES F. STEVENS, STEPHEN GOODHUE.

*Committee of Finance and the Roll.* DANIEL MERRILL, WM. CLARK, CALVIN FRENCH, NATHANIEL BILLINGS.

J. V. Himes read a letter from Bro. Miller's son, Low Hampton, Washington Co. N. Y. stating the illness of his father, which deprived the Conference of much anticipated satisfaction in his presence.

The chairman then delivered a discourse on the history of the doctrine of the millenium,

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*a* James i. 5. *b* 2 Pet. iii. 4. *c* Heb. x. 37. *d* Mal. iii. 1.

showing from records of antiquity, the progress of the doctrine and its changes, from its origin to this day, and also its incompatibility with the faith once delivered to the apostles and saints, which is manifest in the common form of doctrine inculcating a temporal bliss, and spiritual coming of the Lord in this world.

*Wednesday Evening, Oct. 14.*

Conference opened with singing and prayer, and mutual exhortation. Henry Jones presented some extracts and remarks on the Confessions of Faith, and the Standard of the churches, relating to the second coming of Christ, &c., sustaining the sentiment of Mr. Ward's discourse on the millenium.

***Extracts from various Church creeds, and remarks communicated by Henry Jones.***

REFORMED DUTCH CHURCH.

"*Article* 37—*Judgment.* Finally, we believe according to the word of God, when the time appointed by the Lord, (which is unknown to all creatures,) is come, and the number of the elect complete, that our Lord Jesus Christ will come from heaven corporally and visibly as he ascended, with great glory and majesty: * * * Therefore we expect that great day with a most ardent desire, to the end that we may fully enjoy the promises of God in Christ Jesus, our Lord. Even so: come Lord Jesus. Rev. xxii. 20." [*R. D. Church Psalms and Confessions.*]

If, indeed, as this church here publicly declare, they look for, or "expect *that great day*" of Christ's coming &c. with a most ardent desire; then "fully" to "enjoy the promises of God;" surely, they "are looking out for it *at hand*, rather than more ardently desiring its being a thousand years off."

PRESBYTERIAN AND CONGREGATIONAL CHURCHES.

"*Question.* Wherein doth Christ's exaltation consist?

*Answer.* Christ's exaltation consisteth in his rising again from the dead on the third day; his ascending up into heaven; sitting on the right hand of God the Father, and in his coming to judge the world at the last day." * * * * * *

"*Question.* What do we pray for in the second petition? [of the Lord's prayer.]

*Answer.* In the second petition which is "*thy kingdom come;*" we pray that Satan's kingdom may be destroyed, [utterly, at Christ's coming] that the kingdom of grace may be advanced, ourselves and others brought into it and kept in it, and that the kingdom of glory may be hastened."

*Presbyterian Church Confessions.*

In these questions and answers, found also in the "Westminster Assembly's Catechism," which has long been a doctrinal platform of the Presbyterian and Congregational churches; they virtually deny the now popular doctrine of Christ's coming again, to reign spiritually, or to have part of his "exaltation" in a millenium of this world, before his coming "in his kingdom to judge the world at the last day." If then, as they further say, we should pray, and pray in faith, that these great events of "the kingdom of glory" at the judgment of "the last day," "may be hastened;" we cannot of course, desire, nor pray in faith for their being delayed, so long as to give time for a temporal millenium first. And, though they have refrained, and very justly too, in my own view, from fixing a time, I cannot but cordially harmonize with them in their published faith on this subject, with my most earnest and daily prayers that all those things, with the very kingdom of glory may be hastened."

EPISCOPAL CHURCH.

"*Article* 4. Christ did truly rise from death———he ascended into heaven, and there sitteth until he return to judge all men at the last day." (*Church Prayer Book.*)

THE APOSTLE'S CREED.

"He [Christ] ascended into heaven and sitteth on the right hand of God the Father, from thence he shall come to judge the quick and the dead." [*Church Prayer Book.*]

NICEAN CREED.—COMPOSED A. D. 325.

"He [Christ] ascended into heaven and sitteth on the right hand of God. And he shall come again with glory to judge both the quick and dead, whose kingdom [then coming] shall have no end." (*Church Prayer Book.*)

METHODIST EPISCOPAL CHURCH.

"*Article* 3. Christ did truly rise from the dead,—he ascended into heaven, and there sitteth until he return to judge the world at the last day." (*Discipline Meth. E. Church.*)

Without fixing a time, the Episcopal and Methodist churches here also, seem expressly and purposely to exclude from their public faith, the now common notion of Christ's "invisible appearing," as it has been called, to reign spiritually during a millenium of this world, and previous to the resurrection. For surely they can mean no less by affirming as they do, distinctly and positively, that having "ascended into heaven;" he "there *sitteth*, until he return to judge all men;" or "to judge the world at the last day." Though at this much later period of time, in the fulfilment of the prophetic signs, of the day at hand, our conviction of its special nearness should be deeper than had we lived in their day. Surely their phraseology is right, still, and will continue to harmonize, with the doctrine of Christ, John, and others of the holy writers, that "*the kingdom of heaven is at hand,*" until as the lightning from heaven, this very kingdom shall come.

So far as I can yet learn, this flattering and secular doctrine, if it may be so called, is so altogether modern, that there is no denomination of Christians nor individual church, which has published it to the world, as an article of their creed. Should any individual of the congregation know of one instance to the contrary, they are requested to report accordingly to this Conference before its close, or by to-morrow evening. And yet, it is supposed to be a fact, from the most diligent researches, that in case of the several evangelical denominations, who have adopted a uniform creed for their whole sect, as in case of the above, they have also, condemned or excluded the doctrine of a mere spiritual coming and reigning of Christ himself, before his actually coming "*with power and great glory,*" to judge the world at the last day." And after all these long standing and yet abiding public professions of disbelief in a millenium of Christ's invisible reign in this present evil world; the darkness on this subject is now so great, by reason of the false prophet and otherwise, that there are supposed to be multitudes of the watchmen of the denominations making these very professions, who after all, are so sanguine in the opposite faith, i. e. of a millenium in *this* world, before Christ's real return, with his kingdom; that they seemingly dare not admit to their pulpits, this blessed doctrine of their own creeds, that Christ's second or next coming, is at hand, with a kingdom and millenium to be glorious and everlasting, and the sure portion of all them "*that love his appearing.*"

J. Litch followed with an able discourse on the chronology of prophecy.

The exercises of the evening concluded with reading the Circular Address, by Henry Jones; which will be found in the conclusion of the proceedings.

*Thursday, Oct. 15. A. M.*

Conference opened with religious exercises. A *Committee of Foreign Correspondence* was chosen, consisting of J. V. Himes, Wm. Miller, H. D. Ward, J. Litch, Henry Jones.

And a *Committee of Publication* consisting of H. D. Ward, J. V. Himes, Wm. Clark.

After which, Henry Jones delivered a studied discourse on the restoration of Israel: showing it to be the restoration of God's believing Israel, to the "New Jerusalem."

*Thursday Oct. 15, P. M.*

Opened with prayers and mutual exhortation. The Conference heard from different members very interesting reports of the introduction and progress of the doctrine of the kingdom of heaven at hand, in the various places of their abode. Among them were Russell of Springfield, Litch of Eastham, Millard of Fairhaven, Lincoln of Portland, Me. and Reed of Strafford, Vt. After which, the communion of the Lord's Supper was administered by Messrs. Russell and Litch, to some two hundred or more communicants of different evangelical denominations, many of whom were from remote distances. During, and after this service, interesting remarks were continued by a number of the friends of the cause. And such a time of remembering the Lord's death till he come, among his scattered and divided people, has hardly taken place, since the '*falling away first,*" took place.

*Thursday Evening, Oct. 15.*

J. V. Himes presented the discourses which Wm. Miller had prepared for this Conference, and now had forwarded; one on the chronology of prophecy, the other on the Judgment. The latter was read by Bro. H. and listened to with deep interest and profound attention.

RECOMMENDATION OF THE "SIGNS OF THE TIMES."

*Resolved,* That we heartily approve of the establishment of the paper in Boston, Mass. called "The Signs of the Times," edited by Joshua V. Himes, for the dissemination of light on the subject of the near approach of the glorious kingdom of our Lord and Savior Jesus Christ; and we believe it calculated to do immense good to the souls of men, by leading them to a more diligent study of the Holy Scriptures, and awakening in them a more earnest desire and effort to be prepared for the great and glorious event.

*Resolved,* That we earnestly recommend that all our friends, believers in the kingdom near, to exert themselves to increase its circulation, by obtaining subscribers among their acquaintances, and thus assist in extending the knowledge of the coming of the Lord, and leading men to a preparation to meet him.

*Resolved,* That it is an inquiry worthy of the serious consideration of all who either fully believe, or are partially convinced of the near approach of the kingdom of God, and of the necessity of spreading light on this momentous subject, whether they are acting as they will wish to be found when the Lord appears, by patronizing a religious press, either indifferent and silent on this subject, or openly hostile to the discussion or spread of the doctrine, to the entire neglect of one entirely devoted to this great object.

"LITERALIST."

*Whereas,* A publication entitled "The Literalist," published in Philadelphia, being a republication of English works, by sound English divines, on the doctrine of the Second Advent,—and *whereas,* we believe it to be a valuable auxiliary in extending the doctrine of the kingdom of God,—therefore

*Resolved,* That we cordially recommend it to the patronage of the friends of this cause, and to the christian public generally.

ANOTHER CONFERENCE.

*Resolved,* That our Committee of Correspondence be authorized to call another General Conference as soon and at such place, as they may deem expedient.

J. V. Himes proposed raising FIVE HUNDRED DOLLARS, to publish the Acts of the Conference which was supported by an animating address from him, and also from J. Litch, was sustained by the addreses of several others, and by the spirit and contributions of the conference.

The Conference now sung the Hymn beginning,

"When thou my righteous Judge shall come,"

Closed with the Benediction.

## CIRCULAR.

THE ADDRESS OF THE CONFERENCE ON THE SECOND ADVENT OF THE LORD, CONVENED AT BOSTON, MASS. OCTOBER 14, 1840.

*The first General Conference on the second* coming of our Lord Jesus Christ, unto "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

BELOVED BRETHREN:—The Lord Jesus, in his last discourses with the disciples, abundantly testified, that he will come again, in "a little while," for their salvation: and for the execution of righteous judgment upon the quick and dead, in the glory of his heavenly dominion. He began his public ministry on the earth, by proclaiming this holy gospel of His kingdom, that men should repent and turn to God, because "*the kingdom of heaven is at hand.*" For this he taught his disciples daily to pray, saying, "thy kingdom come, thy will be done *in earth*, as it is in heaven." And as a memorial of his death, a symbol of his resurrection, and a pledge of his shortly returning in that promised kingdom, he instituted the Sacrament of his Supper, and enjoined its observance, *till he comes.* And he foretold signs of his return, which coming to pass before our eyes, we feel constrained with holy fear and humble joy, to remember his gracious words: "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

It is written for our admonition, on whom the end of the world is come, that "when he shall have accomplished to scatter the power of the holy people, all these things shall be accomplished." (*Dan. xii.* 7.) We see that power *scattered* beyond all precedent, in the strife of parties, in christendom; and in the efforts made to rally the world around the banner of various denominations in Zion, for the hope of a thousand years' triumph before the Lord's appearing, rather than to awaken all nations with the gospel trumpet, to expect the coming King, and to gather themselves around the banner of Jesus and the resurrection, "for the day of the Lord cometh, for it *is nigh at hand.*"

The primitive church was a victorious host: it went forth from Jerusalem conquering and to conquer. The nations were subdued before it: enemies were converted by the *patience* and *hope* of their christian victims; which patience waited for the coming of the Lord, and which hope took hold on heaven, not on a temporal millenium. All the ages from the day of Pentecost's illumination to the extinction of the imperial power in Rome, confessed the faith, once for all, delivered to the saints, that Christ's kingdom is at hand, not of this world, but of "the celestial *world*" *to come.* When the apostacy had corrupted the body of the church, and the glory had departed from Israel, the calamity of the holy people was manifest in their indifference toward the deferred hope of the Lord's coming, and in their lively worship of departed spirits, relics of saints, and graven images.

The darkness which overcast the horizon of christendom after this, has procured, for a long period the name of "the dark ages." The eye of faith, was feebly directed to the Lord's near coming, and the church was given "over to believe the lie" that the blessed God, had given the dominion of this world to the administration of one bishop. And in that same day in which the intrepid reformers encountered the Latin hierarchy, and threw off the papal yoke, they revived the fainting hope of the Lord's appearing for the overthrow of anti-christ, and the dispensation of the final judgment.

Whether the Reformers were right or not, in this view of the Lord's doctrine, they girded their loins, they fought the battle, and they won the *victory of the reformation; and right* or not, in this view of the Lord's doctrine, they accorded exactly with the faith of the ancient church; and in this view they laid the foundations of the creeds and standards, and confessions of faith of every Protestant denomination; so that on them no man can build the hope of a kingdom for Christ, or his people, in this world; and as they were right in this view of the Lord's doctrine, and the ancient church was right in the same view, the great majority of their nominal followers are wrong: for now the church of the reformation, also, has forsaken her *first* love, and holds the doctrine of the kingdom *in this* world, a doctrine never admitted at all in the ancient church, nor in the churches of the reformation, until within the last century.

*Our object* in assembling at this time, our object in addressing you, and our object in other efforts, separate and combined, on the subject of "the kingdom of heaven at hand," is to revive and restore this ancient faith, to renew the ancient landmarks, to "stand in the ways and see and ask for the old paths, where is the good way" in which our fathers walked and the martyrs "found rest for their souls." We have no purpose to distract the churches with any new inventions, or to get to ourselves a name by starting another sect among *the followers of the Lamb.* We neither condemn, nor rudely assail, others of a faith different from our own, nor dictate in matters of conscience for our brethren nor seek to demolish their organizations, nor build new ones of our own; but simply to express our convictions like Christians, with the reasons for entertaining them, which have persuaded us to understand the word and promises, the prophecies and the gospel of our Lord, as the first Christians, the primitive ages of the church, and the profoundly learned and intelligent reformers have unanimously done, in the faith and hope that the Lord will "come quickly," "in his glory," to fulfil all his promises in the resurrection of the dead.

As believers in this glorious and yet "terrible day of the Lord" "at hand," it does not become us to judge, censure, or condemn, others, who see not as we do in regard to this subject, nor to show our zeal for the faith by personally denouncing scoffers and gainsayers. We desire to be humble before the Lord, to defer all judgment to that tribunal, before which we ourselves must shortly stand; and mindful of his goodness, who rescued us from the snare of delusion, in which we were taken once in common with the rest of our brethren, we would be charitable toward all, and especially patient with opposers and revilers, who substitute abuse for argument, and pervert our opinions before they venture to try them by the law and the testimony. We seek not the honor of this world, nor do we fear its frown; but in the meek and quiet spirit of the gospel, we would walk in all the ordinances of our respective churches blameless, and exhibit in the purity of our lives, the holiness and power of the doctrine we profess, in the hope of the appearing of our Lord in his heavenly kingdom.

Though in some of the less important views of this momentous subject, we are not ourselves agreed, particularly in regard to fixing the year of Christ's second advent, yet we are unanimously agreed and established, in this all absorbing point, that the coming of the Lord to judge the world, is now specially "nigh at hand."

We are also agreed and firmly persuaded, that the popular theory of a thousand years, or more, of the spiritual and invisible reign of Christ, "*in this present evil world,*" where death reigns *unto the coming of the Lord in his glory*, is altogether unscriptural, and naturally tending to comfort sinners in their evil ways, and to dishearten the faithful; inasmuch as it takes away heavenly and eternal promises from the latter, only to convert them to the temporal use of the former, should they live, as they hope to witness and enjoy millennial bliss in the conversion of themselves, and of this world.

We are also agreed, that at the very commencement of the millenium, the Lord will come in the glory of his Father, and all the saints with him, and that the sinners then remaining alive and ungodly, will be slain by the sword of the Lord, or "taken" and "cast alive with the beast and the false prophet, into a lake *of fire* burning with brimstone;" instead of being all converted to the obedience of the gospel, which is clearly shown in Rev. xix, 11 to 21.

Again, we are agreed and harmonise with the published creed of the Episcopal, Dutch Reformed, Presbyterian, and Methodist churches, together with the Cambridge Platform of the Congregational church, and the Lutheran and the Roman Catholic churches, in maintaining that Christ's second and only coming now will be "*to judge the world at the last day.*"

While the popular creed, that he is coming to reign *invisibly and spiritually in this world first*, at least a thousand years, is so modern that it has never gained admission into the public creed or confession of any denomination in christendom; on the contrary the Lutheran confession of Augsburgh, and the English confession and articles of faith, published A. D. 1552, under the hand of the eminent divines who were martyred in the reign of Queen Mary, publicly brand the doctrine of a kingdom for the pious in this world prior to the resurrection as "a Judaising notion;" and they explicitly "condemn those who circulate it."—

*We do not "condemn those who circulate the Judaising notion,"* it is the eminent reformers of Germany and England, who have *done it* three centuries ago, in times that tried the souls of men, and purified the faith of the churches. We condemn no man; nor yet is it reasonable that we should be condemned, for calling the attention of the churches to one of the first principles of the oracles of God, and the attention of the children, our brethren, to the wise counsel, and severe reproof of our fathers, the great reformers.

We are not of those who sow discord among brethren, who withdraw from the fellowship of the churches, who rail at the office of the ministry, and triumph in the exposure of the errors of a secular and apostate church, and who count themselves holier than others, or wiser than their fellows. The gracious Lord has opened to us wondrous things in his word, whereof we are glad, and in view of which, we rejoice with trembling. We reverently bless his name, and we offer these things with the right hand of our christian fellowship and union to all disciples of our common Lord, of every sect and denomina-

tion, praying them by the love of the crucified Jesus, to regard "the promise of his coming," and to cultivate "the love of his appearing," and to sanctify themselves in view of his approaching with power and great glory; whether they conscientiously differ from us in minor points of faith, or reject some of the peculiarities which exist in individuals of this Conference.

We do not seek to excite the prejudices of our fellow men, or to join with those who mock at sin, or who scoff at the word of promise of the great Jehovah, or who lightly esteem the offices and ordinances of the church, or who empty of their power the threatenings of the holy law, or who count the blood of atonement a useless thing, or who refuse to worship and honor the Son of God, even as they honor the Father: nor do we refuse any of these, or others of divers faith, whether Roman or Protestant, who receive and heartily embrace the doctrine of the Lord's coming in his kingdom: for reason and experience unite to teach, in the words of the apostle, that "every man's work shall be made manifest; for the day shall declare it;" and the vivid apprehension of its approach tries and consumes the wood, and hay, and stubble among our opinions, and we all become, by gentle necessity, the lambs of one flock, and are led into one fold, under the hand of the chief Shepherd and Bishop of souls.

We appeal to the sectarian standards, to history, and to the primitive churches before "the falling away;" but we rely mainly on the holy oracles of divine revelation, for the support of our views, convinced that the Old Testament alone, also is able to make us wise through faith unto salvation. We deeply feel that the success of the gospel of the kingdom at hand, depends on our faithful use of the Scriptures of the Old and New Testament; and that the secular interpretation of the Old Testament is fearfully heretical, which considers it as being silent on the subject of Christ's coming to judgment, to raise the dead, and to dispense everlasting rewards.

The Bible is its own interpreter, independent of human commentaries; spiritual things are compared with spiritual; and the Old Testament is paraphrased in the New.

A common error is, to interpret a large proportion of the spiritual and everlasting things of the Old Testament, together with the words "everlasting" and "forever," when joined with divine promises and threatenings, as though they were limited to scenes and events of a secular and temporal nature; which is an error against the holiness and truth of God, annihilating to the power of his work, and dangerous to the souls of men. The Most High in his word, always speaks of infinite and everlasting things *literally*, and should by such terms be taken to mean everlasting things, and not something of infinitely less importance, than what the words clearly imply.

In fine, we purpose not to confer with flesh and blood in the promulgation of the gospel of Jesus Christ, coming in his kingdom, but watching thereunto with all prayer and supplication, we desire to persuade men to repent and be converted, that the body of the elect may be accomplished, and the Lord may hasten his coming. Such are the surpassing riches of his grace, that sinful men are permitted to "*love his appearing*," and to "*look for*" it, with this confidence, that when he "*shall appear, then shall ye also appear with him in glory*," "*fashioned like unto his glorious body.*" The heart of the humble believer is drawn out to meet the coming of our Lord with holy joy, and fruits of benevolence and love, as the bosom which feels the love of a mortal, beats with lively emotion and active exertion, in hopes of the loved one's speedy return.

Dear Brethren, inasmuch as we "know neither the day nor the hour wherein the Son of Man cometh," shall we not one and all "give the more earnest heed to the things which we have heard, lest at any time we should let them slip," and that day come upon us unawares? We cannot be ourselves prepared too well, or too soon, to meet the Lord at his coming, and to stand with the assembled universe before his awful bar: "knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ; but he that doeth wrong, shall receive for the wrong which he has done; and there is no respect of persons." Millions of our fellow mortals slumber over these tremendous considerations, because they regard them as not very near; and millions of professors say, openly by their lives, and by their lips, "Peace and safety;" which is a sure index of the apostle pointing to the very time in which, "then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape."

Let us, then, ourselves, "*no longer sleep as do others, but let us watch and be sober; let us cast off the works of darkness, and let us put on this armor of light, for*" most surely now "*the night is far spent and the day is at hand.*"

"*The grace of our Lord Jesus Christ be with you all.*

HENRY DANA WARD, *Chairman.*
HENRY JONES,
PHILEMON R. RUSSEL,
*Secretaries.*


# SIGNS OF THE TIMES.

"Can ye not discern the signs of the times."

BOSTON, NOVEMBER 1, 1840.


THE REPORT. For explanation, see first page.

PRESENT NUMBER. We have struck off 3000 extra copies of this No. for distribution. We shall put them to the friends of the cause at the cost, which is $2. per hundred. Please send in your orders immediately.

BACK NUMBERS. *Only fifty more subscribers* can be supplied. Those that want them must send soon.

VOLUME II. We shall issue the first number of volume II, in the month of March next, enlarged and improved. We have secured very able and learned editorial help. Besides, we expect to enrich our pages with an interesting correspondence of our English brethren.

## THE BATTLE BEGUN!!

The waters of the great river Euphrates are dried up; the way of the kings from the rising sun is prepared. The unclean spirit has gone forth from the dragon, beast, and false prophet. The nations are gathering under its influence, to the great battle of God Almighty! "Let him that readeth understand." Blessed is he that watcheth and keepeth his garments, that he may not walk naked, so that men should see his shame: For (says Christ) "Behold I come as a thief."

### LATER FROM EUROPE.

By the ACADIA, we have received the following alarming intelligence from the EAST.

FALL OF BEYROUT. The important intelligence of the destruction of Beyrout, by the forces of the Allied Powers of Russia, Austria, and England, was received in London, on the evening of October 3d, by an extraordinary express from Ilesː—

"*Marseilles*, c t. I.

MALTA, Sept. 27. The Prometheus, which left Beyrout the 20th, announces that after a bombardment of nine hours, which reduced the town to ashes, the Egpytians evacuated the town in the night, and the Allies took possession of it.

The Oriental, which quitted Alexandria on the 24th, makes known that the firman, deposing Mehemet Ali, had been communicated, on the 21st, to his Highness, by the Consuls-General of the Four Powers, who instantly struck their flags, and retired on board their shipping. (Copy)

"Director of the Telegraph Flocon."

The above is the most important and alarming intelligence that could be received. As members of the French government have said that if the treaty were executed a l'outrance, there must be war, I dare not say more to alarm the public mind, but I view it as much fatal news, and I have good reasons to do so. [Morning Herald.]

A general war is inevitable; the kings of the earth, and the *whole world* will be involved in the conflict.

The Rev. Mr. Cook, of "*the Puritan*," in some remarks on the recent intelligence from Europe, among other things, says: "The *prophecies* teach us to expect, that at some period not *far distant*, there will be a general war in Europe, which, with its immense carnage will lay the finishing stroke upon the mystical Babylon; and open the way for giving the kingdoms of this world to Christ." Thus it appears, that Mr. Cook is among the prophets! The kingdoms of this world are given to Christ at his second advent. *That advent is near by his own showing.*

Mr Miller in his 8th lecture, makes the following remarks: "And whoever lives until the year 1839* will see the final dissolution of the Turkish empire, for then the sixth trumpet will have finished its sounding; which, if I am correct, will be the final overthrow of the Ottoman power. And then will the seventh trump and last woe begin, under which the kingdoms of the earth and the anti-christian beast will be destroyed, the powers of darkness chained, the world cleansed, and the church purified."

The following remarks of BRO. LITCH, on this question will be read with interest.

DEAR BROTHER HIMES—I seize a few moments to say the news from the east is most thrilling on the public mind, so far as I have opportunity of witnessing.

What a prospect! nothing short of one universal blaze of war all over the old world can be anticipated. It must and will come, and for it the nations are mustering.

Well, so be it.

"The plague, and death, and din of war,
Our Savior's swift approach declare,
And bid our hearts arise;
Earth's basis shook, confirms our hope,
Its cities fall, but lifts us up,
To meet him in the skies."

The world have, since the 11th of August, had a strong disposition to triumph, as though they were past all danger, and could give full scope to their opposition to the doctrine of Christ's near approach. But what will they say now? The calculation on the prophetic periods of Revelation, 9th chapter, were, that they would end August 11th, and that up to that period the Ottoman power would stand; but that that time would seal its doom.

Now what are the facts? Why, that on the 15th of August, the Sultan, by his embassador, presented to the Pacha of Egypt the ultimatum of the four powers. He replied by an oath of God, or in other words, in the name of God, he signed the death warrant of the Ottoman power.

"AN OATH BY GOD. *I will not give up one foot of the land I possess, and if the powers make war upon me, I will turn the empire upside down, and be buried in its ruins.*"

MEHEMET ALI.

What is the result of that decision? What do the politicians say is the result of it? Why, a war of the most destructive character the world ever witnessed. *Beyrout* already in ruins, and the hosts of Europe, Asia and Africa, mustering for still more dreadful scenes of slaughter and blood.

*Gibbon, fixes on the rise of the Turkish empire 1299, which is the correct date; its fall therefore would be 1840. *Ed*

And well Mehemet knew that a war once begun on that question, would never end until Turkey was in ruins. That must be the result of the war. Finally, it is a very striking fulfilment of the calculation; for that decision was but four days after the 11th of August, the period fixed for the termination or the prophecy. The like singular accuracy in the fulfilment of a prophetic period cannot be found in history. Will men lay it to heart? J. LITCH.

The time was given as near as it could be, unless the prophet had descended to reckon by *minutes*. An hour, a day, a month, and a year. An hour is fifteen days. The Ottoman power was given into the hands of the four powers just four days after the expiration of the time given by the prophet. He could not give it more definite without descending to *minutes*. The *four days*, would make just 16 *minutes*, so we have the fulfilment as near as it could be given in prophetic time. ED.

☞If there is any mistake in the list of names, or pledges, on our last page, we shall be happy to correct them in our next. We have received some *new* pledges, and donations which will be acknowledged duly.

## MILLER'S LETTERS—NO. 9.

*Mr. Miller recovering—Disappointment in being deprived of meeting the Conference—His Resignation—Address to his Friends.*

DEAR BRO. HIMES,—Again, by the blessing of God, I am able to sit up and write a few lines to my friends. You, and the dear friends of the Conference in Boston, have been in my mind both in my sleep and while awake, and my prayers have been continually raised for the blessing of God upon your deliberations—that the Spirit of the Most High might direct your counsels. I have feelings, and feel yet a confidence in God, that your Conference will be instrumental of doing much good, in rending the veil of tradition from all faces, and exposing the unscriptural doctrine of "peace and safety," the "spiritual millenium," and "return of the Jews." Why was I deprived of meeting those congenial minds, in this good, this glorious cause of light and truth? Why am I to bear this last affliction, and not enjoy this one pleasure of meeting once more fellow-laborers in a cause so big with prospects, so glorious in its results, so honoring to God, so safe for man? Why are the providences of God so mysterious? I have often inquired;—am I never to have *my will?* No. Never; until my will shall harmonize with thine, O Father! Yes, God is right, his providence is right, his ways are just and true, and I am foolish thus to murmur or complain.

I had set my heart on this, to see and to hear Brothers *Jones, Litch, Ward, Cole, Himes, Plumer, Millard, Burnham, French, Parker, Medbury, Ayres, Smith,* and others. Yes, and then to see those private brethren, too; Br. Shaw,—ah, I can see him smile; Br. Nichols—I feel his benevolent shake of the hand; and Br. Wood, too—but I cannot name them all. Those colored brethren, too, at Belknap St. with Christian hearts; Heaven, I hope, has stamped them as its favorites. Oh! I had vainly hoped to see you all, to breathe and feel that sacred flame of love, of heavenly fire; to hear and speak of that dear blessed Savior's near approach. Away, ye cold, ye calculating formalists, ye proud and haughty worldly professors. I had rather have one hour with *those whom I have named above,* and hundreds more that could with the same propriety be named, than to enjoy an age of all that you call great or good. But here I am, a weak, a feeble, toil-worn old man, upon a bed of sickness, with feeble nerves, and worst of all, a wicked heart, I fear in part unreconciled to God. But bless the Lord, my soul; I have yet great blessings, more than I can number. I was not taken sick far away from home; I am *in the bosom* of my family; I have my reason; I can think, believe, and love. I have a Bible. O, blessed book! If I cannot read, I have a daughter who loves that book, and she can read for me. How pleasant it is to hear these infant voices read that holy book. How soft the couch of sickness may be made by dutiful children, and the book of God. I have a hope, yes, yes, "a blessed hope," founded on that word that never fails; my hope is on him, who soon will come, and will not tarry. I love the thought; it makes my bed in sickness; I hope it will in death. I wait for him; my soul, wait thou on God. I have the Spirit; O blessed Holy Spirit! He whispers in my heart: "Fear not, I am with thee; be not dismayed, I will sustain thee." I have a promise from the great I AM: "Though after my skin, worms destroy this body, yet in my flesh shall I see God." I have many friends, and I am persuaded they will last forever; for they are not built on worldly prospects, on earthly honors, nor *selfish creeds.* If they could by me gain any of these, I might suspect them. But no, if they love me, it is for the work sake; it is for my Master's sake; and if they truly love my Master, he will love them, and this love of his is eternal, and being reciprocal, makes us one forever. I am confident that I have daily prayers from many hearts. I feel it truly. You worldly wise may smile at this idea, and call it fanaticism. But look ye, can you not believe that many do believe the message that I bring? O yes, no doubt some fools, say you. Well, call us what you please; but do not those who do believe, call it good news? Perhaps they may. Well, if they in their minds should call it good, would they not be apt to call it very good, yes, even glorious, great, and very great? We will admit all that. Very well; I now inquire, If a messenger should bring you news that you had drawn a prize of 50,000 dollars, and being poor, yes, very poor, had spent his time and health to give you notice, would you not wish him well? I would not be ungrateful, say you. Neither will these. For what is 50,000 dollars' worth of gold, compared with this good news, "Behold the Bridegroom cometh; go ye out to meet him?" Away with paltry gold, it bears no just comparison. Will, then, these thousands of hearts be now ungrateful, whom I have seen rejoice, with joy so great, that all the air was love where we were sitting? And I have no need to say, where I have carried the news, that thousands have been made to hope in God, that *never hoped before.* Are these ungrateful? No, never.

I see, my brother, I have been preaching, instead of writing to you. I must close.

Yours, WM. MILLER.

Low Hampton, Oct. 15, 1840.

## MILLER'S LETTERS—NO. 10.

**To "the Bible Reader."**

BR. HIMES.—The rules which are given in the 13th No. of the "Signs of the Times," by a "Bible Reader," to interpret Scripture, I believe to be good, and worthy to be known and read of all men. Therefore, I wish to apply his rules to the text in question;

Rev. xi: 8. And their dead bodies *shall lie* in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Now let me *inquire of the Holy Spirit.*

1. What dead bodies? Spirit answers: The two witnesses, or testimony of Jesus Christ.

Rev. xi. 3. And I will give *power* unto my two witnesses, and they shall prophecy a thousand two hundred *and* threescore days, clothed in sackcloth.

4. These are the two olive-trees, and the two candlesticks standing before the God of the earth.

5. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

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.

2. What are those witnesses?

Rev. xi. 4. These are the two olive-trees, and the two candlesticks standing before the God of the earth.

Zach. chap. 4. The candlestick is there called the word of God unto Zerubbabel.

Psa. cxix. 105. Thy word *is a lamp* unto my *feet*, and a light unto my path.

The olive trees, are sons of oil, the evidence for our faith in Christ.

John v. 39. Search the scriptures; for in them ye think ye have eternal life: And they are they which testify of me.

The answer then is, the Scriptures.

3. Who killed the witnesses? The Spirit answers. John v. 7.

"The beast that ascendeth out of the bottomless pit." What is the beast? Spirit answers,

Rev. xvii. 3. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

This beast had seven heads and ten horns.

Now read

Rev. xvii. 4—8. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.

And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads, and ten horns.

The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is.

Daniel has explained this beast.

Daniel vii. 7 and 23. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.

23. Thus he said, The fourth beast *shall* be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

The answer then will be in plain simple language; "The Roman kingdom, while under the woman (or false church) or last head,"

Rev. xvii. 13. These have one mind, and shall give their power and strength to the beast.

What great city is this alluded to in the text? Spirit answers.

Rev. xvii. 18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

Also,

Rev. xvi. 19. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

Again,

Rev. xiv. 8. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Then this great city is Babylon mystical. Yes, or Rome under Papal rule. Why is it

called Sodom and Egypt? Because the Holy Spirit has made them an ensample or figure of other cities or nations that should afterwards live as they had lived. 2 Peter ii. 6.

And turning the cities of Sodom and Gomorrah* into ashes, condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

Jude 5—7. I will therefore put you in remembrance, though you once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Why does it say "where also our Lord was crucified?" Ans. If Sodom and Egypt are used figuratively in the text, which "the Bible Reader" must admit by his own exposition; then also must "where the Lord was crucified," be so used; for it says: "Where *also*" i e. in like manner, as this place would sin like Sodom and Egypt, so would they crucify the Lord of glory afresh;

Heb. vi. 6. If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

In his mystical body,

Col. i. 24. Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church.

How many streets were in this great city? Ans.

Rev. xi. 13. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

Ten streets agreeing with ten toes, ten horns, and meaning ten kingdoms.

Rev. xvii. 12. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

Were these witnesses only to be slain in one kingdom? No more.

Rev. xi. 9. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

Which of the ten kingdoms would do this; or in which would it be done? I answer, the Holy Spirit has not told us. This is only to be known when the subject matter is fulfilled. Here "*the Bible Reader*," seems to be confused. He has gone into the city of Jerusalem, he is hunting for the street where Christ was crucified.—Dear Sir, you will never find it there. Go you out of the city on the mount that is paved with skulls; go where criminals suffer, if you would find where the Sodomitish rulers and Egyptian tyrants will persecute or slay the Son of God. Again, he is looking for Elijah to come; Christ says he has already come.—"Have these *astounding* predictions ever been so fulfilled?" he inquires. I answer, they have. "Who has seen them?" Not the proud pharisee, he had eyes, but he saw not. Why, he could not believe, although he saw the "*astounding*" miracles of our Saviour; I know of many, who have seen these things, and believed them too, and are now waiting for the consolation of Israel: but they come not in pomp and parade, therefore you will not know; they come not in great swelling words, therefore you turn away with scorn, and curl your lip with disdain. But you say, "*When?*" I answer in the French revolution, and since. "*Where?*" In France, in Europe, in America, and in all the world. "These astounding predictions," these "amazing wonders," have been, are now, and will be shortly fulfilled, or fulfilling, and will be seen by every eye. He closes with good advice, may we all go and do likewise.

## EXTRACTS OF LETTERS FROM AGENTS.

We give the following extracts as specimens of the numerous letters we receive from the friends and agents of our paper. We cannot consistently publish them all: we hope, therefore, that none will feel themselves neglected, or slighted, if they do not see their articles, of this description, inserted. If we had room, we should be glad to give publicity to them all. We hereby tender our thanks to brethren Hendrick, Thomas, and Benton, for their kind services rendered, and shall be very grateful to them if they will act as agents for our paper in future.

FROM E. A. HENDRICK, LAKEVILLE, N. Y.

Br. Himes—I am well pleased with the Signs of the Times you sent me by Eld. L. D. Fleming's address, and shall be happy in using my feeble efforts to facilitate its circulation. The truth is gaining advocates in western New-York.

EXTRACT OF A LETTER DATED SEPTEMBER 4, FROM J. M. THOMAS, N. C.

Br. Himes—I have received, with gratitude, the nine first numbers of the "Signs of the Times," and have given them a candid and prayerful reading, and have been, I hope, benefitted thereby; and am much pleased with the spirit, the object, and the manner of conducting the subject of the Second Coming of the Messiah, the first resurrection, and the interpretation given to the prophecies relating to these all important events. I hope and pray that your paper, and the able writings of Messrs. *Miller, Litch, and others, may be productive of great* good to the cause of Christ, and the souls of men. I have been deeply impressed, for some time, that some awful and important event was just before us, and truly, the *Signs of the Times* in the christian and political world, together with the fulfilment of the prophecies, and the general impression on the minds of God's people, all concur in the fact that, in a little while, he, that shall come, will come, and will not tarry; to which my heart responds, amen, and says even so, come Lord Jesus.

Yours in tribulation and the patience of Jesus.

*Granville Vt. October* 14, 1840.

Brother Himes:—I have had the privilege of perusing your valuable paper, and can say truly, that I admire its contents, and wish to be blest with its further perusal. I have therefore invited some of my neighbors to join with me, and we herein enclose, and send you $5 for six copies of your paper. I shall do all that I can to promote the paper as long as I can hear from *Br. Miller*. I have heard him lecture sixteen days, and would be glad to as many more. As I expect *Br. Miller* is in Boston, and it is rather difficult for me to get a line to him, I am requested by my neighbors to put him in mind of a promise he made them when he lectured in Rochester; that when they had built their meeting house, he would come and lecture to them. He can notify a meeting here, either by letter to me or by a notice in your paper, as soon as his engagements will allow him thus to do.

There are many people inquiring into the truth of this doctrine which is advocated by your paper. May the Lord open the eyes of the church that she may no longer stand in the way of the ungodly. My heart is pained to see professed Christians making light of so plain a doctrine as the Second Coming of our Lord Jesus Christ. To me it is a pleasing theme, that if we are found faithful, the time is so near that we can behold our Savior face to face, and behold his glory forever.

Selah Benton.

## THE NATIONS.

"And upon the Earth distress of Nations with perplexity."

### THE WHOLE WORLD IN COMMOTION.

The following brief survey of the nations is from the "*Liverpool Standard.*" Read it. Ed.

"Wars, and rumors of wars" appear to be the order of the day in almost every part of the world. In every country, almost, the face of society seems to be heaving under some mighty convulsion, the issue of which it is impossible to predict. Everywhere the elements of civil commotion appear to be busily at work. Whether we look to the east or the west, the north or the south, it is a singular fact, that there is scarcely a nation which is not either torn asunder by internal dissensions, or threatened with foreign aggression. There scarcely ever was a period in the history of the world, when the great family of mankind experienced so universal a convulsion in its various social relations.

If we look towards the east, we find that China is menaced by the armaments of England, while the population of that vast empire is supposed to be pervaded by a feeling of almost universal discontent—that the Dutch are at war with their colonial subjects—that the northern provinces of India, Persia, Circassia, Syria, and Egypt, are experiencing the calamities of an open warfare—and that the eagle of Russia is hovering over all these countries, and Turkey in addition, ready to pounce upon them as her prey.

If we look to Europe, we witness the same spectacle. France, our nearest neighbor, is the daily scence of revolutionary outbreaks, which have been hitherto only restrained by the powerful arm of the executive, but which threaten to render her once more the theatre for enacting the dismal drama of the great revolution. Spain is in a state of open rebellion. The Queen Regent is little better than a prisoner in the hands of Espartero and the rebels under his command. Portugal is the scene of a similar revolt. We would not give a farthing candle's end for the throne of Donna Maria. Throughout the Italian and German states, there is a prevailing spirit of disaffection, which only waits a favorable opportunity for bursting forth into open insurrection. Indeed, the whole of the continent seems to be in a state of disquietude and alarm.

Again if we cross the Atlantic, we find the same elements at work, from the icy regions of Northern America to the extremity of the south. The rebel factions of Canada are panting for an opportunity to cast off the yoke of the mother country. The Maine boundary dispute is a bone of contention between this country and the United States. The population of those states are again divided among themselves, and at open warfare with the aboriginal tribes. Texas and Mexico, Bolivia and Buenos Ayres are severally engaged in actual warfare.

What the end of these things may be, we cannot divine. It is evident, however, that we are upon the eve of some great event. The mysterious scroll of prophecy is being gradually unrolled, and all things conspire to work out the grand designs of the great Ruler of the universe.

## CONFERENCE.

NAMES OF MEMBERS AND CONTRIBUTORS.

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| H. M. Hamblin, | do | | 1 | 1 |
| M. Nash, | do | | 1 | 1 |
| M. Johnson, | do | | | |
| A. Dashwood, | do | | | |
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| D. M. S. Turnbull, | do | | 1 | |
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| Mary Hurd, | do | | 1 | |
| Mary Stratton, | do | | 1 | 1 |
| Joanna Taylor, | do | | | |
| Warren Taylor, | do | | | |
| Mary B. Williams, | do | (rep ts) | 1 | |
| David Hoyt, | do | | 1 | 1 |
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| A. Spear, | do | | | |
| John Brown, | do | | 1 | 1 |
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| N. Billings, | do | | 1 | |
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| Mary Davis, | do | | 1 | |
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| Hazen Lawrence. | do | | 1 | |
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| Stephen Goodhue, | do 2 $ rept's | | 5 | 5 |
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| D. Russell, | Newburyport, | | | 50 |
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| Calvin French, | Needham, | | 5 | |
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| J. Felton, | do | | | |
| Warren Lincoln, | Portland, Me. | | 1 | 1 |
| John H. Lonsdale, | Providence, | | 3 | 3 |
| James Amos, | Chelsea, | | 1 | 1 |
| Rosannah Peyton, | do | | | 50 |
| W. C. Stone, | Watertown, (repts) | | 1 | |
| Edward Butts, | do | | 1 | |
| Joshua Coolidge, | do | | 1 | |
| Hannah Coolidge, | do | | | 25 |
| Austin Coolidge, | do | | 1 | |
| James Wheeler, | Lynn, | | | |
| Reuben Wheeler, | do | | | |
| Amasa Coburn, | Atkinson, N.H. (reps) | | 1 | 1 |
| T. F. Barry, | Rye, N. H. | | 1 | 1 |
| Edmund Rowell, | Kensington, N. H. | | 50 | |
| Benjamin Spaulding, | Chelmsford, | | 1 | 1 |
| Elihu Ellis, | Worcester, (1-2 reps) | | 5 | 5 |
| Collection Wednesday evening, | | | 17 | 17 |
| Collection Thursday evening, | | | 6 66 | 6 66 |
| | Total, | | $300 | 169 36 |

WM. CLARK, *for Com. of Finance.*

*Monies collected by J. Litch, for Report.*

| | | |
|---|---|---|
| Samuel Taylor, Brentwood, N. H. | - - | $1 |
| P. M. Hearsey, Exeter, | - - - - - | 1 |
| Friends in Exeter, | - - - - - | 6 42 |
| " Kensington, | - - - - - | 3 33 |
| " Salisbury, Mass. | - - - - | 2 00 |
| " Haverhill, | - - - - - | 1 30 |
| William Savory | - - - - - | 1 |

### LATER FROM MR. MILLER.

Extract of a letter from Mr. Miller, dated Oct. 23, 1840:

"DEAR BRO. HIMES,—I am, through the wise providence of God, yet alive, and able to write a few hours in a day; yet not able to labor in the gospel field as formerly. I have heard from almost every place which I have visited this summer, and learn that in a majority of the places there is a powerful work of grace progressing. And I believe there is no place but what there have been some conversions. Many deists and Universalists have renounced their sandy foundation, and found peace in believing."

### SONNET—THE JUDGMENT DAY.

AS VIEWED BY WM. MILLER.

It comes! it comes! That great and terrible day
Is near at hand, big with creation's doom,—
The day whose prophecies unceasing boom
Loud on the ear, when heavens shall roll away
Even as a scroll, and rocks, like beaten clay,
Grow small as dust. The dark and cavernèd tomb
Shakes fearfully through all its halls of gloom,
As if it heard the great archangel say
The fiat that unfolds its marble jaws;
And earth, all ready for the wasting flame,
Seems on its course in shuddering to pause,
Struck with swift palsy through its iron frame,
In terror of that word that shall be sent
To sweep its burning orb from the vast firmament.

August 16th, 1840. G.


## BOOKS ON THE SECOND ADVENT.

MOSES A. DOW, at the *North End Bookstore*, 204 Hanover street, intends to make his store a general depot for Books and Periodicals of the above character, where they may be had at the lowest prices, wholesale and retail. He has now the following:

SCRIPTURE SEARCHER, By Rev. H. Jones.

MILLER'S LECTURES on the Second Coming of Christ about 1843.

ADDRESS TO THE CLERCY. By Rev. J. Litch.

FLEMING'S SYNOPSIS of the Evidences of the Second Coming of Christ in 1843.

PRINCIPLES OF INTERPRETATION of the Holy Scriptures. By Rev. H. Jones.

GLAD TIDINGS. By Henry D. Ward.

PRESENT CRISIS, or a Correspondence between the Signs of the Present Times and the Declaration of Holy Writ. By Rev. John Hooper, of England. 2d edition, 18mo.

WORD OF WARNING in the Last Days.

SECOND COMING OF CHRIST. By Folsom and Truair.

Also, Bibles, Hymn Books, Prayer Books, School Books, Blank Books, and Stationery, and every article usually kept in a Bookstore.

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## THE SIGNS OF THE TIMES

OF THE SECOND COMING OF CHRIST.

Is published on the first and fifteenth of each month, making twenty-four numbers in a volume; to which a title page and index will be added.

TERMS.

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# SIGNS OF THE TIMES




OF THE SECOND COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.] "THE TIME IS AT HAND." [DOW & JACKSON, PUBLISHERS.

VOL. I. BOSTON, NOVEMBER 15, 1840. NO. 16.


## Bible Chronology.

### MILLER'S REVIEW

OF THE CHRONOLOGICAL TABLE OF THE "CHRONICLE," PUBLISHED IN No. 13, PAGE 104.

I have examined the chronological table from the "*Chronicle*," and find a few things that need correction; first, in the life of Terah, they have lost 45 years; compare Gen. xi. 31, 32, and xii. 1—5, with Acts vii. 2—5. This makes it perfectly plain, that although God called Abraham when he was in Mesopotamia, yet the exode did not begin until after the death of Terah, which was 205 years, instead of 160, as the 'Chronicle' has it. I think they will see this error.

2d. Joshua and Elders. Here they must of necessity have lost 10 years, if not more; for Joshua was called a young man when he was sent up as a spy, Exod. xxxiii. 11. We cannot suppose him to be more than 40 years of age, and he lived until he was 110 years old, Josh. xxiv. 29. Caleb says he was 40 years old when he went to spy out the land, Josh. xiv. 7; and 85 years old when they divided the land, see 10th verse, which would make 47 years after they came out of Egypt. And from the manner in which Caleb and Joshua ~~are~~ mentioned, we must suppose they were about the same age. Num. xiv. 30, 38, and xxvi. 65. Then surely Joshua must have lived 30 years in the land of Canaan.

3d. The "Chronicle" has nothing after Joshua for the elders that outlived Joshua, which, from the best evidence we can get, would be about 18 years, see Josephus; but this, in my opinion, ought to be included in Paul's 450 years of Judges. Acts xiii. 20. Then by leaving out Sampson, of which I have some doubt, whether it is not included in the 40 years under the Philistines. But it is evident there was some time after Joshna's death, before they were in servitude to Mesopotamia, Josh. xxiv. 31, and Judges ii. 7, to the 8th verse of chapter iii., all this must have taken a number of years. I think 18 years at least.

4th. They have given us no time for Samuel; for they have only allowed 40 years for Samuel and Saul too. Let us look at the history of Samuel. He was born after Eli was priest, 1 Sam. i. 3—28. And he could not have been 40 when Eli died, 1 Sam. iv. 18. We read that when Eli died, the ark of the Lord was taken, 17th verse, and was 7 months in the country of the Philistines, 1 Sam. vi. 1. Then the ark was brought up to Bethshemish, where 50,070 men were slain for looking into the ark. Then it was carried up to Kirjath-jearim where it abode 20 years, all which time Israel lamented, 1 Sam. vii. 2. When after 20 year's lamentation Israel forsook their false gods, and God delivered them, then Samuel judged Israel at Ramah and Bethel, Gilgal and Mizpeh, all the days of his life, 15th to 17th verse. Saul was not appointed king until Samuel was old, and had made his sons Judges, &c. 1 Sam. viii. 1—22. This cannot be less than 21 years. After which God gave them Saul for a king for the space of 40 years, Acts xiii. 21.

5th. They have made 18 years too much in Abimilech, Tolah and Jair, and 3 years too much in Jehoram, which would reduce their chronology to 4067 B. C. Then by adding loss in Terah 45 years, 10 years for Joshua, 18 years for elders and anarchy, 21 years for Samuel and sons, and we have 94 years, which added to 4067, will make 4161 years B. C. Now add 1840, will make 6001 years. Now let me show my opinion sumed up in short.

| | | |
|---|---|---|
| From the creation to the flood | 1656, | we all agree. |
| From the flood to the exode | 428, | Scripture proves. |
| The exode in Canaan and Egypt | 430, | Exod. xii. 40, 41. |
| In the wilderness and life of Josh. | 70, | Acts xiii. 18. Judg ii. 8 |
| The Judges from Josh. to Samuel | 450, | Acts xiii. 18—20 |
| Sam. and kings to 11 year of Zed. | 543, | Chronology of Kings |
| From captivity to Christ certainly | 580, | "Chronicle" 6 more |
| Age of the world B. C. | 4157, | Then after Christ |
| Add the year A. D. | 1843, | |
| Will make | 6000 | years from the creation. |

The text in 1 Kings vi. 1, is the only difficulty in the way of this number, and it must be admitted on all hands that that text cannot harmonize with Paul's account, and neither with the chronology in the Judges. I am, therefore, of the opinion that the time given, has been changed in that text, for we read he shall think to change times and laws, Dan. vii. 25. And it is very evident that the change has taken place since Paul delivered his speech before the deputy Sergius Paulus; for he would not have made such a blunder, as he was well versed in the Jewish writings and chronology.

And as those of Paul and the Judges do harmonize to a year, I cannot but take two witnesses and be satisfied. Perhaps the Holy Spirit made Paul speak this that we might have a cheek upon this very change, which he foresaw would take place in order to deceive the world, and lull them to sleep, at the very time when we ought to be awake; for it is very evident, that it has been a tradition, (if not more) that the seventh thousand years would be a Sabbath of rest, among the Jews. And it is more than a tradition with the apostles, and with us, that Jesus Christ would rest from his labors on the seventh thousandth year, after making all things new, a new heaven and a new earth, and a new Jerusalem, as the Father rested from his labors. Heb. iv. 8—10.

We see then the policy of our arch enemy in changing the time, for this very text has confused the whole learned world, and made a Babel of scripture chronology; and thus millions may be tempted to lay down their watch, and be caught napping at that time, and be overtaken as a thief. "But ye brethren are not in darkness that that day should overtake you as a thief." Be watchful, be prayerful, depend upon it, if it be possible, the devil will deceive the very elect; and what could be more fatal than to make us put off that day a few years too long? But will not God cut short his work in righteousness, from what man would be disposed to make it? Therefore it can do no harm to be ready.

## CORRESPONDENCE.

### PROPHETIC TIMES—RETURN OF THE JEWS.

BY A. MERRICK.

MR. EDITOR,—I would take the liberty, in common with others, of giving you my views on the questions of time, and of the return of the Jews, on which there appears to be a difference of opinion. In the 2d chapter of the 2d of Thess. from the 3d to the 12th verses, we find a clear description of Anti-Christ or Papacy. In the 4th verse St. Paul says of him: "Who opposeth and exalteth himself, above all that is called God, or that is worshipped. So that he, as God, sitteth in the temple of God, showing himself that he is God." I can remember of reading a description, published some time since, in which the traveller witnessed the ceremony of mass, in which the Pope sat in state in the church of St. Peter, and had incense and worship offered to him, as though he were a god. Answering the description as here given to the letter. "Who opposeth and exalteth himself." &c. In this also the papal power is depicted. Our Lord is a priest and king forever after the order of Melchisedec. The Pope united in his person the two fold character of priest and king. Our Lord has the key of the house of David. Rev. 3d chapter 7th verse, and Isaiah 22d chapter 22d verse. The papal banner bore on it the device of two keys, called the keys of St. Peter. The New Jerusalem is eternal: and Rome is called the eternal city. Isaiah 9th chapter 6th verse, our Lord is called the Mighty God, the everlasting Father. The word Papa, or Pope, signify a father: and his crown is triple in token of the trinity. Thus taking the titles of God. Our Lord commanded his followers to call no man father, for one was their father, even God. Again, our Lord said to his disciples, ye shall sit upon twelve thrones judging the twelve tribes of Israel: the papal cardinals occupy the station of chief officers of state. Our Lord is chief Shepherd of his flock: the Pope has a shepherd's crook for a sceptre, and holds the title of universal Bishop, and claims to be vice-gerent of Christ. Our Lord receives the kingdom from God. The Pope in times past, claimed, and exercised universal dominion, and gave away states and territories, and exacted degrading homage from princes under his sway. Our Lord is King of kings, and Lord of lords: papacy claimed to be infallible, an attribute of God, which with his pardoning of sins, and granting of indulgences, his bulls and excommunications, &c. constitute the "great words" spoken of by Daniel, these and

numerous other points which might be cited, prove him to be the man of sin. In the 28th chapter of Ezekiel, 2d verse, we find as similar description, and in the 12th verse the prophet says, 'Thou makest up the sum, full of wisdom, and perfect in beauty.' That is, papacy is the last persecuting power that shall ever rise up against the people of God. St. Paul says of him, "whom he will consume with the spirit of his mouth, and destroy with the brightness of his coming." I would ask of any of the advocates of a temporal millenium, who may be able to answer, how they can reconcile this declaration of St Paul, with the facts delineated by the prophets, to wit, that righteousness should cover the earth as the waters cover the sea, and that all should know the Lord from the least to the greatest, *and at the same time have this man of* sin reigning over the people, which must be the case, as St. Paul says, if he is to be destroyed only by the "brightness of his coming."

St. Paul speaks of his being consumed by the spirit of his mouth, meaning the word of God, which consumption began at the Reformation, and paved the way for the French Revolution, at which period papacy met with a complete although temporary overthrow. It has never regained its lost power and influence over the kingdoms; but has gradually been consuming away ever since. These facts agree with the statements of the prophets concerning it. In Rev. 17 chapter 17 verse St. John says. "For God has put it in their hearts, to fulfill his will, and to agree and give their power or kingdom unto the beast until the words of God are fulfilled," which words must have been fulfilled in 1798,as they have not since,as before, given their power and strength to her. These words of God are in Daniel 7th ch. 11th 25th 26th ver. and I shall review verse 26th, first in order to show when they cease to give their power unto her. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. If our millenist friends can tell *what other end than the resurrection, as given in* Dan. xii. 1, is here meant, I should like to see their explanation, and likewise who they can reasonably suppose the word him the last word of the 27th verse, is, if it is not our Lord? But to go on with the quotation, "They shall take away his dominion." When the French captured Rome, and took the Pope prisoner and converted his three states into the Cisalpine Republic, this was accomplished and ended the time times, and the dividing of a time, and fulfilled the words of God to the exact letter. History informs us that in February of the year 1798 these things took place. And, as appears from the 11th verse of the 12th chapter, the time as there given in 1290 days, or years, "from the taking away of the daily sacrifice, and setting up of the abomination (in the church) that maketh desolate." Now the sacrifice here spoken of must have been the pagan, for plain reasons, first, because the Jewish was already abolished by the one great sacrifice spoken of in the 27th verse of the 9th chapter: and likewise because that the word "and" *connects so* closely with the words "abomination that maketh desolate," that it could have no reasonable doubt on the mind of a close observer, that paganism *is here meant by Daniel in the 15th verse of* is 7th chapter, the words are, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and *think to change* time, and laws,'and they shall be given into his hand, until a time, times and a half," 1260 years. The difference between the 1290 and 1260 is 30 years, which is accounted for in the fact, that one dates from the downfall of paganism, and the other from the change of time and law. In the year 515 a monk changed the time of reckoning from Annno Mundi, to A. D. And in the year 534, Justinian caused the laws of the empire to be revised, conferring powe. and privilege on the pope. Thus were the times and laws altered and given into his hand. The papal power did not derive the advantage of the alteration till Belisarius drove away the Ostrogoths from Rome, about 4 years after, and then the three and half times began. In the 11th verse of the 7th chapter Daniel says, "I beheld then because of the great words that the horn spake, I beheld even till the beast was slain, *and his body given to the burning flame*," the word, "*even*," shows a lapse of time from the beginning of the adverse effects of the great words, and the slaying of the beast, comprising the time from the Reformation to the French Revolution, when the dominion of the Pope over the kings was ended. (I think this is what our Lord means by saying, Except those days were shortened no flesh could be saved, in Math. xxiv) Dan. ii. 41 states that the kingdom was divided between the ten kings and the Pope. The ten kings being the iron, and the papal church the clay, which together constituted the beast, in verse 12th of the 7th chapter. As concerning the rest of the beasts (the ten kings) they had their dominion taken away, yet their lives were prolonged for a season and a time. If we examine history we find that England lost this country and her hereditary domain of Hanover, and that her king was insane.—

Spain, Holland, France, Naples and Sweden, lost their sovereigns, and Prussia and Austria were subdued by the power of Napoleon; afterwards, *things fell back in a degree into their old* channel, fulfilling to the letter the words of God. Now to revert to the 1290 years before spoken of, and the 1335 years found in Dan xii. 11 12, we find the difference to be 45 years, which from 1798, the year of the papal overthrow, to 1843, must complete the time of necessity, unless we adopt the absurd idea that papacy and the ten kings, as they now stand, are to last 1335 years longer; and if you should adopt it, the numbers as given by Moses in his 7 times 2520 years, and by Daniel in the 2300, days could not be made to agree with it, and they must necessarily end at the same time. So that the conclusion appears clear. Dan. vii. xii. says, that "when he (papacy) has accomplished to scatter the power of the holy people, all these things shall be finished," which must include the resurrection, as that is comprised in it, and cuts off the temporal millenium. We find that this passage agrees with what Ezekiel stated, that it made up the sum, and is the last power that scatters the people of God. In Rev. x. 6—7 we learn that "*in the days of the voice of the* seventh angel, when he begins to sound, the mystery of God is finished, as he hath declared by his servants the prophets." This passage agrees *with the 7th or 12th chapter of Daniel, being* the same angel but at different periods of time. The 4th and 12th chapter of Daniel says "seal up the words," and Rev. xxii. 10 says, "seal *not the words*, for the time is at hand." One of your correspondents asks for an explanation of the 70 weeks as given in Dan. ix. 24. "Seventy weeks are determined upon thy people and upon thy Holy City, &c." This in my opinion means 70 weeks of jubilee. Beginning at the exode from Egypt, including the years of release, make 3500 years to the 2nd advent; or dating from the settlement of the land of promise to the same end, 3430 years, not including the year of release, and no doubt end in 1843. By Mr. Miller's chronology of the Bible, they will come within 15 years: and if it could be accurately determined, would no doubt agree with the other numbers. The 2d period of seventy weeks are weeks of years, *and were fulfilled as predicted*, to the hour. Our Lord says, Mark i. 15, "the time is fulfilled," and again "the hour is come." He must have alluded to this, as no time is given *elsewhere. In Hosea viii. 10, the prophet*, speaking of Israel, says "they shall mourn a little for the burden of the king of princes." And Daniel in the 70 week's vision, says "that Jerusalem *shall be desolate to the end of the war;*" and again, "for the overspreading of abominations shall make it desolate even until the consumation," and that is determined shall be poured upon the desolate (Jews.)

These, with other passages of like import, show that until our Lord comes the state of Judah will be suppressed. "A remnant shall return (to the Christian faith) and at that time our Lord "shall come a second time without sin unto salvation." Our Lord himself says "Ye shall not see me henceforth until ye shall say Blessed is he that cometh in the name of the Lord," Matt. xxiii. 39. Again, in Rev. i. 7, "Behold he cometh in clouds and every eye shall see him, and they also that pierced him, &c." *And Zech. xii.* 10. Again, Micah v. 3—4, "Therefore will he give them up, until she that travaileth shall have brought forth, then the remnant of his brethren *shall return to the children of Israel.*" "And he shall stand and feed in the name of the Lord, in the majesty of the name of the Lord his God, and they shall abide, for now shall he be great unto the end of the earth." Again, our Lord has said, "Hereafter ye shall see the heavens opened and the angels of God ascending and descending upon the son of man;" this had reference to Jacob's dream, Gen. xxviii. 12, "And he dreamed and behold a ladder set up on the earth and the top of it reached to heaven, and behold the angels of God ascending and descending upon it," the covenant follows, and can only be fulfilled at the 2d advent. Our Lord, according to Daniel, came to confirm the covenant, and at the 2d advent, comes to fulfil it, then will the following be fulfilled, "Ye shall see Abraham Isaac and Jacob come and set down in the kingdom of heaven, and ye yourselves thrust out." St Paul views it in this light. Acts xxvi. 6, 7, 8, "Unto which promise our twelve tribes instantly serving God day and night hope to come, for which hope's sake I am accused of the Jews, why should it be thought a thing incredible with you, that God should raise the dead? Again, Romans xi. 25, 26, 27. For if the casting them away be the reconciling of the world, *what shall the receiving of them be, but life* from the dead," "not *as* life from the dea'l" but *life* from the dead. "There shall come out of Zion a deliverer, &c." meaning our Lord at the 2d advent. *In Luke xxi. 24 our Lord says* "they shall be led away captive and fall by the sword, until the times of the Gentiles are fulfilled," and then gives the signs of his coming, &c. Showing that unto his coming they should be cast down, and at his coming they are restored and not before, and this is what the prophet means by saying "that their restoration should so much exceed in greatness their coming up out of Egypt, that it should no more be remembered,"

## EXTRACT OF A LETTER FROM JAMES .S CUSHING.

DEAR SIR,—I congratulate you in your holy enterprise in defending and discussing the important truths relating to the second coming of our Savior; which are dear to my soul, and as profitable to me as any which the Bible contains.

It is surprising to me that a paper assuming the high appelation of "*Zions Herald*," should be so unwilling that the people of "*Zion*" should be instructed on the subject which relates to the coming of "Zion's King." I rejoice that the subject is not confined to the *Old Farmer*; but whoever peruses your paper may hear a voice from the east, a voice from the west, a voice from the four winds of heaven—similar to that which Josephus informs us was heard at the annual feast at Jerusalem, several years previous to its destruction. Although the man who uttered these predictions of the destruction of the Jews, was severely whipped, yet did he not hold his peace until the woes against Jerusalem was being realized, and he fell on her walls by a stone rom the Roman sling.

A few weeks since I attended a Baptist Association in Maine, and I expected that, among the Delegates from different parts of New England, some one would introduce the subject to which your paper is devoted. During the services there arose a brother who spoke a few words to the following import: "that good and evil were traveling through our world with rail-road speed, that they were separating themselves from each other and becoming united in their respective classes: mentioning the different associations which were formed of good society,—while the Atheist and others cry, "peace and safety," are forming themselves into societies, which never was the case in any former age of the world." Truly, thought I, now we shall have it. Will our brother go on and state before this assembly that the good society are separating themselves from the evil, and becoming organized in small bodies, preparing themselves to form one holy throng for the new Jerusalem; while the evil society are undergoing a similar preparation for the pit of woe! But my expectations were disappointed, for he resumed his seat without giving evidence of having any discernment of "*the signs of the times*."

## LETTER FROM JOHN TRUAIR.

MY DEAR BROTHER;—I very much regret that I shall not be able to attend your conference on the second coming of Christ, which is to convene in your city on the 14th inst. I must forego the pleasure which I had anticipated in an interview with the brethren on that most important subject. I pray the good spirit of our God, however, to guide your minds into all the truth, —to inspire your hearts with holy love, and to give to you the spirit of that wisdom which shall so direct your deliberations as to honor the name of our dear Savior and glorify God even our Father.—So far as I have been able to learn the views of those whose minds have been turned to the second coming of Christ as yet future, there appears to be a general agreement among them, that the time of that great and most important event to mankind is near at hand; and that single fact, as it appears to me, is one of the prominent signs marked in the Scriptures whereby men ought to know that it is indeed at the doors. This therefore, as it appears to me, is the grand point to be urged upon our fellow men, and if possible to arouse their minds and fix this belief upon this great fact that the coming of the Lord draweth nigh." In this there appears to be an entire harmony of views among the brethren, and therefore among them there may be perfect unity of effort and of action; and as this is the great central truth and the all absorbing fact among other topics which are connected with it, the brethren will, doubtless, see the necessity and importance of making it the grand rallying point in all their deliberations and discussions.—It is undoubtedly true that on many points of secondary importance, their will be differences of opinion among the brethren; and there may be present with you those who are opposed to the general subject, and they may adroitly seize upon some of your differences, should they be dwelt upon, as affording good ground for belief that the whole subject is enigmatical, and thus destroy your influence upon the public mind. Let me then, as a brother, entreat, that all the brethren take care to be filled with the love of God and man, and then they will care little about any sentiment which may be peculiar to an individual, and not a necessary appendage to the general subject. It is even the peculiar art of the enemy, in any good cause, to try to divert the mind from the main question, and if there must be discussion on the topic in hand, to have it mainly turn on minor points, in order to obscure as much as possible the main subject; and it appears to me, that there is greater danger to the cause in which you are engaged, on this point than almost any other. There is a peculiar tenacity with which the human mind adheres to its own peculiarities of sentiment, os much so that when they are assailed by an opposing mind, it feels as though all its honor and self respect were pledged to defend them; and it requires much of the love of God and man reigning over the soul, to keep it from the arena of strife in such a case; and it is this love which I wish to have predominate in the hearts of the brethren over the love of their individual theories, and then they will have a profitable discussion, the enemy will be defeated, and the great cause will go onward unchecked in the land.—if it be a matter of fact that Jesus Christ is soon coming to our world in his own proper person to bring the righteous to the blessings of his glorious kingdom, and to take vengance on them that know not God, and obey not the gospel, it is then as a matter of secondary importance as it regards the present interests of this world, whether he shall actually come in three years, or in a quarter of a century;—or whether the Jews are to be restored to the land of their fathers previous to that period or not;—or yet whether or not there is to be a millienium at all, and if there is to be one, whether it will be a temporal one to last only a thousand years, and then the happy state of the saints to run on forever, or whether that eternal state is to commence with all mankind at the coming of Christ, these are matters of little moment compared with the great fact that the power of the devil over all the world is to be broken and destroyed at that coming, and ruined man to be regained, in which I suppose all are agreed:—And also whether all kinds of human governments are to be dispensed with at that time and forever after, or whether there is then to be rulers and subordinates under the general direction and laws of Jesus Christ; —or yet whether those of the human race who have died in infancy, and others who may not have had a proper state of trial or probation, will be raised from the dead and enjoy such a state under a holy and wise training for immortality, in the Kingdom of Christ upon the earth, are all questions of minor importance, in comparison with the main subject, the actual coming of the son of man.—Let then the friends of this great central truth, in which all the important interests of mankind are so deeply involved, and in which its friends are all agreed, never be driven from this their strong hold by any art of the enemy of that truth, either to dispute with them or with each other about other correlative subjects so as to let the world lose sight of the main one, but hold on upon this as the sheet anchor of their cause, hold every man to the argument on this point, and pour the light of truth upon it from the word of God, in the demonstration of the spirit and in power, until all the saints who are in bondage shall hear as it were the midnight cry, 'Behold the Bridegroom cometh, go ye out to meet him,' and shall separate themselves from every sentiment and practice which will not stand the audit and fiery process of that great day of the Lord. Let the brethren all do this in the spirit of holy love and of brotherly kindness, and then an influence will go out from your conference which will in a great measure disarm even that most rancorous and bitter prejudice which is already to a great extent enlisted against this holy cause; and good men will examine it for themselves and prepare to meet the Lord in peace at his coming; and thus you may hope to benefit the wise and the holy throughout the length and breadth of the land.—You know that there is in this age a spirit of most bitter opposition among certain religionists against excitements and exciting subjects; and th s spirit you have got to meet in all its strength and all its fury, for there is no subject which can be broached in the whole field of morals, which so radically lays the axe at the very root of every thing which worldly men, and worldly policy-pursuing churches hold most dear, as this subject of the second coming of Christ does; and therefore it is to be expected that this spirit will fulminate all its thunders against you, bar its pulpits and harden as many hearts against the influence of this doctrine as possible. But let the brethren stand only in the Lord, and in the power of his spirit, and he will give them a mouth and wisdom which no enemy shall be able to resist, and he will also give them favor in the eyes of all those who love his appearing and his kingdom. Be ye then, my dearly beloved in the Lord, mighty and fearless for the honor of your King,—bold as the lion in his truth,—immovable as the eternal rock in your faith in his word of promise, and kind and gentle as love itself in your treatment of men,—shun the whirlpool of party strife, and God will crown you more than conquerers in the kingdom of our Lord at his coming.

Yours for the Kingdom of Christ
JOHN TRUAIR.

*West Hampton, Oct.* 3, 1840.

## JONATHAN WARD.

MR EDITOR.—I have occasionally seen 'The Signs of the Times,' and have recently met with a number containing an article signed WARD, supporting Mr Miller's views of the Millenium. If that was the name of this writer, he ought to have given his christian name, that the article might not be attributed to the wrong author. I have learned that some have supposed that it was written by me. As I totally dissent from Mr Miller, and do not wish that my influence, though small, should support what I should suppose to be erroneous views, I request you to

publish as an answer to the article alluded to, the following extracts from Scotts Notes on Rev. xx: 4—6, and oblige yours, &c, *Jonathan Ward.*

After quoting the opinion of the learned Dr. Whitby, that 'the souls of them who were slain,' &c. 'live in a metaphorical sense, as the beast who had received the wound of death, lived again in the scorpion of the anti-christian beast,' &c. he adds, 'It appears to me undoubted that the fathers or early writers of the christian church in general expected a Millenium; and several of them a Millenium not materially different from that above described. But others gradually following the impulse of imagination, speculation, and carnal passions, advanced sentiments on the subject, so extravagant, so ridiculous, and even so licentious, that sober, yet injudicious men, became ashamed of this general doctrine. Thus it was disgraced, and almost forgotten, during many centuries; but about the era of the Reformation, it was again revived; and again more deeply disgraced, by the wild reveries and practical atrocities of those who maintained it, and rendered it subservient to rebellious insurrections and every abomination. But for some considerable time past this question concerning a Millenium has been brought forward and discussed in a more sober and holy manner; and notwithstanding that some still maintain the doctrine of a *literal* ressurrection and a *personal, visible* reign of Christ on earth, and others favor the view above given, yet it is evident that the doctrine itself gives more general credence; is supported, or allowed, by writers of widely discordant theological opinions; and has lost by far the greater part of that odium and contempt which formerly attached to it. Nor can I doubt that, in proportion as the scriptures are diligently and impartially searched and understood, the more generally and unreservedly will the persuasion prevail, that there shall be a Millenium: that it is at hand, even at the door; and that we ought to advert to it, and to those things which may prepare the way for it, in all our studies and writings, and in the improvement of our several talents.'

It appears from this extract, and from his Notes on the prophesies, whenever he adverts to the subject, that Scott's views of the Millenium were similar to those generally entertained in this country, that it will be a time of unexampled prosperity to the church, where pure religion will universally and eminently prevail in the earth, but not a *personal, visible* reign of Christ on earth.

We have given the above *note*, and 'extract,' from our friend Ward, at his request. We want no person's influence or name, unless he freely gives it upon principle. 'WARD,' will just take care of Bro. J. Ward's Note, and 'extract,' and Mr. 'Scott,' and Whitby too, if he pleases. ED.

## THE GOSPEL OF THE KINGDOM.

MR. EDITOR:—It has, of late, been much impressed upon my mind, that the character of our Lord's preaching, as also that of his disciples, is greatly misrepresented by the meaning generally attached to the phrases "*the gospel of the kingdom,*" "*the kingdom of God,*" which formed the subject of their testimony.

When we speak of preaching the gospel, we generally, I might say universally, mean preaching the cross—the death of the Lord Jesus Christ. I apprehend, however, that on an accurate examination we shall find that this, (*the cross,*) was not preached *until after* the Lord was crucified. And if this be so, we have a strong corroboration of the truth of the expectation of the Jews, viz; the establishment of Messiah's kingdom upon the earth, called by us the millennial reign of Christ. And we have also the warrant for preaching it, even the example of our Lord himself, who preached, not his cross, but "the gospel of the kingdom of God," (Mark i. 14.) "the glad tidings of the kingdom of God," (Luke viii. 1.) and commissioned his disciples "to preach the kingdom of God," (Luke ix. 2.) called simply "the gospel," verse 6th. The Seventy also were sent forth thus commanded, "Say unto them, the kingdom of God is come nigh unto you." (Luke x. 9,-11.)

But that the kingdom, and "the gospel of the kingdom," was the subject of their preaching, and not the cross, is further evident from another reason, viz: that when the Lord spake to his disciples about his death, *they did not understand what he said:* which, on the supposition of their preaching it, would be utterly incredible. For instance, when he commanded the three disciples who witnessed the transfiguration, not to tell the vision to any man until the Son of Man be risen rom the dead, we read, "they kept that saying with themselves, questioning what the rising from the dead should mean," (Mark ix. 10.) therefore they had not preached his cross, or they would have known of his subsequent resurrection. More plainly still the following passage, "The Son of Man shall be delivered unto the Gentiles, and they shall scourge him and put him to death, and the third day he shall rise again. *And they understood none of these things.*" What! not after preaching them? But they had not preached them. And further and stronger still, "*And this saying was hid from them, neither knew they the things which were spoken.*" (Luke xviii. 32—34. Mark ix. 31, 32.) They could never have preached that which was not revealed unto them, yet they preached "*the gospel.*" Can we forget Peter's conduct, when the Lord began to show unto his disciples how "that he must go into Jerusalem, and suffer many things of the elders and the chief priests and scribes, and be killed, and be raised again the third day? Then Peter took him and began to rebuke him, saying, *Be it far from thee Lord: this shall not be unto thee.*" (Matt. xvi. 21.) Or the very unaccountable despair of the disciples after his crucifixion, "we trusted that it had been he which should have redeemed Israel." We have, moreover, the testimony of the apostle John, "As yet they knew not the Scripture, that he must rise again from the dead." (John xx. 9.)

I need not quote any farther on this subject. These references fully prove that neither our Lord nor the twelve, nor the seventy, though preaching "the gospel," ever preached the cross and resurrection. Our Lord did, once or twice, allude to both; but he was not understood by any. These subjects did not usually form the matter of his discourses, and therefore his disciples knew nothing about them; the question returns, then, If they did not preach the cross, what did they preach? Even the same as was in the disciples' minds, when they asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" *The establishment of Messiah's kingdom on earth.* It is by many in our day called Judaizing to preach these things; but if it be, we can only say that our blessed Lord Judaized in his preaching, and it is therefore no reproach to follow his steps. T. C.


# SIGNS OF THE TIMES.

"Can ye not discern the signs of the times."

BOSTON, NOVEMBER 15, 1840.


## OUR COURSE.

Now that the cause of the second advent near is assuming an important aspect, there is an inquiry among the wise and faithful in the church in relation to the character and sentiments of those who take the lead in the advocacy of the cause. At this we do not feel surprised, nor do we object. As it relates to ourself, we shall be very willing to be watched, and scrutinized, in relation to doctrine or practice as connected with the great interest of the kingdom of heaven at hand. We hold no sentiments that we have not frankly avowed from time to time. In publishing this paper, we have *one great object in view, viz; the exposition of the Scriptures, as connected with the second advent near:* and the expositions given, to be of such a character as to promote the best interests of the church, and the world.

In the commencement, we made the following remarks relative to the *course* we should pursue, to which we still adhere: 'We propose to make the "*Signs of the Times,*" a medium of intelligence in relation to the condition of the church and the world, at the present time, in *reference to the* second coming of Christ. And in view of the near approach of the *Son of Man* in the clouds of heaven, to aid professors of religion in preparing for that day, and to exhort, entreat, and pray sinners in Christ's stead, to be reconciled to God; and be prepared to meet the Savior with joy. We intend, therefore, so far as it is possible, that the influence of this little sheet shall tend to promote revivals of religion,—prayer —purity—and entire consecration in the members of Christ's body.'

Our fellow laborers are among the choicest of the faithful in Christ from among all denominations. We know no sect, or party as such, while we respect all; and wish them to have an equal privilege to our columns, to address the people and diffuse their views on the advent near.

The following extracts from the circular of the conference, so fully express our views, and state our objects, that we have thought best, in addition to the above, to give them to our readers in this place.

'*Our object* is to revive and restore the ancient faith, to renew the ancient landmarks, to 'stand in the ways and see and ask for the old paths, where is the good way' in which our fathers walked and the martyrs 'found rest for their souls. We have no purpose to distract the churches with any new inventions, or to get to ourselves a name by starting another sect among the followers of the Lamb. We neither condemn, nor rudely assail, others of a faith different from our own, nor dictate in matters of conscience for our brethren, nor seek to demolish their organizations, nor build new ones of our own; but simply to express our convictions like a Christian, with the reasons for entertaining them, which have persuaded us to understand the word and promises, the prophecies and the gospel of our Lord, as the first Christians, the primitive ages of the church, and the profoundly learned and intelligent reformers have unanimously done, in the faith and hope that the Lord will 'come quickly,' 'in his glory,' to fulfill all his promises in the resurrection of the dead. We do not seek therefore to excite the prejudices of our fellow men, or to join with those who mock at sin, or who scoff at the word of promise of the great Jehovah, or who lightly esteem the offices and ordinances of the church, or who empty of their power the threatenings of the holy law, or who count the blood of atonement a useless thing, or who refuse to worship and honor the son of God, even as they honor the father: nor do we refuse any of these, or others of divers faith, whether Roman or Protestant, who receive and heartily embrace the doctrine of the Lord's coming in his kingdom: for reason and experience unite to teach, in the words of the apostle, that, 'every man's work shall be made manifest; for the day shall declare it;' and the vivid apprehension of its approach tries and consumes the wood, and hay, and stubble among our opinions, and we all become, by gentle necessity, the lambs of one flock, and are led into one fold, under the hand of the

chief Shepherd and Bishop of souls. Neither are we of those who sow discord among brethren, who withdraw from the fellowship of the churches, who rail at the office of the ministry, and triumph in the exposure of the errors of a secular and apostate church, and who count themselves holier than others, or wiser than their fellows. The gracious Lord has opened to us wondrous things in his word, whereof we are glad and in view of which we rejoice with trembling. We reverently bless his name, and we offer these things with the right hand of our Christian fellowship and union to all disciples of our common Lord, of every sect and denomination, praying them by the love of the crucified Jesus, to regard 'the promise of his coming,' and to cultivate 'the love of his appearing,' and to sanctify themselves in view of his approaching with power and great glory.

These then are the views that we cherish, and the objects we propose to effect. Having no faith in any new organization in the church, or radical reformation of its institutions, we would let them remain as they are, and seek rather to purify, and prepare the elect for the coming of the Lord, when Babylon will fall, and God will make all things new.

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2 Thess. ii. 1—3. "*Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you, by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition.*"

A late writer in one of our exchange papers, brings up this passage of scripture as an argument against the doctrine of Christ's second coming "at hand." This is supposed to be generally considered, by those who put "far away the evil day," the strongest New Testament proof in their favor. They understand it as showing that some deceivers had been *troubling* the dear saints at Thessalonica, in making them believe that Christ's second coming was then at hand; and that the apostle wrote these words to comfort them with the assurance that it was *not* nigh; but was rather "*far off.*" But there is certainly much proof that this is a false interpretation of the apostle's meaning; and that he was aiming rather to comfort the saints in all places, and at all times, with the assurance that the day is still future, and still nigh at hand, though many deceivers would be troubling them in making them believe that the prophecies foretelling it "at hand," are fulfilled already. This would cause the saints no longer to look for the day "at hand," but rather "afar off."

A proof that the latter is rather the true interpretation of this passage, the following facts are now briefly presented.

1. The passage does *not* affirm, that this being "troubled," would arise from the disciples' belief "that the day of Christ" was "at hand;" though this was the subject in view.

2. Wicked men, as deceivers of the saints, never have undertaken, and never will, seriously to deceive and "trouble" the saints with the belief of the coming of their blessed Lord "at hand;" since it is well known that their deceptions ever have been, and will continue to be, only on the other side, to deceive "the very elect," if it were possible, that the day is "far off," saying as "scoffers," "Where is the promise of his coming?" "It will not surely come till after a thousand years; or many thousands of years of millenium in this world shall have passed by;" &c. &c.

3. The apostle Paul, who wrote this passage, surely could not think of *comforting* the saints who are religiously longing for their Lord to "come quickly" according to promise, with assurances that his coming was rather "afar off;" because both he and they rather had "a desire" to meet him, or to "depart and be with Christ which" was "far better" than to remain still in their earthly sufferings. And how could Paul tell the Thessalonians that Christ's coming was not "at hand," without contradicting himself in speaking at other times as he did, as though the Lord's descending himself "from heaven with a shout," &c., might be so soon as to find him and all his brethren of that day remaining still "alive" on the earth.

4. The writer of this passage also spake on another occasion, as though all the saints to whom "a crown of righteousness" shall be given by Christ at his coming, will naturally, as true believers of the promise, "love his appearing;" and love it "nigh at hand," rather than "afar off;" and not as many say of their enemies, that they love them, but love them, best the farthest off. And can the faithful Christian feel as though Christ was an enemy to love *him* and his *appearing* best, the farthest off?

5. This same apostle, on another occasion, seemingly explained this passage, by foretelling that there would be just such deceivers of the church, as here mentioned, who would say, "that the resurrection is past, and overthrew the faith of some." And has not this actually and very generally now come to pass? And is it not true, in saying, as too many of us have done, that "the kingdom of heaven at hand," has come already, at the commencement of the gospel dispensation, &c.—that the second coming of Christ "is past," in the "destruction of Jerusalem by the Roman army," &c. &c., that we have virtually said, "the ressrrection is past!" And where is the primitive faith of the church now, if this long popular doctrine has not well nigh overthrown it all? It is well known, that "the resurrection" was to come with Christ's "coming," and with "the kingdom of heaven," then if we say, that the kingdom of God at hand, has already come; and that Christ's second coming is past; do we not virtually say, that "the resurrection," which was to come at the same time, "is past" also? Are not these the wicked and dangeous deceptions against which the apostle thus warns the Thesalonians and others?

6. Paul, in saying that there must come a falling away before Christ's coming "at hand;" did not say that the period was far off, but rather intimates that the "falling away" was nigh, by saying at the same time, that "the mystery of iniquity doth *already* work," as though the falling, or signs of it, had already commenced in the church. And certainly we do now witness such "a falling away," and such a revelation of "the man of sin," or of Anti-Christ *himself*, even in all the prostestant, as well as the Roman church, that those are on dangerous ground, who still attempt to deceive the saints with arguments that Christ's coming is not "at hand."

7. As now explained, this passage in 2 Thess. harmonizes with Christ's faithful warnings against similar deceptions. He told his disciples in relation to his "coming," that many deceivers would say, "Lo here is Christ; and Lo there;" "in the secret chamber"—"in the desert," &c., to make them believe that his "coming" was "by and by," or passed by already. Then he tells them in the same words, as that of the apostle, to "be not troubled," or not to give heed to such deceptions, for "the end is not yet;" or "is not by and by," as too many now say of the fulfilling of the prophecies of Christ's "coming and of the end of the world," that they are accomplished, and gone by.

8. And would not Paul and the primitive Christians have betrayed a spirit grossly unchristian, had they been 'troubled' with the expectation of their blessed Lord "at hand?" And what a total want of love and fidelity would a wife betray towards her long absent and far distant husband, should she "be troubled" to hear of his expected return "at hand," and wish to be comforted with assurances rather that he will not return till after the death of herself and all her dear children!!! J.

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## COMMENDABLE INNOVATIONS.

It will doubtless be interesting to many, to hear that there was something like primitive simplicity at our late General Conference in Boston. Our friends there manifested their love for the coming of their Lord at hand, by making ample provision for the comfort of the distant members of the Conference. Though at night they were entertained at various places, at the choice of the citizens present; commons were provided for them at dinners, somewhat after the manner of our Savior's providing fish and bread simply, for the multitudes which followed, or came to him for instruction. In the vestry over the Chapel where we met, our Boston friends had prepared a table upon the tops of the slips, the length of the room, on each side, which was well furnished with bread, cold slices of meat, cheese, apples, and cold water. By the halting a moment of the guests in the adjoining reading room, at the head of the stairs, they were enabled to come together, round these two long tables, where they stood in order, till a blessing was pronounced; and then without grass to sit down upon, they stood at the table, till the repast closed; and then passed down the opposite stairs; when the tables were again hastily prepared and another company from the reading room came in and partook, till all were sufficed, in a similar manner; and though some 200 or more, each day, had been thus fed with the "loaves and (substitute for) fishes," our good friends who made the entertainment gathered up actually "seven baskets of fragments" and sent them to the poor in the city.

It is matter of rejoicing, also, to the humble followers of Christ, that this course is beginning to be common at such convocations. I witnessed it a few weeks ago at Groton in this state, at a large convocation on the subject of christian union, and have since been told of another similar instance in Rode Island, at an ordination.

And would the professed friends of Christ do any thing towards hastening in its season, the blessed day of His coming; surely they must put away all their feasting and sumptuous entertainments at convocations which are appointed professedly to honor, and prepare for Him; and so must they put away all that is like it at home, to be like Christ and the primitive disciples in the simplicity of their food and drink, and wholesome use of the good creatures of God. Otherwise, they are in constant danger of being found of Him, associated with his enemies in their practically saying, "*My Lord delayeth his coming,*" who smite their "*fellow servants,*" and "*eat and drink with the drunken.*" At Christ's actual speedy coming, most surely, all the now popular arguments against imitating his own example of simplicity and economy for the health and life of both body and soul, will be found as false arguments originated and continued by selfishness, pride, and criminal appetite. And will not all, especially those who profess to look for their Lord "*in a little while,*" see to it at once, that they remain not a moment, as those destroyed by the flood, given apparently, above all things, to "*eating, drinking, marrying, giving in marriage,*" &c. J.

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## SPIRIT OF THE CONFERENCE.

It is well known, though with grief to many of the saints, that of late it has been common at conventions of reform, so called, to witness much debate and perhaps severe clashing of sentiments, or sharp contention. And some, no doubt, have concluded of course, that such would be the case also, at our Conference, on the second advent, inasmuch as it was publicly known that there were differences of opinion among the speakers and members, on points, thought by some, of much importance, particularly on the times and seasons of prophecy. But the friends of Christ may rejoice, even should others regret, that during the two days and evenings of this Conference, among the brethren never before met—of the various formerly conflicting orders; with views unmatured and uncompared, on the general subject, there was not, from first to last, a single contradiction, nor argument arrayed against argument, nor the least appearance of controversy, or contention on any point discussed; while there was the greatest harmony, apparent christian union and good feeling, with deep and solemn interest manifested throughout the meetings, both for worship and business, so that in case of every vote or resolution moved and seconded, it passed unanimously. And yet no time was spent in discussing the subject either on union or sectarianism. Then will not all the friends of Christ take courage, thank God and *unite* in continued earnest prayer that such union labors in preparing the Lord's way, may greatly increase and prosper; with confident expectations in the Lord, that hereafter, in all such convocations on the second coming of Christ at hand, the spirit of Christ, or christian union will be deep and abiding upon all hearts professing to respond—"*Amen. Even so; come Lord Jesus*" "*Come quickly*" J.

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THOU SHALT NOT COVET. In number 14 we published an article from the pen of Mr. Skinner, in reference to the day of grace, &c., in which he stated, that according to Mr Miller's views, we might vacate our Chapel at Chardon St. and that Mr. Burnham might also vacate his at Sea St. and transfer them to the use of the Universalists who stood very much in need of them:—in reference to which Mr. Miller says, [in a recent letter,] "Tell Mr. Skinner he will find in the country, many Universalist meeting houses, empty, swept and garnished; he ought not to *covet* yours, while they have enough and to spare."

## THE NATIONS.

"And upon the Earth distress of Nations with perplexity."

### PROGRESS OF THE BATTLE.

AFFAIRS OF THE EAST.

By the last arrival, the report of the bombardment of Beyrout by the English fleet under Admiral Stopford, turns out to have been correct. After 3 days bombardment, the Egyptian troops all departed for the mountains. About 1000 persons are reported to have perished by the combined effects of the fire and the falling of the ruins. Only two shots were returned by the town, without, however, causing any damage. The flags of the American, Danish, Spanish and Greek consuls continued flying on the ruins of their respective consulates on the 20th, notwithstanding that these functionaries had withdrawn themselves. The American consulate had suffered most by the bombardment and the subsequent pillage of the valuables and furniture by the Egyptian troops.

We extract the following from a London paper:

'One account says that the town was reduced *to a heap of ashes in two hours.* So complete was the destruction, that the different localities of the town could not be distinguished. Amongst others, the American Consul landed to look after his house and property; but he was obliged to employ a guide to lead him to a heap of ruins where his house had stood four days before. The loss of the British was trifling: six killed, and sixteen wounded.—Among the wounded, were Lieutenant Adair, of the Benbow; and Lieutenant Giffard, of the Cyclops. Commodore Napier had taken up his residence on shore.

Ibrahim Pacha had been waiting at Maratch, ready to hurry to that part of the coast which might be attacked first. It does not appear that he was in the town of Beyrout during the attack.

On the 12th, the Carysfort, the Dido, and the Cyclops, bombarded a place called Ak Allah Gibel, about ten miles to the north of Beyrout. There were no signs of any inhabitants being in the place; but when troops were landed outside the town, under the command of Captain Austen, of the Cyclops, they encountered a destructive fire of musketry, directed upon them from a deep fosse, and were obliged to retire with the loss of four killed and twenty wounded. On the 15th the Carysfort and Cyclops bombarded Botroun; and a party of the Druses were landed from the ships and left in possession.

On the 18th, Solyman Pacha sent off a flag of truce from Beyrout, soliciting a suspension of hostilities for two days. The reply was not known; but the remark made, when the message was delivered, was, 'Not for two hours.'

The Druses were flocking to the Allies: and up to the 18th of September, 7,010 stand of arms, with the requisite proportion of ammunition, had been issued to them.

Fortifications continue to be erected at Alexandria and on the coast, as well as at Rosetta; while every preparation for war was making by the Pasha, who was also sending supplies overland to Syria. A mutiny has occurred in the harbor on board one of the Turkish ships, but it was promptly put down.

Ibrahim Pacha has concentrated his army, a formidable and well-disiplined one, on the heights —and from his position keeps in check the restless natives of the neighboring districts, defends the road leading to Damascus, and may relieve St. Jean d'Acre, should that place be attacked. He, moreover, preserves his communications open with the interior, and cuts off from the towns on the seacoast all supplies of grain, &c. from the country. The latest advices state, that his plan was to surround the Turkish camp formed to the north of Beyrout.

At the last advices, Lebanon was tranquil. "Mehemet Ali was restored to health, and was perfectly calm and resolved." The combined fleets had cannonaded Seide and Caffa. Important events were expected hourly to occur.

Malta letters of the 5th state that the report of the taking of St. Jean d' Acre by the combined sqadron had circulated there, but was not credited.

Letters from Alexandria to the 26th, state that notwithstanding the departure of the Consuls, and the decree of disposition, Mehemet Ali had declared that he would not stop the Indian mails. He had given orders for sending some of his fleet to sea, bnt had recalled the order by the advice of the French Consul. This shows the wavering state of the mind of the Pacha. He had given the officers of the Turkish fleet liberty to go away if they liked, with the exception of the Captain Pacha, the Captain Bey, Riala Bey, and Mustapha Pacha. Numbers accordingly went on board the British men of war.

*Constantinople.*—The news of the taking of Beyrout, caused great rejoicings in Alexandria; and steamers were ordered for instant conveyance of 3000 troops to the scene of operations.

By the accounts which reached Constantinople from Beyrout it would appear that Ibrahim Pacha, having himself evacuated Beyrout, left some hundred men within it to blow it up, should the allies enter it, which, however, they were under on necessity of doing.

The French Ambassador at Constantinople had declared to his compatriots that he could not recognize the blockaded of the Porte of the coast of Syria and Egypt, till he received instructions from his Government.

A Constantinople letter of the 23d mentions the new fotification of the Porte, adjoining the commencement of the blockade to the 17th of October. It appears that this merely regards merchant vessels, and that the day named is the 13th, not the 17th of October.

The Jews in Damascus had been liberated; and Sir Moses Montefiore and his party left for Europe by the French steamer on the 17th instant.

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From Bell's Messenger. Aug. 22.

### MEHEMET ALI, AND THE AFFAIRS OF THE EAST.

Every one who pays any attention to what is going on around him, and particularly to the opinions of men who are interested in the circumstances of public affairs, because either their own political station, or their own mercantile concerns, most closely connect them with the vicissitudes of home and foreign politics; every such person cannot fail to observe, that a most extraordinary curiosity is at present attached to the Egyptian question. Indeed, without a figure, the East may almost be said to be taking such a position, and assuming such a station in the West, as may again turn the cardinal hinges of politics, and render it in its turn, as it formerly was, the arbiter of the destinies of the world. Few persons in England appear to be aware how vast are the present dominions and usurpations of Mehemet Ali. Though he is nominally the Pacha of Fgypt only, he is in fact sovereign in Nubia, and possesses supreme power in all the intermediate provinces to the borders of Abyssinia. He has also established himself in the peninsula of Mount Sinai; whilst Palestine and Syria, and indeed all Asia Minor, south of Mount Taurus, pay him the same tribute, and the same imperfect obedience, as they have ever been accustomed to pay to the Sultan. Even the dwellers in Mesopotamia and the Desert, as far as Palmyra, stand in awe of this powerful and avaricious tyrant, and render homage to the sanguinary chief who sits on the throne of Zenobia. Add to all this, that his sceptre is not only stretched over the Delta of Egypt, the most fertile province of the ancient or modern world, a country in which the sun shines throughout the year, and where the fruits of the earth ripen almost without the labour of man, but everything is also subject to him for a thousand miles southward, up to the very issue of the cataracts, and on both sides of the river from its mouth to its yet undiscovered source.

Upon this rapid glance of the present position of Mehemet Ali, two questions arise—Shall we, for it is a rebellious and unjust usurpation, a confirmed and sanguinary despotism, consolidate or destroy it, or, pursuing a middle course reduce it within bounds, and re-erect, to such an extent as policy and justice will admit, the integrity of the Turkish empire which it now threatens to swallow up? Secondly, if it be just and politic to pursue this course, are the means taken under the quadruple treaty, the right means, and likely to effect our object without disturbing the peace of Europe, and in conformity with the eternal laws of justice and humanity?

As to the first question—That Mehemet Ali is an ambitious and selfish despot, at once cruel and avaricious, there can be no doubt. Having extirpated every remnant of the Turkish and Mameluke power in Egypt, he has monopolized all the productions of the country, and exhibited a strange union of the soldier and the merchant, the council board, the counting-house, and the camp. The battle of Konia (Iconium,) which gave him the provinces of Syria south of Mount Taurus, enabled him to impose the most execrable bondage on the Syrians, to load them with a poll tax, and to exchange the mild government of the Porte for a system of extortion unknown before even in the East; whilst the result of the victory of Zebib delivered over to him the Turkish fleet, and added to his dangerous aggrandisement by land a naval force beyond that of any other power from the Black Sea to the mouths of the Nile. Nothing but the intervention of Europe, in 1832,—and France was then one of the negotiating states—drove this vulture from his prey, and compelled him to fall back into Egypt from his advanced position towards Constantinople. His power still continued to increase, and amongst the rebel outlaws and pachas, from Damascus to Damietta, Mehemet Ali found a warm support, and France herself, being now engaged in African designs of her own, began at this time to lend him a covert assistance. Into this alliance policy would naturally lead him, and knowing sooner or later, that a colision with the Sultan was unavoidable, and confident in his resources, and in a secret dependence on the French Government, we find him, after seizing the Pachalic of Acre, openly professing his designs of overthrowing the ancient empire of the Caliphs. At Balbec, Damascus, Antioch, and Aleppo, he has lately built formidable barracks; the fortifications of Acre have

been almost made to rival the Giberalter which guards the passages of the Mediterranean, and he has constructed such military works in the defiles of the Taurus, that no Asiatic army, unassisted by a fleet, can reach him in Lower Syria. To say that he has destroyed the British commerce with the Levant would be going too far, but he has so oppressed it with monopolies and duties that it has almost sunk to nothing. The talents of this man must be admitted to be vast, and many new police improvements serve to extenuate his extortions, and to color over with a melancholy tinge his savage despotism; but much of what strikes the eye is but the embodying of Asiatic principles of the worst kind in European forms. and systematising a fierce rule by giving it the imposing exterior of foreign civilization and art. But after every concession to the extraordinary energy and ability by which he has guided his career, there ought to be but one opinion on his political position— that it is a serious evil to all the countries which he governs, and to all the public interests dependant upon him. His establishment as an independant Bey, such as the circumstances of Egypt in the present feeble condition of the Porte required, has not realised the intended objects of Europe in supporting him, which it did, in the first instance, as the only barrier against a new dynasty of Mameluke tyrants in Egypt, which might be more dangerous than the government of a single Pacha or Viceroy. The first question thus becomes a short and decisive one. Shall we consolidate and give independance to this dangerous rebel in his present extent of empire, or break him up, or reduce him within bounds? We answer the first question thus:

The Turkish empire, in its present geographical limits from the Eastern seas, at the point of Aden and Bussora, to the shores of the Bosphorus and Black Sea, forms a line of political and teritorial demarcation between Asia and the principal statesof Europe; having the Euphrates in one part and the Nile and Red Sea in another as approaches to the maritime communications of the two continents. Thus two objects may now be said broadly to mark the relations of the chief states of Europe with the Ottoman empire; the prevention of territorial aggrandisement on her by Russia,and of the introduction of Russian influence into the Mediterranean and southern Europe through the Turkish waters of the Bosphorus. One other object, however, in addition to these, ought to be peculiarly the interest of Great Britain, as constituting at the same time an Oriental and European power; namely, the maintainance of Turkey as the *separating line* between Europe and Asia. It is with reference to this object that the position and power of Mehemet Ali is of such serious importance to us; or it is obvious that the design of Mehemet Ali, in which France seems at present to abet him, is to sever the political unity of the old *demarcation line*, and to form two states instead of one in Asia; in other words, to transfer the ancient sceptre of the Turks to Egypt, and to give the control of the Archipelago to a new barbarian.

Can Great Britain therefore permit such scenes and consequences to take place? Would it be worth while to conciliate the alliance of France at this expense? Would it be expedient to gratify the personal ambition of one old man at such hazards, whose fast declining age, and the heavy imprecations of the countries which he is ruining must dispose of in the course of a few years, and whose object is one of clear, selfish. and indefensible treason, against his sovereign, —*and of embarrassment to Europe?*

Having thus disposed of the first question, we shall be very brief on the second. Can we, with safety and in conjunction with our allies, pursue the middle course—that is, reduce the Pacha within bounds, and re-establish, to such an extent as policy and justice will permit, the integrity of the Turkish empire?

Now this, which is the main object of the quadruble treaty, seems to us not only to be the wisest course, but the only course we can pursue, in spite of the intemperance and opposition of the French government, if our limits permitted us, we should like to develope this question at large; we are satisfied that we could show the necessity of governing Egypt by a viceroy, and not restoring it again to the weak and distempered arm of the Turk. Some government Egypt requires, and experience shows that within the last century the Porte has been obliged to submit to the precarious domination of the Mamlukes—*Spartam nactuses*—we wish we could add, *hanc exorna.*

Let Mehemet, therefore, hold the government of Egypt under a feudal and hereditary succession, and to borrow the language of lawyers—entail it, if it should seem politic, on his step-son, Ibriam. Add to it, though the policy is doubtful, the pachalic of Acre, but compel him to restore the Turkish fleet, and to acknowledge his subordination and vassalage to his rightful master the Sultan.

Thus speaketh the *war* party in England —Ed.

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*Great Britain and China.*—The Philadelphia National Gazette introduces extracts from an English paper, in regard to the state of affairs in China, in the following manner.

The ultimate design of Great Britain in the nefarious effort to force poison down the throats of the Chinese, are now transpiring from quarters entitled to credit. In the London Globe of the 24th ult. a newspaper in the confidence of the government, we find an article by a *correspondent, which the editor describes* as the product of an intelligent mind which has possessed the advantage of a residence in China, and an intercourse with the people.

The correspondent of the Globe, from which the Gazette quotes, speaks thus.

"The inquiry as to the measure necessary to be adopted in order to bring the Chinese government down from the towering heights of its long-cherished pride to deal with us upon the level ground of reciprocity, was long a question of deep interest. The problem now presents itself under a different form, and we ask what will be the probable results of the rupture between Great Britain and China?

To answer this question, it is necessary to call to mind the position in which the proceedings of commissioner Lin have placed the Chinese government.—With the full sanction of his master, he has taken ground from which he cannot recede an inch without covering himself with disgrace. He has defied England, insulted her representative, outraged her subjects, and rejected her reasonable overtures with scorn. The whole Chinese people are summoned to witness the grounds and issue of the quarrel. The British government, under these circumstances, is compelled to enforce redress and compel satisfaction. Without compromising its credit and *its dignity with other nations*, there was no alternative.—The Chinese, for the sake of honor and consistency, are bound to oppose us.

Again the same writer says;

*It is our own deliberate opinion, collected from* a long and anxious reflection upon the subject, that the Chinese government can never be dealt with in the way of negotiation. It is to proud to admit a foreigner upon a parity of terms; and too false and hypocritical ever to abide by any engagement. It must be displaced, and a more reasonable government established in its room. China must be ruled by a sovereign who feels that he owes his throne to the ascendancy of Britain; and this event is not very far off. We deprecate war—and Britain has already enough of empire; but the Chinese government has driven us to the *ultima ratio.* There is no way of treating with this moiety of the world till the spirit of despotism has been destroyed. Before long the British flag will wave over the whole of Eastern Asia, from Burmah to Manchuria.

If the Tartar power should be deposed, and a descendant of some former dynasty set up, under the protection of Britian, the form of government would be preserved, and the people would have something to look up to as the fountain of literary honor. The Chinese are so far advanced in civilization, that little would be required to promote their social happiness. The severities of their penal laws might be softened, and the trial by torture abolished.

Nothing would be necessary in the internal management but to select men of reputed honesty to fill the various officies with sufficient salaries to keep them from the temptation of taking bribes. Some of the provinces might hold out for a time, but as soon as they discovered that there was no intention on the part of the foreigner, or his protogee the new Emperor, to increase taxation, to impose any badge of servitude upon them, or in any way to abridge their rights and privileges, they would fall in with the general arrangement. The friends of philanthropy and religion may heave a sigh at the prospect of blood and carnage; but if they look a little ahead, they will see a vast expanse of territory, with its teeming millions, open to their efforts. *With the Tartar pride, disdain and prejudice* thrusting themselves in his way, the philanthropist, will never be able to achieve anything of importance in China. When that power has been removed, he will have the fairest, most sanguine expectations.

On this exposition of the designs of England, the editor of the Gazette thus indignantly remarks;—

Here then, it seems, that nothing less than the subjugation of China, is the purpose of the British government. The contest, in all its aspects, is to be one of unmitigated villany on the part of the latter. It is defensible neither by precedent nor special reason. Havoc by fire and sword is to be made among thousands of innocent men upon their own soil, and prompted by the simple lust of gain,—and when fire and sword have done their share of the work, poison is to continue it without measure or mercy.

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From the Chronicle of the Church.

## LIST OF SYMBOLICAL DREAMS AND VISIONS IN THE BIBLE.

For those who would understand the symbols of revealed religion, so far as it can be regarded as a sience, it is undoubtedly important to examine the symbolical dreams and visions found in the Bible, as containing all the leading symbols. For this purpose I have endeavored to bring together these symbolical dreams

and visions into one view, and to exhibit the force or import of the different symbols. That some subordinate symbols can not be exibited in this general and summary view, is evident of itself.

1. Jacob's vision of a ladder connecting earth and heaven, on which angels ascended and descended, signified that God, by his ministering angels, would be near to Jacob, now journeying to distant land. Gen. xxviii, 10—22.

Our Savior, without doubt, has reference to this vision of Jacob, when he says to Nathaniel and others with him: "Hereafter ye shall see heaven open and the angels of God ascending and desending upon the Son of man," that is, ye shall find heaven to be open to men through the mission of Christ. John i. 51.

2. Joseph's dream of the sheaves of his brethren standing round about, and making obeisance to his sheaf, signified that Joseph's brethren should bow down to him. Gen. xxxvii, 5—8.

3. Joseph's dream of the sun, moon, and eleven stars making obeisance to him, signified that Joseph's father, mother, and eleven brethren, should bow themselves down to him. Gen. xxxvii. 6—11.

A similar image of the sun, moon, and twelve stars, with which a woman was adorned, is employed by St. John as a symbol of the family of Jacob, or the Jewish church. Rev. xii, 1.

4. The dream of Pharaoh's butler of a vine with three branches, the grapes of which the butler pressed into Pharaoh's cup, signified that in three days he should be restored to his office, and serve Pharaoh as before. Gen. xl, 1—23.

5. The dream of Pharaoh's baker of three baskets on his head, from the uppermost of which the birds ate baked meats, which were for Pharaoh, signified that in three days the baker should be hanged, and that the birds should eat his flesh from off him. Gen. xl, 1—23.

6. Pharaoh's dream of seven fat kine, and of seven lean kine, which ate up the seven fat kine and were nothing benefitted, signified that there should be seven years of great plenty, and after seven years of famine, which should cause the plenty to be forgotten. Gen. xli, 1--32.

7. Pharaoh's dream of seven full ears of corn, and of seven thin ears which devoured the seven full ears, signified that there should be seven years of great plenty, and after them seven years of famine which should cause the plenty to be forgotten. Gen. xli, 1—32.

8. The Midianite's dream of a cake of barly-bread tumbling into the host of Midian, and overturning a tent, signified that the sword of Gideon should destroy the host of Midian. Judg. vii, 9—15.

9. Isaiah's visions of Jehovah sitting upon a throne, and one seraphim taking a hot stone from off the alter, and touching his lips, signified the purification of Isaiah's lips for the service of Jehovah, and his inauguration for the prophetic office. *Is.* vi, 1—13.

10. Jeremiah's visions of Jehovah's touching his mouth, signified the putting of Jehovah's words into his mouth, and his inauguration for the prophetic office. Jer. i, 4—10.

11. Jeremiah's vision of a rod of an almond tree, (the earliest of all trees, as its name also intimates,) signified that Jehovah would awake early to execute his word. Jer. i, 11, 12.

12 Jeremiah's *vision of a seething-pot*, with its face towards the north, signified that evil should break forth out of the north upon the inhabitants of the land. Jer. i, 13—16.

13. Jeremiah's vision of the basket of very good figs, and of the basket of very naughty figs, signified the Jews carried into captivity that repented, whom Jehovah would bring again to *their own land, and the Jews remaining in their* own land that repented not, whom Jehovah would drive out into all lands. Jer. xxiv, 1—10.

*To be continued.*

## Notices.

THE REPORT, is now in the hands of the printer, and will be got out with all convenient dispatch. It will make an octavo volume of 150 pages; and will cost as near as we can now calculate, about 20 cents. We can put them at *cost*, to all who furnish the money *in advance* to print them, so that we can meet the expense of the edition.

The contents will be as follows: 1. The proceedings as published in our last paper. 2. Dissertations on the "Second Advent"—and the "Chronology of Prophecy" by Josiah Litch. 3. Dissertation on the "Restoration of Israel," by Henry Jones. 4. Dissertation on the "Chronology of Prophecy," and on the "Judgment," by William Miller. 5. Dissertations on the "Millenium," and the "Kingdom of God," by Henry Dana Ward.

☞In our next we shall notice Mr. Begg's Letters on the predictions of Christ in Matthew; and publish one of his letters in which he gives "*the precise signification* of the word translated GENERATION." Also Bro. Jones' and Ward's Works.

### NEW BOOK STORE.

We would call the attention of our readers to MR. DOW'S advertisement in the next column. Mr. D. is one of the firm of Dow & Jackson, publishers of this paper; and is an industrious, upright and worthy man. We hope our friends generally, who wish articles in his line, will give him a call; especially those who wish for books relating to the second advent, as he is the only one in the city that has a general supply of these works. ED.

### MILLER'S LECTURES.

A new edition just from the press. Every one who would fully understand Mr. M.'s views of the prophecies should possess, and thoroughly study these lectures. For sale by M. A. Dow, 204 Hanover Street. Wholsale 50 cts. retail 62 1-2.

### A NEW WORK.

A new work entitled MILLER'S VIEWS is contemplated, and if published, will be out about New Years. It will consist of a short Memoir, and a likeness of Mr. Miller; also several lectures never before published, together with his chronology, letters, &c. &c. We shall be able to notify our readers in the next number of something more definite.

### THE NUMBER SEVEN.

Seven is a number most complete;
Seven years compose the jubilee;
Seven days compose the christian week;
Seven attributes the Deity.

Seven orbs we say revolve the sun;
Seven colors do the rainbow grace;
Seven wonders in the world were done;
Seven legions were of Mary's race.

Seven lamps within the golden bowl,
Seven pipes did shine from every one;
Seven eyes to Joshua shown on stone;
Seven eyes with Zerubabel plumb.

Seven priests round Jericho compassed,
Seven trumpet of ram's horns to sound,
Seven days did bring a certain blast,
Seven brought the walls all to the ground.

Seven churches ancient Asia graced;
Seven candlesticks therein were placed;
Seven seals were once upon the book,
Seven were by Judah's lion broke.

Seven horns were seen upon the Lamb;
Seven were the heads the dragon bore;
Seven angels flew at God's command,
Seven phials of his wrath to pour.

Seven times with oil the sprinkling priests,
Sprinkled before the throne of God;
Seven times that finger, type of Christ,
Sprinkled the mercy seat with blood.

### FORM OF SUBSCRIPTION.

The following form of subscription 'was sent us by some friends in Watertown. Who will *go and do likewise? Now is the time*, brethren and sisters, let us do this work up *at once*. Let the committees or individuals on subscription, report without delay. ED.

We, the subscribers, believing in the 2d coming and near approach of our Lord and Savior Jesus Christ, to reign king of saints, and wishing that the *report* of the conference held in Boston 14th & 15th October should be printed and *spread far and wide over all lands, we cheerfully* subscribe and will pay whatever of this world's goods we put against our names.

| | |
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| Walter Russell, Watertown, Mass. | $12,00 |
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| | |
|---|---|
| Sarah C. Rugg, Groton, Mass. | 5,00 |
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PRINCIPLES OF INTERPRETATION of the Holy Scriptures. By Rev. H. Jones.
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PRESENT CRISIS, or a Correspondence between the Signs of the Present Times and the Declaration of Holy Writ. By Rev. John Hooper, of England. 2d edition, 18mo.
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# SIGNS OF THE TIMES




OF THE SECOND COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.] "THE TIME IS AT HAND." [DOW & JACKSON, PUBLISHERS.

VOL. I. BOSTON, DECEMBER 1, 1840. NO. 17.


## Illustration of Prophecy.

### BIBLE READER'S REPLY TO MR. MILLER.

MR. EDITOR,—It was with pleasure I noticed in your 15th No. the review of my article on Biblical interpretation. 1. Because Mr. Miller had long studied the Bible, and I wished my principle *thoroughly tested.* 2. I presumed that whatever he wrote would be sure to be noticed by your readers, and thus the principle I advocate would become more extensively noticed by the readers of your paper, and thereby subjected to more rigid scrutiny, and, as I firmly believe it *the only true mode of interpreting the Bible*, I hope that thus the *truth* will be magnified. Permit me now to test Mr. M's interpretation by the same great first principle set forth in my former article. Mr. M. professing to apply my rules interprets the "dead bodies" in Rev. xi. 8, *to be the Scriptures*, I interpreted them to be "*the dead bodies*" *of two persons.*

It is a good rule at all times to use what is plain to throw light upon what is obscure, and then to hold fast what is plain, even if we do not readily understand what is dark. And,

1. I interpret them to be "*the dead bodies*" *of two persons*, because the Holy Ghost *first* introduced them to our notice in this chapter as "*my two witnesses.*" Now it is plain that they had not yet appeared & exhibited their testimony when John wrote, for it is said "*I will give* power unto my two witnesses, and *they shall,*" &c. and *they were to bear witness or prophecy only* 1260 *days*, and then finish their testimony by a violent death. But the Scriptures, except the book John was then writing, had appeared, and some of these (more than two) had been uttering their testimony for thousands of *years*, and are yet doing so now nearly 1800 *years* since John wrote.

21. It is worthy of notice, that the original word (martus) here used for witnesses, occurs but eleven times in the New Testament. Three times it is applied to God, twice to Jesus Christ, and six times *to men*, and always *to persons.* There is another word almost spelt like it (martuz) and also translated witnesses. It is used 26 times, is applied once to God and 25 times *to men.* So that both these words are only, and always applied, in the New Testament, *to persons.*

3. The Holy Spirit also says these "*two witnesses shall prophecy* but "1260 days," and they are called "*two prophets*," verse 10. Has the spirit ever revealed to us that the *Scriptures* shall prophecy but 1260 days, or even years?

4. "And in *sackcloth.*" This was the common or rather the official clothing of the prophets. Can this as well apply to the Scriptures, as to two persons?

5. The Holy Spirit reveals to us that these two witnesses *may be hurt*, verse 5. Nay more, that "they shall be overcome and killed," verse 7. Has the spirit any where as plainly revealed that such events can and will happen to the Scriptures? Were those Scriptures *hurt*, when they were cut to pieces with a penknife and cast into the fire by Jehoiakim? Jer. xxxvi.

6. The Holy Spirit plainly reveals to us, that "the dead bodies" of these two witnesses shall lie three days and a half in *the* street of the great city *where our Lord was crucified*, and if our Lord were a *prophet*, he was crucified in that great city, here called by the spirit Sodom and Egypt, and by our Lord himself, in Luke xiii. 33, *Jerusalem.* Has the Spirit as plainly revealed that the Scriptures have dead bodies, and that their dead bodies shall lie three and a half days in Jerusalem, France or Rome?

7. It was the prayer of the good man of Uz, "O that thou wouldst hide me in the *grave.*" It was promised to king Josiah that "he should be gathered to his *grave*, in peace. and even the Lord Jesus Christ, though he endured the shame of the cross as a malefactor, was permitted to be decently interred: And yet the spirit reveals in the plainest manner, that the rights of sepulture should be denied the dead bodies of those two witnesses. "And the people, &c. shall not suffer their dead bodies to be put into *graves.*" Aside from the difficulty of perceiving under what possible circumstances a grave could be a desirable or a decent place for the Scriptures, where has the Holy Ghost so plainly revealed that the nations would not suffer the Scriptures to be put into their graves? He knows well what *private* interpretation has said about the fulfillment of this prophecy in the treatment the Bible has received in France and elsewhere, but this is no authority that should bind the conscience of a Bible reader.

8. The Holy Spirit has as clearly revealed, that "after three and a half days the spirit of life from God entered into them, and they stood upon their feet; all this is plain, if applied to "two witnesses," "two prophets," two sons of Oil, who could "stand before the God of the earth." But where has the spirit so clearly revealed that the Scriptures when killed, should come to *life* after three days and an half, and stand upon their feet? Is it not easier, as it is safer to adhere to the *words* and *interpretation* of the Holy Ghost, than to the words, inferences and accommodations of any man, however shrewd, learned or pious.

9. "They heard a great voice from heaven saying unto them, come up hither: and they ascended up to heaven in a cloud, and their enemies beheld them." This applied to "two witnesses," "two prophets," is all plain to the Bible reader: but where has the spirit so plainly revealed that the Scriptures have heard and ascended, or can or will hear and ascend up to heaven, in the sight of their enemies? This he professes he cannot find revealed, though he is not ignorant of how men have in vain, as he thinks, attempted to find a fulfillment of all this in Bible translations, societies, &c. He is free to confess, that he aims to receive the words of the Holy Ghost as a little child, and therefore cannot but believe this to be *future* prophecy, unfulfilled. If wrong, he would cheerfully be set right.

10. "And the same hour was there a great earthquake and the tenth part of the city fell," &c What city? Undoubtedly the same city where these two witnesses were killed, none other is alluded to in the chapter, the city which the holy spirit reveals to us as "where our Lord was crucified."

To be continued.

### EXTRACT FROM THE 'GLAD TIDINGS.'

BY H. D. WARD.

*THIS WORLD AND THE WORLD TO COME, OR KINGDOM OF HEAVEN.*

"Glorious things of thee are spoken,
"Zion, city of our God!
"He, whose word cannot be broken,
"Formed thee for his own abode."

In bringing to your notice this apostolic doctrine, I am called to use terms and texts of scripture, familiar perhaps to you, in senses that I do not understand them: therefore, I need your patience, *until we can arrive at a common meaning* of doubtful passages. But that you may have a guide to my meaning always before you, observe that I regard the kingdom of heaven which Christ preached, not as the church or gospel dispensation; but as the eternal state of the righteous after the end of this world, in the resurrection and judgment day, and in the new heavens and earth, which flesh and blood cannot inherit, which time cannot limit, and which sin, nor pain, nor death can enter; of which eternal state all the prophets foretell, and the gospel publishes the glad tidings, that it is at hand. In this world, all the promises do travail with faith, and they come to the birth together, in the world to come, at the coming of the Lord Jesus, according to these lines of the poet:

"O'er these gloomy hills of darkness,
Look, my soul! be still, and gaze:
All the promises do travail
With a glorious day of grace:
Blessed jubilee!
Let thy glorious morning dawn!"

We know that this world is in darkness, and that the morning of the resurrection is the blessed jubilee of the world to come.

"The world to come:" what means this word of promise?

Every where in the scriptures, the future kingdom of heaven is set before the believer in contrast with the present dominion of the prince of this world; and this world is set in contrast with the world to come. To see this in the light of Revelation, I copy the connection of the words, as they occur a few times in the Evangelists.

"Neither in this world, nor in the world to come:" (Matt. xii, 32.) in relation to blasphemy against the Holy Ghost

"But he shall receive a hundred fold, now *in this time*, houses, and brethren, and sisters, and mothers, and children, and lands, with persecu-

tions: and *in the world to come*, eternal life." (Mark x. 30.) "Receive manifold more in this present time, and in the world to come, life everlasting." (Luke xviii, 30.)

"For the children of *this world* are wiser in their generation, than the children of light." (Luke xvi. 8.)

"The children of *this world* marry and are given in marriage: but they which shall be accounted worthy to obtain *that world* and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." (Luke xx. 34, 35, 36.)

The context does not discover what is meant by "that world," only as the above quotation shows it: and the preaching of it in the name of the kingdom of heaven, was the Lord's universal custom. It belongs with the *resurrection of* the dead; and its inhabitants are identified, as "the children of God," by their "being the children of the resurrection." So that there is a world to come, into which they who are accounted wothy will obtain entrance in the resurrection of the dead, and live on an equality with the angels; and "that world" is the kingdom of heaven.

To obtain "that world," and the resurrection unto eternal life, is the exhortation of the preacher, and is the effort of the believer, and the commandment of the Lord, in the gospel. But, now the associated efforts of the church, together with the general aim of private Christians, even the hopes of the church, are, to gain this world, *for the Lord*. The generous spirits of the world, "speak of the world, and the world heareth them." (1 John iv. 5.) They contemplate the improvements now making in the world with a high degree of satisfaction, that n ither leaves any doubt of a long season of "*peace and safety*" in this world, before the end comes; nor distrusts the hope of a season of *extraordinary felicity* on earth, in which the messengers of the *king shall* no more be despised, while they invite the people to the marriage of his son, nor be ill treated, while they ask in the Lord's name, to render him of the fruits of his vineyard. "Now, behold, all things are ready: *come unto* the marriage."

However, the people make light of the invitation yet: and go their way, one to his farm, and another to his merchandise; and the rest sometimes spitefully use the messengers to this day. Surely, this is gospel, and during this dispensation, it will continue to be gospel to the end. *The tares will grow with the wheat; the bad* fish will be taken with the good, in the same net; the good seed will fall, some in the highway, and some in stony places, and some among thorns; and the husbandman will, as they *now do, refuse* to render the Lord of the vineyard his fruits in their season, until the end comes. And when that comes, observe, all ye that love the Lord, then comes the separation of the tares from the wheat, the bad fish from among the good, the sheep from the goats; which is the resurrection and judgment, both of the just and of the unjust. Therefore, as wise men, let us place no hope of any lasting joy, or permanant felicity, or even peace, in this world: and expect the coming of the Lord, and the return of the Jews with father Abraham from the dead, to the New Jerusalem, which has foundations, whose builder and maker is God. For:

"What is a man profited, if he shall gain the whole world, and lose his own soul? And what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of his Father with his angels." (Matt. xvi, 26, 27.)

"Wo unto the world, because of offences!" (Matt. xviii. 8.)

The scriptures pronounce no blessing on this world, but only on the world to come.

"For all these things do the nations of *this world* seek after;—but rather seek ye the kingdom of God:" (Luke xii. 30, 31.) that is, the world to come.

"For God so loved the world—

"For God sent not his Son into the world, to condemn the world, but that the world through himmight be saved." (John iii. 16, 17.)

But men love darkness still, rather than light; they reject the coming again of the Lord, as they once rejected and slew him; and this is their condemnation, their offence, for which a wo *is* pronounced against this world. Yet he giveth life unto the world; he gave his flesh for the life of the world: bnt the world hateth him, because he testifies that its works are evil. He *testifies of its people*; "Ye *are from* beneath, I am from above; ye are of this world: I am not of this world." (John viii. 23.)

"He that hateth his life *in this world*, shall keep it unto *life eternal*." (John xii 25.)

"Now is the judgment of this world; now shall the prince of this world be cast out." (John xii. 31.) This judgment will be *executed* in the end of this world.

"I came not to judge the world, but to save the world." (John xii. 47.) Not so will be his coming again in the end of the world.

"The Spirit of truth whom the world cannot receive." (John xiii. 17.) And yet many are expecting a millennium, in which this world will receive the Spirit of truth; in which the foolishness of preaching will become the wisdom of this world; yea, when the preaching of Christ crucified will be no longer a stumbling block to the Jews, or to the Gentiles foolishness.

"For the *prince of this world* cometh, and hath nothing in me." v. 39.

Like prince, like people: neither have any portion in Christ, nor in his kingdom.

"If the world hate you, you know it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John xv. 18, 19.)

Where is the promise of the gospel, that *this world* will ever be changed, as in the supposed millennium, and made to love whom now it hates? *There is a better world to come, which has the* promises. But wo to this world, for it hated Jesus, and slew him; and it rejects the crucified to this day.

"*He will reprove the world of sin*,—because they believe not on me.—Of judgment, because the prince of this world is judged." (John xvi. 8, 11.)

While this world stands it must be reproved for the sin of unbelief. Until judgment is executed by the Son of Man, when he will lift up his voice, ("he shall cry, yea, roar; he shall prevail against his enemies,") satan will continue to be the prince of this world. Till then will continue the gospel dispensation, and these words will be true;

"Verily, verily, I say unto you, that *ye shall weep and lament;* but *the world shall rejoice*—and ye shall be sorrowful, but your sorrow shall be turned into joy." In the end of the gospel dispensation, the Lord's people shall see him again, and their sorrow shall be turned into joy; for the triumph of satan will be over, "this present evil world," that "lieth in wickedness," will come to an end; and the saints will possess the kingdom of the eternal world to come, for an everlasting inheritance. But to the end of this world, its prince and its people will rejoice over those scenes, which make holy men weep and lament; while they pray to the Father of all: "Thy kingdom come; thy will be done in earth as in heaven."

This "*little while*," in the last conversation of our Lord with his disciples, in John xiii. xiv .xv. and xvi. chapters, used to trouble me, as it did his disciples when they reasoned upon it, and said, "A little while,—we cannot tell what he saith:" and though they obtained satisfaction at least, I could never find, in the word recorded, that which should make the word plain to any ordinary reader; until I considered, that the *absence*, of which he spake, and in view of which they grieved, and to cheer them in the prospect of which, he promised them the comforter, was *his ascension* to the Father; and not his death. In his crucifixion, they had no comforter: but in the absence of which he spake he sent them the Holy Spirit.

*Then the "little while and ye shall not see me,"* was the period of seven weeks, to the assension: "and again a little while, and ye shall see me," is the period from his ascension to his coming *again, in the end of the world. So insignificant* is time, in the view of eternity; so short is the period of this world, compared with the life of the world to come!

"I came *forth from* the Father, and *am come* into the world; again I leave the world and go to the Father." (John xvi. 28.) This is the word that seems to have satisfied his disciples; and it may teach us, that, if we would follow Christ, we must leave the world; having this for the last word of discourse from him, that "*In the world*, ye shall have tribulation; but be of good cheer, I have overcome *the world*." (John xvi. 33.)

"He left his starry crown,
And laid his robes aside;
On wings of love came down;
*And wept and bled and died.*
What he endured,
O who can tell,
To save our souls
From death and hell!"

And multitudes are expecting his kingdom to be extended over this world, and his gospel to continue while the world is all HOLINESS UNTO THE LORD. As well may the Ethiop be white, *and the leopard change his spots*; which in this world can never be. When the Lord comes, he will change not the color of this world only; but the entire comformation, and whole *nature throughout. And when he prays, with* all his disciples around, for the last time, it is without any view of the supposed millennium in this world, however remote. He takes a contrary view.

"The *world* hath *hated* them because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world; but that thou shouldst keep them from the evil, (the wicked One.) They are not of the world, even as I am not of the world." (John xvii. 14, 15, 16.) "O righteous Father, the world hath not known thee." (John xvii. 25.

When did it ever? or when will it ever? This world is recorded in distinction from that which is to come: "this present evil world."

(Gal. i. 4.) The beloved John declares that "the whole world lieth in wickedness." (1 John v. 19.) The Lord Jesus exclaims: "O righteous father, the world hath not known thee:" And all the current of scripture testimony is decidedly toward the condemnation of this world, and of its prince, who is the prince of darkness, and this world is in his darkness; therefore, the wise need not lay up their treasures here, the holy need not expect perfection here; the zealous need not expect the conversion of the world. "The true light shines in the darkness; but the darkness comprehendeth it not." Whenever the world should become what some expect, the entire spirit of this last conversation and prayer of our Lord, with his disciples, must be changed; all the tenor of the gospel must undergo a new formation; and the word of God and of his Christ, in respect to this world, would seem to pass away: which heaven and earth shall sooner do.

There are prophecies of the earth, (which like the promises to Abraham, regard the new earth,) that must be fulfilled in glory: and it is by mistaking them for persons in this world, as by mistaking the preaching of the kingdom of our Lord for the kingdom itself, even the church for the kingdom, that men have been led, and are still led, I humbly believe, into an error, palpable as that of the worship of images, and invocation of the blessed virgin, which were universal a few centuries ago.

How easily these views may be strengthened by an appeal to the Epistles, the inquiring mind will readily perceive. Proof cannot be multiplied to weariness on so great a subject; but the reader will rejoice more in it, to find some portion of this proof for himself, as he peruses the writings of Paul and Peter, and James and John; taking this one word only to lead in the search: —"Forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the *world is crucified unto me, and I unto the world.*" (Gal. vi. 14.) Crucifixion is foreign to the expected state of felicity in the world; but it accords with the hope of a believer in the life of the world to come; and with the Lord's final testimony: "*In this world*, ye shall have tribulation."

"But be of good sheer, I have overcome the world;" and to as many as follow me, I will give the kingdom of the world to come."

## PRINCIPLES OF INTERPRETATION, RULE 19.—By H. Jones.

The words everlasting—for ever—for evermore, &c., are supposed to be but seldom used in the scriptures, except as referring, at least, to an interminable period; and never there joined with the divine promises or threatenings, except to denote a duration which is absolutely endless.

ILLUSTRATIONS.

To arrive at a positive knowledge of the use of these words in all cases as found very many times in the scriptures, or to a conclusion, in which, all the evangelical can harmonize, may be difficult, especially where such words stand apparently disconnected with the general promises and threatenings of God. But as standing joined with such promises and threatenings, where it is of the utmost importance to determine their true meaning, it may seem that the proof is clear to all who love this solemn truth, that the words can only signify a period which is literally and positively endless in its duration.

PROOF.

1. Contrary interpretations of those solemn words in connexion with the promises and threatenings, if no where else, would exhibit the Almighty as trifling with them, and with the solemnities of their connexions, while we all know, that "the sufferings, &c., of this *present* time, are not worthy to be compared with the glory which shall be revealed in us."*

2. Such a figurative use of these words, to signify only a limited time, if frequently practised in the Bible, would naturally throw the reader into darkness and doubt, in regard to knowing positively, when they are to be understood figuratively and when literally, notwithstanding any selected rule of determining the question.

3. The frequent figurative use of such words, to express a limited period, as sometimes interpreted, has always strengthened and always will, the unbelieving, in the favorite theory of the carnal mind, that the eternal curses of God, which are the portion of all the ungodly, will wholly come to an end, either in the present world, or in that which is to come.

4. Such a supposed figurative use of these terms, naturally blots out, or secularizes the glorious divine promises, and thus destroys the great motives and power of the gospel, to the ruin of souls.

EXAMPLES.

(1.) "The blessings of thy father have prevailed above the blessings of my progenitors to the utmost bound of the *everlasting* hills."† Instead of supposing the word everlasting here, to prefigure only a limited period, of the possession by Jacob of mere carnal blessings, or good things of the present world, as some have done, would it not be more consistent with the eternity, spirituality, benevolence, and omnipotence of God, in the bestowment of his richest blessings to his peculiar people, to conclude that by such blessings, he rather means the infinite and *eternal* blessedness which, on other occasions he has promised all the faithful, both of the Jewish and Christian dispensation? These infinite blessings will, indeed, as represented in the passage of the example, extend to *eternity*, or "the utmost bound of the *everlasting* hills." Surely, by these hills, we are not to understand our mere earthly hills; for if so, there would be seemingly no sense in the expression, while it is well known that *hills* of earth are no more durable than *valleys*, or the earth itself. In further

PROOF that "the *everlasting* hills," here mentioned, are literally *everlasting* and heavenly, other passages of God's word may be examined, where the connexion shows at once that the words hills and hill, are used to represent the high and holy habitations of the Lord, where his greatest blessings are to be given to his people forever. "I will lift up mine eyes to the *hills* from whence cometh my help,"‡ "I cried to the Lord; he heard me out of his *holy hill.*"‖ "Lord, who shall dwell in thy *holy hill*?"§

(2.) "For all the land which thou seest, to thee will I give it, and to thy seed *forever.*"¶

(3.) "The Lord hath sworn in truth unto David; he will not turn from it—of the fruit of thy body will I set upon thy throne—their children also will I set upon my throne *forevermore.*"**

(4.) "Turn ye again now, every one from his evil way—and dwell in the land the Lord hath given to your fathers *forever and ever.*"††

These, and many other parallel passages and promises, sent forth as enduring for a period which shall be *forever, everlasting, forevermore, forever and ever*, have sometimes been interpreted to signify only a momentary duration of existence in this world. The words "land," and "throne," of David, in the connexion, are surely no good reason for supposing the whole to be of this world, since there is so much proof that earthly things are necessarily borrowed, as types of things invisible, as shown in the preceding Principles. And is it not more natural that the Lord should use the things of time as figures of eternal things, than that he should use eternity itself as a mere figure of a hand's breadth of time?

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* Rom. viii. 18. † Gen. xlix. 26. ‡ Ps. cxxi. 1. ‖ Ps. iii. 4. § Ps. xv.. 1. See Ps. xliii. 3. lxviii: 15, 16. Isa. ii. 2. ** Gen. xiii. 15. ¶ Ps. cxxxii: 11, 12. †† Jer. xxv. 5.

## Bible Chronology

ENQUIRIES BY ELDER MARK FERNALD.

Br. Himes,—The motto of your paper is "to the law and the testimony." I have so done to make out the two *new* chronologies presented in the "*Signs of the Times.*" But I get no satisfaction there concerning your assertions that the 430 years bondage or affliction of Israel, began with Abram. I think the calculation will do harm unless it can be better proved than it is in those tables.

God said to Abram, "Thy *seed* shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years, &c."—"and thou shalt go to *thy* fathers in peace, *thou* shalt be buried in a good old age." Gen xv. 13--15. Abram did go to Egypt (Gen. xii. 10,) but when the famine was past, he returned to Canaan without any children to sojourn or stay in Egypt. I have found no account that Isaac was ever in Egypt. The Lord told him to stay with Abimelech, instead of going to Egypt in the famine, see Gen. xxvi. 2, 30 Hence to me it is inconsistent to say that Abram's seed were afflicted or in bondage until Jacob, or Israel, went into Egypt to abide, at which time Jacob was 130 years old. See Gen. xlvii. 7—9. To count the 430 year's bondage of Israel, from Terah's death, or 205 years from his birth, when Abram went to Egypt alters the chronology 135 years thus,

| | | |
|---|---|---|
| Terah, was | 70 | years old when Abram was born. Gen. xi. 26 |
| Abram was | 100 | years old when Isaac was born. Gen. xxi. 5. |
| Isaac was | 40 | years old when he was married to Rebecca, Jacob's mother, who was without issue for a time not specified, Gen. xxv. 20, 21. |
| Jacob born, | 130 | years old when he and his children went into Egypt and he stood before Pharoah, Gen. xlvii. 7—9. |

340

**By your new chronologies, dating the 430 years in Egypt with Terah's age, and death 205 years or Abram's going to Egypt; it makes the captivity begin 135 years before Abram's "seed," or Jacob went into Egypt and stood before Pharaoh.**

| | |
|---|---|
| Terah was | 70 years old at Abram's birth, Gen. xi. 26, |
| Abram is | 100 when Isaac is born, Gen. xxi. 5. |
| Isaac was | 40 at Jacob's mother's marriage, Gen. xxv. 20 21. |
| Rebecca | without issue. |
| Jacob was | 130 years old at his arrival with the children of Israel to Egypt. |
| | 340 |

Wilt thou, or some one of thy correspondents correct this account, or correct your chronologies to satisfy me, and thousands of other Bible readers, (on this point.)

P.S. So Jacob went down into Egypt and died, he and our fathers, Acts. vii. 15

As to the correct reckoning of Usher, 588, I know not.

### ANSWER TO THE ABOVE.

1. Brother F.'s difficulty arises from supposing Abram to have been born when Terah was 70 years of age; but he was not. "Terah lived 70 years and begat Abram, Nahor, and Haran." Terah went forth with his household from Ur of the Chaldeans, unto Haran, and dwelt there, and died at the age of 205. When his father was dead, God removed Abram into Canaan, at the age of 75 years. Gen. xi. 26. xi. 31, 32. Acts vii. 4. Gen. xii. 4. Hence, Abram could not have been *the first-born son of Terah, although because of his call* to the peculiar privilege of being the father of the holy Savior, he is *named first.*

2. The second difficulty arises from the imperfection of the text in our version. Our Bible reads Exod. xii. 40, "The sojourning of the children of Israel who dwelt in Egypt was 430 years." But according to Dr. Clark, the Samaritan Pentateuch, the most correct of all the ancient manuscripts of the books of Moses reads it thus;—"Now the sojourning of the children of Israel and of their fathers, *which they sojourned* in the land of Canaan, and in the land of Egypt, was 430 years. The Alexandrian Septuagint, the most authentic of all the Greek copies of the Old Testament, reads the same. And finally, to confirm the whole, St. Paul gives the same period from the giving of the promise to Abram, to the giving of the law. Gal. iii. 17.

3. The 400 years, during which the seed of Abram was to be a stranger in a land that was not theirs, must have begun when Ishmael was cast out of Abram's house after he had mocked Isaac. This event took place somewhere from twenty-five to thirty years after Terah's death; probably about 30 years. Then 400 years would be left to the exodus. L.

## LITCH'S REPLY TO MILLER ON CHRONOLOGY.*

1. Br. Miller thinks he is correct in allowing 600 years for Noah's life before the flood, and one year for the flood; because when any particular year of a person's life is mentioned, it is reckoned a full year, although it is the first month. But I think he is mistaken. To illustrate this, 2 Samuel v. 45, it is said David reigned 40 years; 7 years 6 months in Hebron, and 33 years in Jerusalem—40 years 6 months.

Again, Amaziah, king of Judah, reigned 29 years in Jerusalem. 2 Kings xiv. 2. In the fifteenth year of his reign, Jeroboam, king of Judah began to reign. 2 Kings xiv. 23. But Amaziah lived afterward 15 years. If, therefore, the 15th year of his reign had been reckoned a full year, it would have made 30 instead of 23 years. Hence Noah was 600 years, 1 month, 27 days old when he came out of the ark. And where the days and months are given we should reckon them, where they are not, we are bound to take the round number.

2. I think it more safe to take the testimony of that eminent historian and chronologer, Josephus, as to the time of Joshua and the Interregnum after his death, than to trust to conjecture.

One error, however, I wish to correct. In my former communication I coupled Joshua and the elders together, and made it 25 years; but find, since, it is 25 years that Josephus allows for Joshua alone; and the 18 includes the elders and interregnum, or the whole time from Joshua's death until that whole generation were dead

3. I am not aware that Ferguson's astronomical calculations go back farther than the 7th year of Artaxerxes; on the old chronological plan; nor do I believe it can be sustained farther back than that year.

* Page 103.


# SIGNS OF THE TIMES.

*"Can ye not discern the signs of the times."*

**BOSTON, DECEMBER 1, 1840.**


### MILLER'S VIEWS.

*This new work is now in progress* and will be out in the month of January next. It will comprise nearly all Mr. *Miller's* unpublished writings, including what has been published in the Signs of the Times the last year, of his Letters, Reviews, &c.

The contents will be briefly as follows:—1. A Likeness of Mr. Miller. 2. A brief memoir of his life, and the way he was led to embrace his present views. 3. His principles of interpretation. 4. His religious views. 5. His chronology corrected. 6. Chronology of prophecy. 7. *Exposition of* the 37, 38, and 39th chapters of Ezekiel, and the 14th chapter *of Rev. the last harvest.* 8. His Letters, Reviews, &c.

This, in all probability will be the last work we shall have from this distinguished servant of God. In the last letter received from him he speaks discouragingly. He says:—"Since my sickness, and disappointment in relation to the Conference, my mind has lost that energy it once possessed both for speaking and writing. I feel that my work is about done, and I wait for my last exit; or for the momentous summons, "Arise ye dead and come to judgment." This subject will have its influence yet. "O *glorious* day, Ah blessed abode, When I shall rise and be with God." I see that the great battle is *hastening on*; the nations are angry, the wrath of God is hanging over our guilty heads. We are exulting over each other, we are rejoicing in the works of darkness, we are abominable hypocrites! Where are our deep and ardent attachments to the cause of Temperance, Moral Reform &c., that we once professed? Gone, gone, gone. There are but a few solitary individuals in the land that are honest. All these things teach us "that the end is near." Let us be ready.—Remember me to all."

### CHRONOLOGY OF THE MOHAMEDAN POWER.

REPLY TO J. W. CHANNING, (*See No.* 10, *page* 77.

The suggestion of Mr. C. in reference to the Mohamedan Hegina, are certainly worthy of consideration. And the fact that the 1260th year of the Hegira happens in A. D. 1843, should induce a careful examination of those prophetic periods and events which are supposed to predict 1260 years. He asks,—

"Ought not the 42 months in the revelation, the time the *Holy City should be trodden under foot, to be calculated as* lunar months? This would agree with the Mussulmen's mode of reckoning time, and make 42 months, or 1260 Mohamedan years from 622 to 1843.

As plausible as this theory at first appears, there are some insuperable objections to its adoption.

1. If the 42 months are calculated as lunar months, 29 and a half days to a month, there would be only 1239 days in the period; consequently the 1260 years of the Hegina would exceed the 42 months, by 21 years.

2. If, by "*the Holy City,*" Jerusalem be understood, it is not true that the Mahomedan power trod it under foot, or conquered it, before 637. If by the Holy City, the Christian church be *meant, there was no considerable portion of it trod*den under foot until some time after the Hegina.

2. The Holy City, the true church of Christ was given into the hand of the papal power, and continued to be trodden under foot from 530, to 1798, a period of just 1270 years. In this case the 42 months of Rev. xiii. was exactly fulfilled. And at the end of that period the papal dominion was taken away. *See Address to the Clergy page* 43—51. L.

### JONES' PRINCIPLES OF INTERPRETATION.

"Principles of interpreting the prophecies, briefly illustrated and applied *with notes,* BY RENRY JONES." *150* pages 12 mo. Published by Gould and Newman, New York, and *for sale by Moses A. Dow, of this city,* 204 Hanover Street. price 50 cents.

This work contains 24 distinct principles, as "first principles of the oracles of God," with scriptural and other proofs that they are none other than Scripture principles, and of course, safe to be used in the interpretation of the Bible generally. These principles are designed expressly and exclusively for the ready and *simple understanding of the* now very much misunderstood *spiritual, infinite* and *everlasting* things of the prophecies and revelation generally; without engrossing the mind at all with the mere letter which killeth. It contains testimonials, of more than fifty clergymen of different denominations of high standing. We have examined the work, and so far as able thus to decide, from a personal acquaintance with the author, his general sentiments, and manner of expounding the prophecies of Christ's second coming, by his own adopted rules of interpretation, we can recommend the work to Bible students generally, as a valuable auxiliary to a right understanding of the *sacred oracles of the Old* and New Testaments. That our readers may form a correct es*timate of the work,* we have given *in* another page, the "*nineteenth principle*" with the "*illustrations* and *examples,*" as a specimen.

GLAD TIDINGS.—"For the kingdom of heaven is at hand." This gospel is preached, not as is commonly supposed, concerning the church, nor concerning the gospel dispensation; but concerning the future state, after the resurrection of the dead, in the world to come. By Henry Dana Ward, New York, A. D. 1838. *Daniel Appleton,* 12 *mo. pp.* 190. *For sale at* 204. *Hanover Street.*

This treatise sets forth the doctrine of the kingdom of heaven, as the Lord Jesus himself preached it: answers some objections which naturally *arise to this doctrine from* the lapse of time, and the failure of knowing the Scriptures. It enlarges upon the prophecy of Daniel, and glances at several interesting topics connected with the hopes of the church and our Lord's glorious appearing.

We have perused the work with much satisfaction; and commend it to all who seek instruction relative to the glorious and everlasting kingdom of God.

We have given an article from this excellent work, in another part of this paper: "*On this world or the world to come, or the kingdom of heaven.*" The reader will be richly paid by a candid perusal of it.

### A REQUEST TO MR. WILLIAM MILLER.

*Dear Brother,*—

Sometime since I had the pleasure of hearing you deliver a number of lectures on the second coming of Christ. In your lecture on Daniel viii. 13, 14 I understood you to say, that if *that* was the only text that went to prove the coming of Christ about the year 1843, you should feel some doubt on this subject; but that you could prove it *seven other* different ways by the Scriptures. Although I did not at that time hear you bring *any other proof. I afterwards procured your* lectures, but was disappointed in not finding the information I sought for. Now, sir, if you would favor the readers of the Signs of the Times with your calculations, and the Scriptural data on which they are made, you would gratify many who are anxious to come to the knowledge of the whole truth on this deeply interesting subject. ABEL W. COPELAND.

Braintree, Vt. November 11, 1840.

ERRATA.—In No. 14, page 110, near the bottom of the notice of Mr. Jones' Lectures, for "think strange," read *not think strange*, should the event take place in *one year*.

CHRIST TO RETURN.—A practical exposition of the prophecy recorded in the 24th and 25th chapters of the gospel according to St. Matthew, with a preface by the Rt. Rev. L. Silliman Ives, D. D. By G. Emlen Hare, rector of Trinity Church, Princeton.

This is a work of high literary merit. It advocates the pre-millenium advent, and rescues the 24th and 25th chapters of Matthew from the false interpreters who confine it to the destruction of Jerusalem. It is an excellent work. For sale at 204 Hanover Street.

## THE SABBATICAL CONVENTION.

A large and respectable Convention of the various denominations of Christians, was holden in this city on the 17th, 18 and 19th ult. The subject of discussion, was the *divine authority of the Christian Sabbath.* We think those who hold to the observance of a particular day—the first day of the week, as the Christian Sabbath, will have much occasion for gratitude that this Convention was holden. Much instruction was given, and many arguments presented, which cannot fail to exert a powerful influence in favor of keeping the first day of the week as the true Christian Sabbath. A report of the proceedings will be published, which we hope will be extensively circulated, and read.

The Convention adjourned to meet again on the last Tuesday in March, at 10 o'clock A. M. at Chardon Street Chapel. The subject of discussion will be, *the divine authority of the Ministry.*

## NEW AGENCY.

MESSRS. BARTLETT & WELFORD, No. 2. Astor House, Broadway New York publishers and booksellers, will keep a collection of all our works on the 2d Advent, and obtain those they have not, for those who want them: and will receive subscriptions for the 'Signs of the Times.'

LETTERS TO A MINISTER OF THE GOSPEL, *on his and other interpretations of our Savior's predictions of his return, recorded Matt.* 23 : 24 : 25 : *containing a minute examination of these prophesies, and exhibiting the evidence they contain that Christ's coming in the clouds of heaven is personal, and near at hand. By James A. Begg, Glasgow, Scotland.* 234 *pages* 12 *mo.*

In these letters, Mr. Begg has thoroughly reviewed a course of lectures on the predictions of Christ in Matthew by a distinguished clergyman in that country. In the preface, the author makes the following statement relative to the subject and design of the work.

These Letters have been more immediately addressed to the reverend gentleman by whose Expositions they were suggested. But although that view contained various peculiarities, there exist such a similarity and necessary connection as naturally elicted the animadversions offered on those by whom the Coming of the Son of man is misapprehended in its nature, even when it has not also been misplaced in point of time. In adopting this method, the author feels satisfied that ample justice has been done towards those from whose Interpretations he is compelled to dissent. Although the Discourses to which these Letters owe their origin, formed part of a regular course on the Gospel according to Matthew, the particular views therein maintained have especially been combatted with every circumstance in their favor, which ability, care, and deliberation could afford. They were advocated by a reverend gentleman of acknowledged piety and talent—not in a few casual, hasty, or unstudied observations; but in a long series of about twenty Lectures on the Prophetic part of the Savior's Discourse to his diciples, with few interruptions extending over a period of several months—in the composition of which he could avail himself of the aids of all preceding Commentators of similar sentiments—and delivered after attention had been loudly called to the doctrine of the Speedy Advent of the Redeemer, by numerous publications advocating Millenarian views; several of which he had perused, and some of the arguments of which he publicly aimed at refuting.

Of these Discourses the author of the following Letters took and preserved very copious notes, the principles of his former work on this subject being thereby assailed. These principles he deemed capable of ample vindication, and conceiving that an important service might be rendered to the cause he has espoused, by a full and deliberate examination of our Savior's predictions, he readily accepted of the call then made, that any farther evidence in favor of the pre-millennial, Personal Advent be produced. Believing that much has been exhibited, it is now, with gratitude, committed into the hand of that blessed Spirit who alone can render it of any avail for producing conviction.

We forbear to say more in relation to the work at this time, as we intend to give the most important parts of it to our readers. See "Letter," in another part of this paper.

## Papacy—Or. the Little Horn.

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.

A SIGN. Some of the Watchmen begin to discern "the signs of the times." We are glad to see it; and hope the time is near when the professed servants of God will see clearly the great events which are at hand, and will arouse the church to prepare for the coming of the Ancient of days." Popery will no doubt make one more effort; but in the midst of it, Christ will come. Anti-Christ will then be "destroyed by the brightness of his coming." The Editor of the N. Y. Evangelist makes the following interesting remarks on this subject. Let them be read and heeded.

### ROMANISM, OR THE WOUNDED BEAST.

The disposal which the Great Head of the Church is about to make of the Roman Antichrist, is now a most important inquiry. The sure word of Prophecy must be studied. Romanism was in danger from the Albigenses, but she quelled them by blood. She was again in jeopardy from Philip IV. of France, from her divided Popedom, and from the voice of Wickliff. She surmounted all these. She was again shaken to her foundations by the Lutheran Reformation. In fifty years from the time of Luther, she was deserted by England, Scotland, Denmark, Sweden, Livonia, Prussia, Saxony, Hesse, Wurtemburg, the Palatinate, several Cantons of Switzerland, and the Northern Netherlands—the countries this side the Alps and Pyrenees were doubtful. Here was the battle for fifty years more. Romanism triumphed in France, Belgium, Austria, Bohemia, and over all the debateable ground. Two hundred years have rolled away, and Protestantism has no larger geographical extent in Europe than it had fifty years after Luther. Popery was assaulted by Infidelity in France. The Jesuits have been humbled—the Inquisition put down, but Popery reigns now in France again.

In England, the Wounded Beast is rising. Puseyism heralds its approach. In Ireland, it is entrenched in the national heart. Emigration is pouring it upon the American masses. Enough! It is time to awake. The English Church was never more than half divested of Romanism. Puritanism is the bulwark of the world. Great commotions, of a moral nature, are coming up in English society. Rumors of wars hang over Catholic nations. Great events are at hand. Again, we say, study the Prophecies. Banish every vestige of Romanism from the churches. Cling fast to simplicity in worship. Preach—Justification by Faith alone. Whether Popery is to have a brief and dreadful triumph before her downfall, or whether she is to be crushed in the very arrogance of her hopes, it is difficult to say. There is no doubt her hopes now of regaining the world are strong. Let England and America fall before her, and there is little to withstand her. Her doom, however, is near. See Spain and Portugal bleeding with civil war. See France and Austria in danger of terrible collision—see England and Russia engaged in Asia—see the deep excitement among the lower orders in England. See the hand of overruling Wisdom stretched over all this! Are the twelve hundred and sixty years about to close? Is it in 1843, or 1856, or later? Who can tell? Be that as it may—the Christian soldier must not forget his armor for a moment, nor must he sleep on his post at a time like this.—Romanism is well organized—is artful—wealthy, and active. She is not to be considered a weak foe. She aims at the conquest of the world. "Stand, therefore, having your loins girt about with truth, and your lamps trimmed and burning."

## CORRESPONDENCE.

### EXTRACT OF A LETTER.

FROM E. S. HOLLAND, LEWISBURG, PA.

DEAR BROTHER,—I have seen and read a few numbers of your paper, and admire the spirit in which it is conducted, and the love of truth it displays. But I cannot agree with the sentiment that Jesus will begin a personal reign in 1843. Many of the passages applied to this millenium, I think have had their fulfillment already. And I fear that it will do Christianity no good, to raise an expectation of the accomplishment of this event, at the time alluded to, when in all probability as many will be disappointed as cherish this hope. Soon indeed the time will be up. And, I sincerely hope that they who are converted under this expectation will not, at the close of that year, like the disciples at the crucifixion of their Lord, return to their former practises. It is not necessary that they should.

I think that the past should warn us against great positiveness on this subject. Good men have at different times seen and predicted the end of the world. But thus far they have failed. In the tenth century, the priests told the people that before that century should close, the end of the world would take place. They believed it, and sold their lands for nearly nothing: and much of their property got into the hands of the priests. Still, the Sun continued to shine, and the operations of nature were uninterupted, and society was visited by no Messiah.

But it is a subject worthy of close examination, and surely the wisdom and goodness of God which daily attends us, is able to bring about a glorious millenium. I am very sorry to see any one treat the subject with ridicule. It is a sad evidence of their lack of trust in God, and is a departure from the Christian spirit. I believe that the prophecies of Daniel, the writings of

Paul, and the Revelation are the principal sources from which you draw. That Daniel's vision groups together a class of events, which in their entire fulfillment, will exhaust the course of time, I cannot doubt. Paul also alludes to what Daniel saw. And the Revelation, (a neglected book,) under different symbols, describes the same anti-Christian power, expressed by the youngest horn of Daniel's fourth sea monster, and by the "man of sin" described by Paul. This "Babylon" of John I consider a good symbol for the proud, swollen, pampered orthodoxy of the Christian world. For the word denotes, *confusion*. Indeed the corrupted woman is called "MYSTERY BABYLON." Had John even lived at this hour, he could not have found a more appropriate name. But I am in great haste and cannot now go into any argument on these topics."

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### MR. JAMES A. BEGG'S LETTERS.

It was our intention to have given his letter on the precise signification of the word "*Generation*," in this number; but on consideration have thought best first to give the whole prophesy as contained in his second letter, in its connected form, with his remarks thereon, and to give the other in our next. ED.

## LETTER II.

### A FULL AND COMBINED VIEW OF THE SAVIOR'S PREDICTION OF HIS COMING WITH THE CLOUDS OF HEAVEN, AS RECORDED BY THE DIFFERENT EVANGELISTS, WITH THE VARIOUS INTERPRETATIONS OF EXPOSITORS.

REVEREND SIR,—HAVING in the *preceding* Letter endeavored to show the importance to the Christian of the Doctrine of Christ's Return in Glory, and having urged the Duty of Investigation, I proceed to consider one of our Lord's own predictions *concerning that event*. Frequently as the Savior discoursed of his Coming, there is only one Prophecy recorded at length in which the time and circumstances are minutely specified. On the occasion alluded to, however, these are particularly narrated; and, with a care proportioned to the importance of the subject, has the Spirit employed three of the evangelists to embody it with considerable fulness in their respective Gospels. The account furnished by Matthew, which lately formed the subject of a series of Lectures by yourself, is the most particular; but, in the inquiry into its full meaning, we will be greatly aided by having before us at one view all the circumstances related by the evangelists severally, as each of them supplies information not furnished by the others.

In consequence, however, of the diversified representations of the inspired penmen, there will be, in the order of arrangement in any such attempted harmony, variations in the allocation of certain particulars, suggested by the general views entertained of the whole prediction. Your ideas of the time and nature of the Coming of the Son of man with the clouds of heaven will therefore lead you to object to any harmony which I can form; but as the following has not been adopted without a careful comparison, my grounds of preference, and its accordance with the Sacred narratives, will more obviously appear in course of the argument, in cases where you would at present propose a different arrangement. Although wholly in the words of our authorized version, which have been adhered to even in cases where the connecting of the statements of the different Evangelists might have required slight modification, to avoid very frequent citation it has been formed into paragraphs, with the combined references appended to each.

On various occasions our Lord had intimated to his disciples that He *should not only be put* to death and rise again, but that he should leave them altogether for a time. Nor were these intimations wholly confined to his disciples, but were even made to the Jews in general. A prediction delivered in the temple, and which contained the latter important circumstance, appears to have occasioned those inquiries by the apostles, in answer to which our Lord delivered that enlarged prophecy which is now to be the subject of investigation. In order therefore to the right understanding of its meaning, it will be necessary to have in view not only the prediction itself, but also the circumstances out of which it arose.

In denunciations of wrath upon the hypocrisy of the Scribes and Pharisees, our blessed Lord said unto them,

"Behold I send unto you prophets, and wise men, and scribes; and some of them ye shall kill, and crucify; and some of them shall ye scourge in your synagogues and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold your House is left unto you desolate; for I say unto you, *ye shall not see me henceforth*, TILL *ye shall say, Blessed is he that Cometh in the name of the Lord.*" Matt. xxiii. 34—39.

"And Jesus went out, and departed from the Temple; and His disciples came to him, to show him the buildings of the Temple. And as he went out one of his disciples saith unto him, Master, see what manner of stones and what buildings are here; how it was adorned with goodly stones and gifts. And Jesus answering said unto him, See ye not all these things? Verily I say unto you, the days will come in the *which there shall not be left here one stone upon another that* shall not be thrown down." Matt. xxiv. 1, 2, Mark xiii. 1, 2. Luke xxi. 5, 6.

"And as he sat upon the mount of Olives, over against the Temple, the disciples came unto him; and Peter, and James, and John, and Andrew asked Him privately, saying, Tell us when shall these things be? and what shall be the sign of thy coming and of the end of the world?" Matt. xxiv. 3. Mark xiii 3, 4. Luke xxi. 7.

"And Jesus answered and said unto them, Take heed that *no man deceive you; for many shall come in my name*, saying, I am Christ, and the time draweth near; and shall deceive many: go ye not therefore after them; but when ye shall hear of wars, and rumors of wars, and commotions, be not terrified or troubled; for all these things must first come to pass, but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and great earthquakes in divers places; all these are the beginning of sorrows. Then shall they deliver you up to be afflicted; and they shall lay *their hands on you, and persecute you, and kill you*, delivering you up to the synagogues, and to councils, and into prisons, being brought before kings and rulers for my name's sake, for a testimony against them; and ye shall be hated of all nations for my name's sake, and it shall turn to you for a testimony. But when they shall lead you and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate what ye shall answer; but whatsoever shall be given you in that hour, speak ye, for it is not you that speak but the Holy Ghost; for I will give you a mouth and wisdom *which all your adversaries shall not be able to gainsay nor* resist." Matt. xxiv.4—9. Mark xiii. 5—11. Luke xxi. 8—15.

"And then shall many be offended and betray one another, and hate one another; and ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death; the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And many false prophets shall arise, and *shall deceive many. And because iniquity shall abound*, the love of many shall wax cold. And ye shall be hated of all men for my name's sake; but there shall not a hair of your head perish; in your patience possess your souls; be that shall endure *unto the end*, the same shall be saved. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and *then* SHALL THE END COME." Matt. xxiv. 10—14. Mark xiii. 12, 13, Luke xxi. 16—19.

When ye, therefore, shall see the Abomination of Desolation, spoken of by Daniel the prophet, stand in the holy place *where it ought not, (whoso readeth let him understand,) when* ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; let him which is on the house-top not come down to take any thing out of his house; neither let him which is in the field return back to take his clothes; and let not them that are in the countries enter thereinto; for these be the days of vengeance that all things which are written may be fulfilled. But woe unto them that are with child, and to them who give suck in those days, for there shall be great distress in the land, and wrath upon this people. and they shall fall by the edge of the sword, and shall be led *away captive into all nations; and Jerusalem shall be* trodden down of the Gentiles *until* the times of the Gentiles be fulfilled." Matt. xxiv. 15—19. Mark xiii. 14—17. Luke xxi. 29—20.

But pray ye that your flight be not in the winter, neither on the Sabbath day, for then shall be great tribulation, such as was not since the beginning of the creation which God created unto this time, no, nor ever shall be. And except the Lord had shortened those days, there should no flesh be saved: but, for the elect's sake whom he hath chosen, he hath short*tened those days. Then if any man shall say unto you, Lo* here is Christ, or lo he is there, believe it not; for there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect. But take ye heed, behold I have foretold you all things. Wherefore, if they shall say unto you, Behold He is in the desert; go not forth; behold He is in the secret chambers; believe it not. For *as the lightning* cometh out of the east, and shineth even unto the west, so shall *also the Coming of the Son of man be*. For *wheresoever the carcase is, there will the eagles be* gathered together." Matt. xxiv. 20—28. Mark xiii. 18—28.

But in those days, *immediately after* that tribulation, there shall be signs in the sun, and in the moon, and in the stars; the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers that are in heaven shall be shaken. 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;* and He shall send *his angels* with a great sound of a trumpet, and they shall gather together *his elect*, from the four winds, from the uttermost part of the earth to the uttermost part of heaven, from one end of heaven to the other. And when these things begin to come to pass, then look up and lift up your heads, for *your redemption* draweth nigh. Now learn the parable of the fig-tree, and all the trees; when the branch is tender and putteth forth *leaves, ye see and know of your ownselves that* summer is now nigh at hand. So ye, in like manner, when ye see all these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, *this generation shall not pass* till all these things be fulfilled. Heaven and earth shall pass away, but my word shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, neither the Son, but the Father only. Take ye heed, watch and pray, for ye know not when the time is; and take heed to yourselves, lest at any time your hearts be *overcharged with surfeiting and drunkenness*, and cares of this life, and so *that day* come upon you unawares. For, *as a snare* shall it come upon all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Mat. xxiv. 29—36. Mark xiii. 24—32. Luke xxi. 25—36.

Such is a view of this extensive and magnificent prophecy, derived, by a combination of the circumstances, from the several narratives of the three evangelists. It will not, I think, be questioned by any one, that *it appears*, at least, to have two great prominent objects, the Destruction of Jerusalem, with the consequences which flowed directly from it, and the Coming of the Son of man in glory. The former is clearly, and at considerable length referred to, but it seems no less evident, that the evangelists also foretell, and that with still greater minuteness, the Second coming of Christ, for which all of them proceed farther to inculcate the duty of watchfulness, by a variety of parables descriptive of the state of the chruch and of the world, at the time of His Return. By these we shall afterwards have occasion to advert, with the view of more fully demonstrating, that our Lord, by the coming of the Son of man in the clouds of heaven, means His Personal Appearance. At present, however, we proceed to notice a few of the interpretations which have been given of this portion of Scripture.

Whatever may be the difficulties which the prediction itself involves, these, instead of being diminished, have been prodigiously increased by learned and pious expositors. It may indeed with truth be affirmed, that more contradictory, confused, and inconsistent opinions have never

been presented of any portion of the divine word, than have been given of this sublime prediction, even by friends of the Redeemer. Its meaning begins now indeed to be more clearly perceived, and more correct expositions are offered, and its circumstances are more generally understood than perhaps at any former period. A few eminent men there have been, in different ages, whose views of the time and nature of the coming of the Son of man we deem correct—understanding it not only to intimate the overthrow of the Jewish polity, but also the personal return of the Lord Jesus Christ, at the restoration of Israel, at the close of the times of the Gentiles. But, by a misconception of the Savior's meaning in the 34th verse, it has most usually been supposed, that our Lord affirmed, that the whole prophecy should have received its accomplishment before the generation of men then living had ceased to exist. This is your own idea of the words referred to, as it has been that of many eminent men who have gone before you. This opinion has however, given much ground to the enemies of the Savior to triumph in His supposed failure as a prophet, and has perplexed and afflicted others, whose views of the endowments of the Savior for the prophetic office would not admit of the ready reception of any interpretation which seemed inconsistent with matter of fact. "The near approach of this wonderful event," says the infidel Gibbon, "had been predicted by the Apostles; the tradition of it was preserved by their earliest disciples; and those who understood in their literal sense the discourses of Christ himself were obliged to expect the second and glorious coming of the Son of man in the clouds, *before that generation was totally extinguished* which had beheld his humble condition upon earth. Yet," he adds, "the revolution of seventeen centuries has instructed us not to press too closely the language of Prophecy and Revelation." *Decline and Fall of the Roman Empire, Vol. 1. pp.* 470. 471.

That the coming of the Son of man in glory was continually urged upon the attention of Christians by the apostles, my former Letter demonstrates; and that it was constantly expected by primitive believers, history fully testifies. But that our Lord affirmed, that it would take place before those alive had departed, is an idea which I utterly reject. It appears to have arisen from attaching a wrong sense to a word used by the Savior, and woeful have been the consequences which have resulted from it.

On the above passage from Gibbon, Dr. Thomas Edwards, the author of a series of Sermons preached before the University of Cambridge, in 1790, says, "The various and opposite methods which Theologians have adopted to remove an objection which is too obvious to be overlooked, form, it must be confessed, a very considerable presumption, that an adequate solution of the difficulty has not hitherto been discovered, and that the objection [of the infidel] is founded on the basis of truth." In confirmation of this opinion, he farther adds, that "some interpreters imagine that the prophecy relates entirely to the ruin of the Jewish nation: others by the convenient introduction of types and double senses, perceive in it a reference throughout *to the consumation of all things*. Some have contended that it partly belongs to the former, and partly to the latter; but what portions of it are applicable to the one, and what to the other, they cannot ascertain; while a few have ventured to assert, that it represents the final judgment as immediately subsequent to the Jewish Calamities." pp. 18. 19. And inconsistent as these views appear, they embrace all the interpretations offered by Anti-millenarian expositors of the present day, whatever modification there may be of parts of inferior moment, of which there is indeed no inconsiderable variety.

But, after such an exhibition of inconsistent and conflicting expositions, it is not a little remarkable to find this learned preacher assert, that our Lord really did predict the advent of "the Son of man *descending visibly* from heaven, *before the generation then existing was totally extinguished.*"! p. 23. And again, he says, "our Lord, in the 24th of Matthew, decisively foretells, that the generation then existing should not be totally extinguished till it had witnessed his *Second and glorious appearance* in the clouds of heaven"!! p. 19. He thence concludes, that "the records of history do not authorize us to believe that this prediction was accomplished at the destruction of Jerusalem." pp. 19, 20. And he further states, that "that this awful prediction is not recorded among the stupendous prodigies of the Jewish war." p. 23. Who could hesitate for a moment in placing his own interpretation among the number which have presented no adequate solution of the difficulty? And who does not perceive that the great stumbling-block has been the idea attached to "this generation."

Mr. Faber, an eminently learned living author, who has devoted much attention to the study of prophecy, while he places the coming of the Son of man at the close of the times of the Gentiles, and not only regards it as an event yet future but as near at hand, denies it to be the personal return of Christ. While he rejects as a "vulgar error" that interpretation which makes this event a *Figurative* Advent *at the destruction of Jerusalem*, he not much less inconsistently with the whole object and scope of the prediction, still understands it to be a *figurative* advent at the restoration of Israel!

But a still more remarkable view of this important prediction is that given by Mr. Houghton, the author of two sermons on the subject. Having, as he conceives, discovered discrepancies in the sacred narratives, he says, "From those differences among the Evangelists, it is evident that they spoke of *the destruction of Jerusalem*, and of *the end of the world* PROMISCUOUSLY, *and consequently that they considered these two advents as one and the same!!!*" p. 225. Again he says, "Mark and Luke, while evidently discoursing of the calamities of the Jews, seem to rise by a sudden transition from the period of the Jewish state to that of the world itself, and *describe the coming of our Savior in terms nearly similar and equally sublime with those of Matthew*, yet all with one consent refer the whole to that present generation." p. 226.

When such views are put forth by *Christian* authors, who can wonder at the charges of the Infidel Historian, or condemn as uncalled for the sneer they elicit? It is not at all surprising, that the enemy of our religion should continue dissatisfied, although he as says, "Erasmus removes the difficult by the help of allegory and metaphor, and the learned Grotius ventures to insinuate, that for wise purposes the pious deception was permitted to take place."

On the same ground, namely, the supposed necessity of finding the fulfilment of the whole prophecy during the lifetime of at least some of those alive when it was delivered, many have conceived the coming of the Son of man in the clouds of heaven to have taken place *after* the destruction of Jerusalem, by the preaching of the gospel, or otherwise. This was the view which you yourself sometimes avowedly took; but it was so mixed up, in a manner not very easily understood, or rather at different times you took such different views of the words, that any attempt at reply must embrace the whole. At one time you represent the coming of the Son of Man in the clouds of heaven to be the destruction of Jerusalem itself by the Romans; at another time it became the overthrow of the Jewish polity, which followed that event; and at a third time it was represented as the successful propagation of the gospel by the apostles; and again all of these were introduced *as if all equally the one event of the Coming of Christ*;—and, finally, there was occasionally the opinion given, that it still had a *a leaning* and *looking forward* to the Personal Return of the Savior; while there was, nevertheless, a constant and undeviating assertion, *that all had been fulfilled* during the life-time of some of those who were the contemporaries of our Lord.*

Such a variety of interpretations of *one* glorious event, given in language perfectly precise, and having a definite time appointed for its accomplishment, seems not very unlike the solutions sometimes presented by the pupils to whom has been assigned the task of proving certain problems by every variety of computation, for the purpose of exercising them to ingenuity: the comparison would indeed appear in favor of the latter. For, while it must be confessed that probably nine-tenths of the ingenious calculations are neither designed to be repeated, nor perhaps ever will be in actual business, yet they have all had the merit of at least leading to the right conclusion; but it is obvious that in every case in which predictions referring to *one* event are applied to *a number* of very different events,—and events of an opposite nature,—not more than one *can* be correct. And, in the enumeration above referred to, the interpretations are evidently altogether wrong, having excluded the only event to which the prophecy can refer—the personal Coming of the Son of man at the close of the times of the Gentiles.

The following remarks of Dr. Benson appear to me to state accurately the duty of a Commentator, to which it is much to be regretted that more attention is not given, rather than to discover by ingenuity in how many ways the text may be confused and a reader perplexed, by having his attention forced from the obvious meaning of the divine anunciatien made: "It is the business of the Commentator to find out *the one* true sense of Holy Scripture, and to set it before his reader in as clear a light as he can." Again, the Doctor says, "It appears to me that a Critical Interpreter of Holy Scripture should set out with this *as a first principle*, viz. that *no text* of Scripture has *more than one meaning, that one true sense* he should endeavor to find out, as he would find out the sense of Homer or

* Among the multitude of astonishing interpretations which have been offered of Mat. xxiv. there is yet one worthy of being put upon record. It was delivered in your own pulpit, since the publication of the first edition of my "Connected View," by a person then a probationer, but who now has the spiritual oversight of a Christian congregation. Evidently regarding his affirmation as of more consequence than the multiplicity of evidence produced for the premillennial return of the Redeemer, he at once set aside both your interpretation and mine, by an emphatic "*I say* it contains *a Prophecy* concerning the church, *from the time that she came out of* THE GARDEN OF EDEN, *till the end of time*"!!! Any remark on this felicitous discovery is not more unnecessary than it would be unappreciated by its author. Scriptural argument were useless, unless, "*I say*," is preferred to "thus saith the Lord.,'

any other ancient writer. When he has found out that sense, he ought to acquiesce in it, and so ought his readers too, unless by the just rules of interpretation, they can show that he has mistaken the passage; and that another is the one, just, true, and critical sense of the place."

This *unity of sense* it will be my object both to exhibit and vindicate, satisfied that thus only is the true meaning of the prediction to be obtained, and convinced that God is more to be glorified by it than by any scheme, however well designed, which is destitute of his sacred sanction. Before, however, proceeding farther, it will be proper to endeavor to remove the obstacle which has been supposed to lie in the way of consistent interpretation, and which has occasioned such absurdity, confusion, and contradiction. This will, therefore, form the subject of the following Letter.

## THE NATIONS.

### PROGRESS OF THE BATTLE.

IMPORTANT NEWS FROM SYRIA.

The following important intelligence from the East is published in the Moniteur Parisien of Sunday night:—

"TOULON, Oct. 31, 6 o'clock, P. M.
"Alexandria, Oct. 17.

"THE CONSUL GENERAL TO THE MINISTER FOR FOREIGN AFFAIRS.

"The events in Syria have become more grave for Mehemet Ali. Beyrout has been occupied by the Anglo-Turks who were fortifying Seyde. The Emir Bechir had surrendered. He has abandoned the cause of Mehemet Ali. The insurrection is making progress in the mountains.

"Ibrahim (Pacha) is about to concentrate his forces."

"TOULON, Oct. 31, 1-2 7 P. M.
"Malta, Oct. 27.

"THE CONSUL OF FRANCE TO THE PRESIDENT OF THE COUNCIL.

"The British war-steamer Cyclops arrived here this morning from Seyde, whence she departed on the 21st. She has on board the Emir Bechir, with 15 members of his family and 115 persons of his suits, on their way to England.

"The captain of the Cyclops has confirmed the rising of nearly the whole of the inhabitants of the mountains."

It would thus appear that the Eastern question, so far as Syria is concerned, is pretty well settled, and that the only point which now remains for discussion, is, whether the *decheance* of Mehemet Ali from the Pachalic of Egypt shall or shall not be enforced.

The resignation of Theirs and his associates took place on the 21st of October, after a sharp discussion in Council, on the King's Speech to the Chambers, which Thiers wished to make warlike, and Louis Philippe refused to submit to, desiring peace.

What will be the effect of this political revolution in France, in the peace of Europe, remains to be seen. The London Morning Herald says:

"It is idle to speculate at present on French ministerial combinations and their results. Whether a Soult-Guizot or a Guizot-Soult Ministry be formed or not, the fate of France and the decision of the question of peace or war cannot be ascertained before the assembling of the Chambers. The comparative calm in which French affairs appear to be at present lulled, is no proof that warlike intentions are suppressed, or that angry passions have subsided. It may be but the sullen calm prelusive of a fiercer tempest."

### OBITUARY.

Another saint has *fallen!* Another choice spirit has *left* this scene of toil and suffering, to dwell in a purer, holier, and happier clime! Another pilgrim has *consummated* her journey! Mrs. SUSAN M. HALL, the wife of BENJAMIN HALL, of Groton, departed this life, after a sickness of three weeks at her mother's late residence in this city, on Monday, Oct. 5th.—The death of this dear sister was preceded by a train of most unusual and remarkable providences. About the first of August last, her mother, brother, and a sister, then residing in the city, went to Groton to spend a few weeks on a visit. The brother, when he left the city, was slightly indisposed, but his disease was thought to be nothing more than a common cold. But soon after their arrival at Groton, he was severely attacked with the fever, which terminated his existance in the space of a few weeks. During the sickness of the brother, Mrs. Hall's mother was taken with the same fever, and died sometime previous to the young man. Having sustained such an afflictive stroke, and having become fatigued by the labor and care consequent upon such protracted sickness, MRS. HALL, with her family, come to the city for rest, and for a change of scenes. But alas! rest was not hers, until she found it in another world. In a few days after her arrival in the city, she, and her little son, and sister, were seized by the same disease that had carried two of the family to the grave. But MRS. HALL was not thought dangerous, until a short time before her death. But she is no more! Her days of sorrow, and suffering, and toil are ended! She is an inhabitant of a better clime. But her loss is great—irreparable. The breach her death has made in the family, in the little church at Groton, and in society at large, is great, and deeply deplored. She was a sincere Christian, and an assiduous and untiring promoter of the reforms of the age. She was a most ardent and devoted friend of the cause of christian union. Her sacrifices and efforts were freely made for the promotion of this cause. It was owing in no small degree to her solicitations and unbounded kindness, that the effort in this cause, commenced at Groton. We can never forget, while memory lasts, her great kindness to us, and her ardent devotion to the cause we love, and to which we have committed our all. But it is a cheering thought, that our much loved sister has gone where there is perfect union. In heaven there is no sectarian strife, bigotry, or selfishness. It is a state of perfect peace, and the most endearing union. Let us, then, by cultivating the spirit of heaven, prepare to follow our dear, departed sister. She has not left the cause. She has only been removed to a higher and more enlarged sphere of the same great work. She has, unquestionably, become a ministering spirit, and we may still be comforted and aided by her kind ministrations, though invisible to us, not again to come to us; but if faithful we shall soon go to her. She has only anticipated us a little in entering the final rest of the saints. She has only joined the happy union above a little before us. By grace assisting us, we shall soon be numbered with the same holy and blissful fraternity. S. HAWLEY.

## Postscript.

### THREE DAYS LATER FROM EUROPE.

BY THE GREAT WESTERN.

It seems by the following sumary of the accounts from the East, that, the Alied Powers are victorious in Syria. There is no longer a hope for Mehemet Ali to retain his Syrian dominions.

FROM SYRIA—OVERTHROW OF THE EGYPTIANS.

Regular despatches have been received from Syria to the 12th, and Alexandria to the 10th, which fully confirm the news of the capture of Beyrout and the defeat of the Egyptians by the Turks and their allies. Beyrout was evacuated on the 10th, and next day about 2000 Egyptians returned to the town, then in possession of the Allies, and made themselves prisoners. The camp at Djuni bay has since been broken up. Ibrahim Pacha has been completely beaten in a pitched battle; the Emir Beschir has capitulated, and is at Malta; the Libanus is in a complete state of insurrection: Ibrahim is straitened in every direction, and, it is thought, will speedily be obliged to evacuate the whole of Syria; St. Jeand'Acre is besieged. Indeed, the greater part of Syria may be said to have past from the hands of Mehemet Ali, at least all the north of Lebanon, with the exception of Tripoli.

The Sultan is making great preparations to prosecute the war with vigor. He has sent 5000 more troops, and as many muskets to Syria; and the English frigate, the Talbot, and the Austrian brig Montecuculi have been placed at his disposition for that purpose. A postcript to one of these letters mention the report of St. Jean d'Acre having been taken by the Allies, but this report the editors of the Herald believe to be premature.

France stands nutrel as yet. But the question will soon come up in a form that will draw her into the conflict. We refer to the question of dispossessing Mehemet Ali of his Egyptian dominions. We think the Sultan will demand this, in which case France will object, and take up in defence of the Vice Roy of Egypt. While the journals of the day are "crying peace," our fear is, that the Sultan, through Lord Ponsonby's influence will demand the entire subjugation of Mehemet Ali, which cannot be done, without a serious conflict between the Allies, the Egyptians and French.

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# SIGNS OF THE TIMES




OF THE SECOND COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.] "THE TIME IS AT HAND." [DOW & JACKSON, PUBLISHERS.

VOL. I. BOSTON, DECEMBER 15, 1840. NO. 18.


## Illustration of Prophecy.

### BEGG'S LETTERS—NO. III.

*On the precise signification of the word translated "Generation."*

REVEREND SIR,—In all the extracts contained in the preceding Letter, very pointed reference is made to the words "This generation shall not pass till all these things be fulfilled." The arguments which have been founded upon them, and the interpretations to which they have given rise, render necessary, therefore, a more careful examination of their meaning. More correct acquaintance with their precise signification will be of the highest importance to the right understanding of our Lord's whole prophecy concerning His Return; for should it be proved that the idea which you and others have attached to them is not the only one of which they can admit, it necessarily follows that any interpretation dependent on that idea will be deprived of its support. And, with Mr. Faber, I am firmly convinced that "the passage where it occurs has been the chief ground of those erroneous expositions which would confine one of the most magnificent prophecies of Holy Writ to the mere destruction of Jerusalem and the temple by Titus." (*Sacred Calendar of Prophecy*, vol. 1. p. 262,) It forms the ground of Gibbon's insinuation; it is expressly assigned by the writers formerly quoted for all the absurdities into which they have fallen, and on it you took your stand for affirming, that the whole of the predictions preceding are necessarily confined to the term of existence of those who were the contemporaries of the apostles who then listened to our Lord. On this you founded the necessity of making your particular application; although in not a few instances, was it evinced that your interpretation was adopted as one rather of imagined dire necessity, than of obvious accordance. But before affirming that the *Son of man* was seen coming in the clouds of heaven, and sending his angels to gather together his elect at the destruction of Jerusalem—an idea which is not very easy for an unprejudiced mind to adopt—would it not have been proper farther to examine whether no other signification could be found for the expression which seemed to impose such a necessity? Had this been done, some explanation might have been discovered—as more than one have been suggested—which would wholly have freed you from the necessity of adopting an interpretation so strained and inconsistent with the express terms of the prediction itself, concerning the previous fulfilment of the times of the Gentiles.

Mr. Cuninghame, who has given much attention to the subject, considers the solution of this difficulty "to consist in a close attention to the word which is supposed to indicate the *complete fulfilment* of the prophecy in that generation." Considering it rather to signify "commencement running into subsequent continuance of action," he proposes, therefore, as the more correct rendering of the verse, "this generation shall not pass away, till all these things *shall be* i. e. *shall begin* to be accomplished." *Dissertations on the Seals and Trumpets.* pp. 241, 242.

This view Mr. Cuninghame still inclines to believe correct, and has adhered to it as one principle by which a consistent interpretation of the prophecy may be given; justifying it in his Letter to the Editor of the Edinburgh Theological Magazine, in 1828, by adducing several passages in which a similar phraseology in the original is supposed to require a translation corresponding to that which, in the verse under consideration, would read, "this generation shall not pass till all these things *be fulfilling*."

But another, and what I esteem the proper explanation, yet remains to be considered. In the above, as also in all the interpretations which seek to find a fulfilment of the prediction of the coming of the Lord in the events connected with the destruction of Jerusalem, it is uniformly assumed that the "generation" spoken of, absolutely and only means those alive at the particular time. This does not, however, appear to be always the case, nor to be its only signification. The word used in the original occurs frequently in the New Testament, and is, indeed, generally translated in our authorized version, *generation*. In many cases, however, this translation, if "generation" is so understood, appears incorrect, and in many the original would probably be better rendered "race." or "people." By the present translation, and the idea usually attached to it, our Lord, during his personal ministry, is frequently represented as condemning with much severity *that generation as a whole*, when it is evident that he directly referred to *that particular people* to whom he was more immediately sent, and among whom he lived and labored. "I am not sent," he said, "but to the lost sheep of the house of Israel:" and the condemnation which he so often pronounces upon "this generation," is not upon the whole of mankind then alive, but upon *that race* to whom he was especially missioned, and by whom alone he had hitherto been rejected.

Now this, you are aware, is the sense in which I apprehend we are to understand the word when our Lord said "this generation shall not pass till all these things be fulfilled," regarding Him to intimate, not the continuance of those alive, or any part of them, till the accomplishment of all he had predicted, but rather as foretelling the preservation of the Jews as a people, even in the most peculiar circumstances, till His Return. This view has been taken of the verse by many eminent men. Although Mr. Cuninghame, as already noticed, adopts another explanation, he yet admits that when "the great and justly celebrated Mede," in maintaining that here the word translated generation "does not mean a generation of co-existing men, but *a race* or *nation*, and the nation spoken of he takes to be that of the Jews," and that when Mede "refers to the declaration of God in Jeremiah xxxi. 35, 36. as being parallel thereto," he considers such a view as admissible, adding, that the word "is sometimes used in this sense both in the Greek version of the Old and New Testaments, is shown by Mede in the passages of his works referred to." *Dissertations, p* 240. The peculiar force and beauty, as well as the propriety of this translation, is well urged by Mede. These he considers obvious when we regard it as our Lord's design "to assert *the continuance* of the Jewish nation. Verily I say unto you the Jewish nation, even to the wonder and astonishment of all who consider it, remains a distinct people in so long and so tedious a captivity, and after so many wonderful changes as have befallen the nations where they live.' And after stating that the word used in the original signifies not only an age, but also a people, a nation, a race, he adds "*no one can deny* but this is one of the native notions of the Greek word translated "*generation*," yea, and so taken in the Gospels as in the foregoing chapter, (Mat. xxiii. 36.) 'Verily I say unto you, all these things shall come upon this nation.' So Beza renders it twice in the parallel place, Luke xi. 50, 51, and seven times in this gospel. Again," Mede continues, "Luke xviii, 25, 'the Son of man must be first rejected by this nation."

Nor is it only in these instances referred to by Mede, that Beza has so rendered *genea*, the word translated "generation" in our Lord's prediction. Of *thirty-nine* instances I have examined, in which this word occurs in the Greek New Testament, *twenty-two* are in Beza's Latin translation, rendered either by *gens* or *natio*, words always signifying *a people* or *nation*. This is not an unimportant testimony in favor of the proposed reading of the disputed verse; since, of Beza's Translation of the New Testament, Horne, in his Introduction to the Critical Study and Knowledge of the Holy Scriptures, says, "*On account of its fidelity* it has always been highly esteemed by Protestants of every denomination."

Still I do not quote Beza as an infallible guide, but I do appeal to him as, in this case, a valuable and unbiassed witness to the real meaning of the word. He must be allowed to have been a very competent judge, and he cannot be suspected of adopting generally a rendering suitable to his views of the passage in question; for although in more than twenty instances he has translated this word in the Greek by that which signifies "a nation," *in our Lord's prediction itself*, he has rendered it by a word really signifying, in the disputed sense, "a generation." But it is not to his *opinion* of this or any other particular passage I now refer, but to his understanding of the *general signification* of the word. And on his testimony the more reliance

may certainly be placed, that contrary to his prevailing practice he has made this one of the exceptions to his more uniform translation; because so far *from* his being a witness objectionable on account of partiality, it is thus shown that his tendencies, if they operate at all, *must* have been to give the other rendering a preference. If then, a witness so well qualified and so unexceptionable, intimates his conviction of the meaning of the word to be that of *a nation* or *people*, by so translating it in a majority of the cases in which it occurs, he has, in so far as the mere words are concerned, and to the extent that his authority is regarded, removed all ground of complaint that it in any degree does violence to the language of our Lord, so to understand it in this prediction,—which, as I shall afterwards show, necessarily requires some such extended signification, by its including within it events posterior to the fulfilment of the times of the Gentiles, which you admit to be still future.

But such an interpretation has not been confined, even among Scripture Expositors, Mede and Beza. While the first edition of my "Connected View" was passing through the press, a dear friend put into my hands a Millenarian work published in 1770, by the Rev. S. Hardy, Lecturer at Enfield, Middlesex, in which nearly the same view is given of our Lord's whole prediction. On the word translated "generation," in addition to the sanction of Beza and Mede, he refers, as authority in support of the substituted rendering, to Chrysostom, Erasmus, and Pasor. I have since ascertained, that the same interpretation of the passage has been offered by many others.

Indeed, although in our authorized version the word is almost uniformly translated "generation," this rendering is rather to be viewed as intimating the translators' sense of the passages in which it occurs, than as demonstrating their conviction, that this is the unvarying signification of the word. In Phillippians, ii. 15 ("in the midst of a crooked and perverse *nation*,") they have themselves translated it by the very word contended for by Mede, and adopted by Beza, and received by Hardy, and which I regard as that which ought to have been used in the translation of our Lord's prediction. Now I do not contend that our Translators are right in their rendering in the particular instance, but I again cite this passage as containing evidence unbiassed by Millenarian tendencies, that *nation* is really one of the significations of the word. If, in every case where such a translation would bear *directly* in favor of the view I am now defending, they have adopted one that is different, it certainly strengthens much the argument to be derived from any admission they may indirectly make. Here, then, I again remark, as in the case of Beza, the rendering of our Translators in this particular instance proves unquestionably *their conviction*, that the word really has such a signification. Nay, the very impropriety of the translation in this case, if you choose to regard it in that light, only proves more decidedly that such a rendering must have been easily admitted by them as correct, if adopted without their having been compelled to have recourse unto it by the obvious sense of the passage.

It might be highly useful, but would occupy much space, to examine with minuteness many of the passages in the New Testament in which this word is used, apparently in the sense of people or nation. Two or three cases may, however, be noticed.

In that discourse in the temple which led to the delivery of the magnificent prediction now under consideration, the Savior had denounced vengeance on the Jews as a rebellious people. On the Scribes and Pharasees wo after wo was *pronounced*, for their hypocrisy, the last of which is in these words: "Wo unto you Scribes and Pharisees, hypocrites, because ye build the tombs of *the prophets* and garnish the sepulchres of the righteous, and say, If we had been in the days of *our fathers* we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves that ye are *the children* of them which killed the prophets. Fill ye up, then, the measures of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of *them* shall ys scourge in *your synagogues*, and persecute them from city to city; that *upon you* may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon *this generation*." Matt. xxiii. 29—36.

The last word in this passage is the same which occurs in our Lord's subsequent prediction: and it can scarce be doubted, that here it refers to the Jews only, and not to the whole generation of living men. It has the Savior's previous denunciations of wo upon that people all included, when he says, "all these things shall come upon *this generation*." It was they who were "*the children* of them which killed *the prophets*;" and *to them* the Savior said, "Fill ye up, then, the measures of *your* fathers." It was them the Savior still addressed, as those who should kill His disciples in their "*synagogues*." In all these circumstances, there is a reference to *the Jews*, and to them only; and it was upon this guilty people,—and not upon the whole living race of men,—that wrath was now denounced for such enormities; "Verily I say unto you, all these things shall come upon this *generation*," this race, this people. My idea is farther confirmed by what follows; for the Savior immediately takes up a lamentation for the punishment entailed by the guilt of "this generation." And does this pathetic address apply to the circumstances of mankind generally? Not at all; its expression of His grief and sympathy is wholly expended on the *Jewish people*; and instead of embracing *the whole generation of living men* over a wide world, his apostrophe only is, "*O Jerusalem*, Jerusalem."

Farther, I would ask, is it true that *all* that Christ now denounced came upon "this generation,' in the limited sense for which you contend? Is it *not the punishment of those very* crimes specified by our Lord that the Jews are still suffering? "Behold your House is *left* unto you desolate." It has continued desolate for many generations, and is so still, and therefore "all these" things did not come upon that generation, but it has all come upon that *people* who were addressed.

In another prediction of His Return, our Lord "said unto the disciples, the days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here! or see *there! go not after them nor follow them.* For as the lightning that lighteneth out of the one part under heaven; so shall also *the Son of man be* IN HIS DAY. *But first must He suffer many things and* BE REJECTED OF THIS GENERATION." Luke xvii. 22—25. It is not my intention at present to insist on the beautiful harmony which there is between this prediction and that which forms the particular subject of immediate investigation; but to confine my attention to what is said of his *rejection* as confirmatory of the idea attached to "this generation." That here also it is the Jewish *people* to whom he refers will appear by attention to several circumstances.

Before this day of the Son of man desired by his deciples, He must first "be *rejected* of this generation." Now, that he was and is rejected by *the Jews as a people*, admits not of doubt. But, rejected as he was by that *nation*, he was not more rejected of *that generation of Jews* than any which has succeeded, but *much less*. We read of "the many thousands of Jews who believe," when Paul came up to Jerusalem—nay of the *myriads* of them. Has the success of the gospel been so great among the Jews in any subsequent age, that it would warrant the idea of his having been *peculiarly* rejected of that generation then living. Or is it said the "generation" is to be understood more generally, and instead of confining it to *the Jews* to extend it to the whole of mankind then alive? In this sense will your idea of the word better accord with matter of fact? Not at all. So far from the Savior having been peculiarly rejected of the whole Gentile world in that age, was not the gospel extensively preached, and preached with power—preached with a degree of zeal and success which has not since been equalled? Instead of that generation having *rejected* the Savior in any peculiar degree, you have once and again recounted the *triumphs* of the cross as being then the most obvious, when you would maintain that our Lord's prediction,—which I regard as even yet unfulfilled,—that the gospel should "be preached *in all the world* for a witness" before *the end* came, had its fulfilment before the destruction of Jerusalem.

Having thus seen the inapplicability of the words to *that generation* in such a sense, observe now its perfect application and beauty when understood of the Jewish *race* or *people*. By them he was indeed rejected—rejected by them *as a nation*, and for eighteen hundred years, which have since elapsed, he has continued to be rejected by that people of whom our Lord appears to speak. The parallel passage in another gospel proves, indeed, that it is in this sense we are here to understand "this *generation*:" And "he began to teach them that the Son of man must suffer many things, *and be rejected of the elders and of the chief priests and scribes.*" Mark viii. 31. That is, he was to be rejected of the Jewish nation, for these were the supreme authorities among the Jews, constituting, therefore, the representatives of that nation. Now the evangelists, by their severally using the term generation and the Jewish representatives in expressing our Lord's idea, show clearly that "this generation" is used in a sense synonymous with "this people," else the expressions could not have been given as recording the same statemen.

Our Lord's language here seems also to imply, that when the rejection of this generation shall cease, that then will his glorious coming be visible to all "as the lightning." Now, as this rejection is predicted to cease just at the commencement of the Millenium; it intimates clearly that his Coming will be at the conversion of

Israel, when they shall return to their allegiance. And the whole passage may surely be regarded as additional evidence, that the Savior referred to the continued existence of the Jewish people even till his return, when he said, "this generation shall not pass till all these things be fulfilled." I shall refer to only one other passage in which I think our Lord obviously means *the Jews*, when, using the word under consideration, he speaks of *this generation*. It was on an occasion when the Jewish "people were gathered thick together, He began to say, *this* is an evil *generation;* they seek a sign and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign *unto the Ninevites*, so shall also the Son of man be *to this generation*. Luke xi. 29, 30. In these words our Lord appears expressly to compare the *Ninevites* with the *Jews*. It is not the whole people living in the days of the prophet Jonas compared with the whole people living when our Lord thus spake. The comparison evidently is between the Ninevites to whom Jonas was sent, and that people who were now tempting the Savior by asking a sign.

These various passages, in which the word is obviously used in the sense of nation or people, do therefore support the idea that the Savior, in Mat. xxiv. 34, fortells the preservation of the Jews as a distinct people till His Return.

Although Mr. Faber denies the Coming of the Son of man with the clouds of heaven to be the Personal Return of Christ, he has done much to correct the misapprehension so generally entertained respecting the Time to which the prohecy relates, and also concerning the meaning of this 34th verse. When, in the First edition of the "Connected View," I expressed my conviction that the word translated "generation" ought to be here rendered "nation" or "people," I was quite unaware that precisely the same view was maintained by this eminent critic, or by any other in the present day. In that author's "Sacred Calendar of Phrophecy" it is, however, distinctly and accurately stated. "The original word," he says, "which our translators have rendered generation, has been commonly supposed to denote the then existing generation of men, or *the generation of men* who were contemporary with the Apostles. But the *primary* meaning of the word is *a race*, or *family* or *nation*: it is only in a secondary sense that it acquires the signification of a single generation of contemporaries. Let it, then," he adds, "in the present passage, be anderstood in its *primary* and proper sense, and the whole difficulty will vanish; for, in that case, our Lord's declaration will run as follows:—Verily, I say unto you, *this nation* shall not pass away, until all these things shall have been fulfilled.

And, in confirmation of this view, he has appended, as a note, the following satisfactory evidence. "I subjoin the very accurate and satisfactory exposition of the word, which has been given by Scapula.

[The extract from Scapula illustrates the sense of the Greek *genea*, by the Latin *genus progenies:* and again by the Latin *Aetas* and *Seculum;* in support of which he quotes Homer twice, Philo and Eschylus; and adds:]

"The primary meaning, then of the word is *a race* or *family* or *nation*: and accordingly, it is used in this sense, both by the Seventy, and by the writers of the New Testament. Thus, in Gen. xliii. 7, the Seventy use the word *genea* to express what our translators render *kindred;* and they similarly employ the same word, for the same purpose, in Numb. x. 30, and elsewhere. Thus also, as Beza rightly understands them, the writers of the New Testament use *genea* to denote *a people* or *natian*, in Matt. xxiii. 36, Luke xxi, 32. xvii. 25, and in other places. In like manner Chrysostom uses the same word to describe the whole collective body of Christians. He styles them *he genea zetounton, the people or nation* of those who seek the Lord. See Mede's Works, book iv. epist. 12. p. 752." *Sac. Cal. of Prophecy*, vol. i. pp. 263, 264.

Dr. Adam Clarke also, (a commentator who will not be suspected of accommodating his interpretation to favor Millenarianism,) gives precisely this idea to the word generation, and understands our Lord to say "*this race*, i. e. the Jews shall not cease *to be a distinct people* till all the counsels of God, relative to them and the Gentiles, be fulfilled."

My object, in these remarks, you will perceive, has been to ascertain the precise meaning of that word *in the original*, which has been translated "Generation." But I have now to remark, that before building so much of your interpretation of our Lord's prediction of His coming in glory upon the verse under consideration, as fixing its entire fulfilment to the days of those then alive, it might also have been proper to inquire whether the word "generation," even in the translation, never admits of another signification. Without insisting at length on this, the citation of a few passages will be sufficient to prove, that it is sometimes used in a corresponding sense with that already noticed. Is not this the case where it is said, "there is *a generation* that curseth their father, and dóth not bless their mother? There is *a generation* that are pure in their own eyes, and yet is not washed from their filthiness. There is *a generation*, Oh how lofty are their eyes; and their eyelids are lifted up. There is *a generation* whose teeth are as swords, and their jaw-teeth as knives, to devour the poor from off the earth, and the needy from among men." Prov. xxx. 11—14. The "generations" here evidently mean particular classes of wicked men.

By the Psalmist, those who have clean hands and a pure heart—who receive the blessing from the Lord, and righteousness from the God of their salvation, are also called "*the generation* of them that seek him." (Ps. xxiv. 4—6.) Again, "God is in the *generation* of the *righteous*." (Ps. xiv. 5.) "A *seed* shall serve him; it shall be accounted to the Lord for a *generation*." (Ps. xxvii. 30.) And "the *generation* of the *upright* shall be blessed." (Ps. cxii. 2.) In like manner the apostle Peter, speaking of those "which *believe*," calls them "a chosen *generation*." 1 Pet. ii. 9.

By the prophet Jeremiah, "generation" is used in precisely the same sense, in direct application to the kingdom of Judah. He first addresses them as "Judah," and afterwards beseeches them, "O *generation*." Jer. ii. 28, 31. The same prophet again uses the same word, in the same sense, when it is said, "This is *a nation* that obeyeth not the voice of the Lord their God," and concerning whom it is added, in the following verse, "the Lord hath rejected and forsaken the *generation* of his wrath." And it is again immediately repeated in the next verse, "FOR *the children* OF JUDAH have done evil in my sight." Jer. vii. 17—28.

In the song of Moses the children of Israel are expressly called, in prophetic anticipation, "a crooked and perverse *generation*." He does not in these words, refer to their condition as they existed at the time he spake, but is avowedly looking forward to their conduct in the latter days: "For I know," says he, "that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you *in the latter days*, because ye *will* do evil in the sight of the Lord." Deut. xxxi. 29. xxxii. 5. And in this same song of Moses, in the 20th verse of the last-cited chapter, they are again called "a very froward *generation*, children in whom is no faith;" while, in the 28th verse, they are renewedly called "a *nation* void of counsel."

In reference to our Lord's prediction of His Coming in the clouds of heaven, surely such multiplied instances are sufficient to prove, not only that the original word on which the whole difficulty has been founded, may without impropriety be viewed in a sense consistent with its reference to His future Personal Return, but also that the very word by which it has unhappily been translated, is itself occasionally used in a similar sense. These citations prove satisfactorily that the word, both as it occurs in the original and in the translation, does signify a race of men, a people, a nation, and that both are so used in reference to the Jews,

With such proofs, I therefore hold it to be indisputable, that when our Lord says, "this generation shall not pass till all these things be fulfilled," he *may* have intimated that the Jewish people should continue to exist as a separate and distinct race, even while in captivity among the Gentiles, and subjected to every species of oppression, by all the nations among whom they should be mingled. It naturally follows, therefore, that it is not a point to be *assumed*, that our Lord meant to assert that all he had foretold should be accomplished ere forty or fifty years should have elapsed. For if, as I have proved, the word is really used in different senses, it is necessary to show, that the one in which we find it thus often used is *not* that in which it is to be understood in the present instance. The fact of Christ's not having been seen coming in the clouds of heaven before the generation of men then living had died, is itself presumptive evidence that such was not our Lord's prediction. And, accordingly, by attending a little more closely to his language we shall find, that it neither was nor possibly could be his meaning.

For, besides the evidence derived from the use of the term in a different sense in the works of Greek authors, and in numerous passages of the New Testament, there is yet another important argument, of which I must still avail myself, against the idea you attach to "this generation." We have still to inquire, whether such a sense as that on which your objection is founded will really accord with our Lord's statements. Is it really true, then, that *all* he predicted, *prior to making that declaration*, was fulfilled before the men then living had ceased to exist?* Our

* The celebrated Mr. Scott, in his Commentary, assumes with marvellous ease, that our Lord here answers only "the *former* part of the Apostles' question concerning the time when these events would take place." By adopting such an idea, I would in this way escape the force of your objection; but although my present inquiry is not relative to the questions of the disciples, but concerning our Lord's prediction, I must affirm that if our Lord at all answered the *latter* question of his disciples concerning his return, and the end of the age, that he did so in the magnificent description of his

conceptions of prophecy may be aided by history, as speculative opinions are often corrected by *our knowledge of matters of fact. The generation* of men who were living upon the earth when our Lord delivered his prediction, has long been consigned to the dust—the destruction of Jerusalem has long found its place in the records of past events—and, for 1700 years, the city itself has been trodden under foot of Gentile nations. Is it then true,—without having recourse to an idea of *double* sense, a scheme for which our Lord himself has made no provision, and which the direct terms of his prediction wholly exclude; a scheme which, even if admitted, is, in so far as the present question is concerned, *absolutely self-contradictory,—without such an* assumed sense, allow me to ask, *Do you, Reverend sir, believe it to be true*—with the historic page in view, do you really think that our blessed Lord ever meant it to be understood as true —that his coming in the clouds of heaven would take place before the generation of men then upon the earth should cease to live—that at that time he would be seen so coming in power and great glory by all the tribes of the earth, (or even the Jewish tribes only, if you prefer to have it so,)—and that then also he should send forth his angels to gather together his elect from *the four winds of heaven—and do you believe* he declared that all this should take place, not before, nor in, nor during the destruction of Jerusalem, but "immediately *after*" its tribulation?

Nay, putting aside for a time the question concerning the return of the blessed Son of man, permit me to ask, do you believe that all the other events, included in our Lord's prediction, and uttered before he said "this generation shall not pass till all these things be fulfilled," were accomplished before those then living had died? There are various statements contained in that prediction, the nature of which you will not dispute, which really were not fulfilled before the grave had received the last survivors. I am perfectly willing that the term of existence alloted them be extended even to that of longevity; but the accommodation will still be insufficient—and that by many hundreds of years—to bring within its little compass the mighty things previously foretold by Christ. Let me then ask if it be true, that within this period the gospel was really "*preached* in *all* the world for a witness unto *all nations?*" With a full knowledge of the explanation usually offered—that in the apostolic age the gospel had made very extensive progress,—yet, keeping in view the design expressed by the Savior, for which the gospel should be preached, "*as a witness,*" for myself I dare not make the limitation which the offered explanation demands, and have still to ask of you and others, if it be really true, that *even yet* the gospel has been preached in all the world, for a witness unto "*all* nations?" and whether the complete accomplishment of this work when performed, will not rather mark "*the end* of the age?*"

coming in the clouds of heaven, which occupies so large a portion of the preceding discourse. On what principle then his *parabolic illustration, when* they "*shall see all these things,*" is to be restricted to "the former part of the apostle's question" concerning the destruction of the Temple, it is difficult to conceive. However, he proceeds as if this most important point were satisfactorily ascertained, and absolutely settled. But notwithstanding of the distinction he has thus made in the prediction, he still regards it as necessary to restrict "the *primary interpretation of the prophecy to the destruction of* Jerusalem." It is, however, not a little remarkable, that he should thus consider it sufficient to restrict what he calls "the *primary* interpretation," although our Lord gives not the slightest hint of its having more than one.

* It is not my part to reconcile your inconsistencies, but I do you no injustice in thus reasoning against what you made your direct exposition, and which is indeed essential to your *view of the time of the coming of the Son of man, although* there have been occasions in which you have incidentally given opposite interpretations. The above view you have often neutrallized; and so late as yesterday (May 1st, 1831,) you, in prayer, expressed it as matter of rejoicing "that the gospel *will be* preached in all the world for a witness unto all nations,"—as if the prediction was still unfulfilled.

Before uttering the words, I have so long been considering, our Lord had also foretold that the Jews should "be carried captive into all nations;" and again I ask, is it true that this also took place before that generation of living men had ceased to exist? Great as was the *slaughter* of the Jews by the Romans under Titus, and *numerous as were his prisoners, it was not* until after their revolt, towards the end of the reign of Adrian, between 130 and 140 of the Christian era, that this prediction was accomplished. It was not till after this repeated ruin of their nation, that the Jews were "led captive into all nations," and dispersed over the face of the earth. Neither will this circumstance, therefore, come within the time of those living when the prediction of our Lord was delivered.

But there is yet farther evidence in the prophecy itself, that the Savior, when he said "this generation shall not pass till all these things be *fulfilled," did not mean to affirm, that the whole* prophecy should have received its accomplishment within a single life-time. That prediction *previously* foretold that Jerusalem shall be "trodden down of the Gentiles UNTIL *the times of the Gentiles be fulfilled.*" Luke xxi. 24—32. Now I unhesitatingly affirm that whatever be the right interpretation of the 34th verse, yours must be wrong; for our blessed Lord never could declare that a prediction of events extending at least over 1800 years, should *all* be fulfilled before those then living had ceased to exist. Yet your interpretation of the prophecy founded on the verse *in question, necessarily involves that* absurdity. Endeavor to conceal it as you may, it is not a matter to be questioned, that the words by which you felt constrained to maintain that the coming of the Son of man in the clouds of heaven referred to the destruction of Jerusalem, by the same kind of interpretation will necessarily require it to be believed that *the times of the Gentiles* should have been *fulfilled* at the same early period. But the times of the Gentiles are *not yet* fulfilled, for Jerusalem is still trodden under foot of the Gentiles, and these times will not be fulfilled so long as this is the case, for "Jerusalem *shall be trodden down of the Gentiles until* the times of the Gentiles *be fulfilled.*" I therefore appeal to you, and to all who know the Lord whether He *could* afterwards mean to affirm in the sense which you attached to his words, "this *generation* shall not pass till *all* these things be fulfilled?"

With the same design, I again ask, whether any "Kingdom of God," either spiritual or external, visible or invisible, which was not established *prior* to the destruction of Jerusalem, has since been erected; so that concerning it our Savior could have said of the destruction of Jerusalem, "When ye see these things come to pass; know ye that the kingdom of God is nigh at hand?' Luke xxi. 31. Was there any kingdom which had not been erected when the Savior uttered the words just quoted—any kingdom that was not erected when, at the day of Pentecost, the disciples first enjoyed those spiritual gifts which were to qualify them for their Master's work—that was not even erected when myriads of Jews embraced Jesus as the promised Messiah, and when the gospel had been so extensively propagated that you have once and again affirmed it to have been preached in all the world? Was there any "Kingdom of God," which had not been erected even after the spiritual kingdom of Christ had made such triumphant progress, of which our Lord could yet declare that before those then living had died, and at *the destruction of Jerusalem, it was only* "*nigh* at hand?"

And farther, What "redemption" was enjoyed, either by the Jews as a nation, or by the disciples of Christ in particular, which could be promised by our Lord as to take place within the term of existence of his contemporaries, and as only *drawing nigh* when the destruction of Jerusalem began to come to pass? Luke xxi. 28. Were the Jews as a nation, called to *look and lift up their heads*, while misery and desolation approached? or did his Jewish disciples then enjoy any "redemption" in which they were to exult? *No: much they suffered even in that early* period, but they enjoyed no such redemption; and in the very destruction of Jerusalem they lost all that they possessed. Compelled to flee in haste to the mountains, they escaped only with their lives. Their whole property was left as a spoil to the Gentile oppressor, or consumed by the devouring flame; and the House of their God, which they held more dear, was laid waste and pillaged by the fierce idolator. They regarded not as their "redemption" an event so disastrous, and which was followed by manifold persecutions and much distress. Their redemption *was not, therefore, an event "nigh at hand"* at the destruction of Jerusalem, nor has any thing since taken place that can be regarded as that object of hope to which our Lord could allude, when he said, "when these things *begin to come to pass,* then look up, and lift up your *heads, for your redemption draweth nigh;*" and this having been delivered prior to that declaration which is the subject of immediate inquiry, also sets aside the force of your objection to a more extended and consistent interpretation of the whole prediction.

From all the circumstances noticed, I therefore, *infer the absolute incorrectness of that* exposition, which would confine the fulfilment of the entire prediction to the term of existence of any of those alive when it was uttered. And not only so; but from the multifarious evidence adduced, I believe our Savior's meaning in the expression to be, that notwithstanding of his having just predicted unparalled sufferings to which the Jewish nation should be subjected—of their being carried captive into all nations, and having their capital laid waste and subject to the power of ruthless spoilers—that still *as a distinct nation* or *people,* they should yet continue to exist *till his return. And as if it were almost incredible* that a nation *could* survive such complicated distress, he adds the assurance, "Heaven and earth shall pass away, but my words shall not pass away."

That the explanation thus offered, *in so far as* it is agreeable to the mind and word of God, may be blessed to your soul, is the sincere prayer of,

Reverend Sir,
Yours in Christian love, &c.

## THE BIBLE.

It exposes the subtile Sophist, and drives Diviners mad.

It is complete code of laws, a perfect body of Divinity, an unequalled narrative.

It is a book of lives.

It is a book of travels.

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It is the best covenant that ever was agreed to; the best deed that ever was sealed.

It is the best evidence that ever was produced; the best will that ever was made.

It is the best Testament that ever was signed.

It is wisdom to understand it: to *be ignorant of it is to be awfully destitute.*

It is the King's best copy, and the Magistrate's best rule.

It is the housewife's best guide, and the servant's best instructor.

It is the young man's best companion.

It is the School-boy's Spelling Book.

It is the learned man's Masterpiece.

It contains a choice Grammar for a novice, and a profound mystery for a sage.

It is the ignorant man's Dictionary, and the wise man's Directory.

It affords knowledge of all witty inventions, and it is its own interpreter.

It encourages the wise, the warrior, and the overcomer.

It promises an eternal reward to the exellent.

And that which crowns all is, that the AUTHOR, without partiality, and without hipocrisy, "with whom is no variableness, neither shadow of turning," is GOD!


# SIGNS OF THE TIMES.

"Can ye not discern the signs of the times."

**BOSTON, DECEMBER 15, 1840.**


THE REV. MR. KIRK IN BOSTON. This gentleman has been lecturing in the Park St. Church, nearly every evening for two weeks past. His audiences have been large, consisting of almost all classes and denominations. His lectures are on practical and experimental subjects; and we are happy to learn that the effect is salutary, both on the church and the world. In a former visit, his labors failed of producing the good hoped for. But this was, perhaps, more the fault of the ministers, and churches, than of the lecturer; for he then spoke the truth in great plainness and affection.

Mr. K. holds to the popular idea of a *temporal millenium;* and frequently refers to the conquest of the world by missionary efforts; and ardently prays the Lord to "come quickly" and reign on the earth. This with him is all spiritual, and before the resurrection. Popery, Mohamedism, Paganism are all to be destroyed; and Christianity triumph over all the earth a *long time* before the resurrection takes place. But how vain is such a hope. Popery is now gaining strength in almost every land. The "little horn," (Papacy) will make war with the saints (or the true church,) till the "Ancient of Days shall come," then the beast and the false prophet, with all the hosts of hell, will be put to flight; the saints shall rise, and the earth shall be filled with the glory of God. Then we shall have a millenium indeed. Reader, are you prepared to meet the coming Lord?

## THE CHRISTIAN WORLD.

We have been favored with two numbers of the Christian World, a large quarto of eight pages, beautifully executed, and is issued monthly, at 1,25 per annum. It is published in Philadelphia, and edited by Thomas H. Stockton, a distinguished minister of the Protestant Methodist Church. It is not to be devoted to the interest of a Sect, or Secturianism, but to the great cause of Bible Christianity. The editor says, "The Bible, and the Bible alone, is the religion of Christians." By adopting this principle "as the rule by which our course in this department of our work is to be governed, we design to secure an eminent and independent position; neither Catholic, nor Protestant, nor yet neutral; but higher and stronger than either."

Able and distinguished writers of various denominations, have been secured as regular contributors to the work. We wish Bro. Stockton success. His work deserves a list of ten thousand subscribers.

MR. MILLER'S CHRONOLOGY, as revised and corrected by himself, will be found on the next page. He says in a note, that "If this chronology is not correct, I shall despair of ever getting from the Bible and history a true account of the age of the world. At any rate, I shall rest satisfied here, and wait the event; time will determine. As it respects the text in I Kings vi. 1, it cannot be reconciled with the history of the Judges and the statement of St. Paul. I have therefore followed two witnesses instead of one. As it respects Samuel, I have no doubt of as long a period as 21 years; but it may possibly have exceeded 24 years."

THE REPORT is in progress. It will be got out about the first of January. It will contain near two hundred pages, and will cost more than we at first calculated. We intend to publish as many copies as we have money to pay for. Those who *want reports*, therefore, must give us "straw," and the "bricks" will be forthcoming.

ERRATUM.—At the head of Chronology, where it reads "See p. 18," it should be *See No.* 10.

☞See advertisement of "*Miller's Views,*" the last page. This collection of Mr. M's writings will exceed the expectations of his friends, both in their interest and value.

## "WARD" AND HIS NAMESAKE, JONATHAN.

*Mr. Editor:*—Your 16th number contains the note of one, who has been called to bear the cross of fathering some of my poor offspring. I am not regardless of the patience he exhibits under circumstances mortifying to the feelings of an upright man; to be taken for the author of that which he disapproves. All your readers will henceforth understand that of the many Wards in the world, one at least does not wish his influence to be taken to support the views of Mr. Miller.

In this very thing my namesake shows a degree of manly independence that makes me willing to call him brother, notwithstanding I know nothing of him, save only his note to you. I am inclined to think, from his reverence for Scott and Whitby, that he is not accurately informed of Mr. Miller's views; and in their day they were scarcely more noted than Mr. Miller is in his day. Mr. Miller's views are not to be despised by any sound mind that examines them; nor are they to be received without examination. When searched once, they will be found to accord mainly with the views of the church in all primitive and martyr-ages. The Holy Word enjoins the same things which Mr. Miller eloquently preaches. As to the single point of time, A. D. 1843 for the end of the world, Mr. M. comes to the conclusion that fails to convince many; and yet the reader of the whole argument will find more just cause of forbearance, than of severe censure, even on that point. A large number of very learned and pious men agree to contemplate that year, as a memorable era in the history of the holy people; as the time when the antichrist will be destroyed, both East and West, and the chosen people will be gathered from the four quarters of the earth into their own promised land.

The blessed God has not called me to illustrate or defend Mr. Miller's views; but this I am constrained to acknowledge, that when the holy people come into the holy land, it is under the lead of David their king forever; and when antichrist is destroyed, it is done by the Lord coming in the clouds of heaven: and therefore, every proof and argument brought by the wise to show that antichrist will fall, and the Jews will be restored, in 1843, is so far a proof of the correctness of Mr. Miller's views, that the world comes to an end in 1843; for Christ the Lord comes only the second time without sin unto salvation; comes only once more in the end of the world to raise and judge and rule over all nations in the resurrection of the dead; comes only once in the glory of his Father to give unto his saints their great reward, the inheritance promised to Abraham and to his seed of faith, and not his seed according to the flesh. I am sure for myself that *whenever* Israel is restored, out of Zion will come the Deliver; and *whenever* antichrist is slain and cast into the lake of fire, the Judge of the whole earth will set on the throne of his glory. Therefore, as any man proves to conviction that the Jews will return and antichrist will perish in 1843, proves to my understanding the correctness of Mr. Miller's view in the date of this worlds destruction; for I take the promise of the Jews' return to have been made to all believers in all ages; and to them it will be fulfilled to whom it has been made in person, and not to their children. Together with Abraham, Isaac, and Jacob they must rise from the dead to receive the thing promised, the true REST; the city that hath foundations; the better country, even an heavenly; the everlasting inheritance of the world to come.

I give my namesake the right hand, and assure him that as Abraham believed, so do his faithful seed, not in a Canaan under the curse, but in a heavenly Canaan: and I pray that heavenly may come, though this under the curse forever passes away. Yet how gloomy it makes some excellent people, to think of passing off this old world, with sin and death into the bargain, and receiving instead thereof the new heavens and new earth in which dwell righteousness, joy, and eternal life! They would seem to prefer to pull out weeds, and burn up bramble hedges, and contend with pain and difficulties, threescore years and ten, and then die leaving the same legacy to their children, rather than to have a new earth in which neither sin nor its wages, nor changes ever can enter.

Mr. Scott's views of the milennium deserve respect for their wide diffusion over our country; but it should be known by all who adopt his views, or incline to do so, that they are of recent origin. That Dr. Daniel Whitby, whom Scott quotes to support them, is the first man on the records of history who gives an honorable name to their support. And that you may not take only my word for it, see and consider how becoming it would be in Mr. Scott, or any other commentator, to refer to the most ancient and approved authors in support of any point of doctrine on which Christians differ. The millenium is one on which they differ; and Mr. Scott ought to quote, and he has quoted, in support of his own peculiar views, the most ancient, honorable name which he could find. And that name is Daniel Whitby, D. D. who was born A. D. 1638 and died A. D. 1726. No learned and devout Christian found out and propounded the doctrine of a millenium in this world without the personal presence of the Lord in the resurrection of the dead, until Daniel Whitby. I have been at some pains to search out this matter, and I can truly say Mr. Scott is referring to that man, has done justice to the subject, so far as I have been able to learn. The primitive Christians believed no such doctrine as Whitby and Scott teach respecting the millenium: the Roman church in its apostacy or before, never received or taught this doctrine; the Reformers of the church disowned and condemned it, and also the fanatics without any honorable name, who began in the 16th century to circulate it. Daniel Whitby about the beginning of the eighteenth century gave it an honorable name, but truly I had rather follow Mr. Miller with the apostles, than Dr. Scott with only Dr. Whitby.

These are things new to my nameake, I dare say; and he ought to be allowed time to search them out before they are multiplied. Therefore, I pause for the present, with my wishes for a better acquaintance. WARD.

Dec. 8th, 1840.

## Bible Chronology

"A SUBSCRIBER," sent us several queries some months since, which were laid aside, and unintentionally neglected. Bro. M. has now given a full solution of his queries. ED.

### MILLER'S ANSWER TO QUERIES OF "A SUBSCRIBER;"

CONCERNING DAILY SACRIFICE AND PAGAN ROME.

1. The question in Dan. viii. 13, is "How long shall be the vision?" Not how long shall the daily sacrifice, or pagan Rome be? Let me state a case to illustrate. Suppose, Mr. Editor, you write to me that you have employed an agent to go to Maine, and Halifax, and then to London, to procure subscribers for the "Signs of the Times." In my next letter I inquire of you, How long will your agent be gone, concerning his agency to London for the Signs of the Times? Your answer is ninety days. Now, would any man suppose that his agency would be in London ninety days; or would they suppose you included the whole tour? The latter, certainly. Precisely so is the question and answer in Daniel viii. 13, 14. The people of God are by the vision shown to be under the agency of the three kingdoms, the two first, Persia and Grecia are wholly pagans, the third is Rome: but Rome after she comes into power will continue pagan for a given time, then she will take away paganism and set up papacy, which will rule a certain time and then the kings will be the agents for a time and the vision end.

| | *Years*, |
|---|---|
| 1. Persia and Grecia pagan agents Dan. viii. 1—8. | 299 |
| 2. Rome pagan agent, Dan. viii. 9—12 Rev. xiii and xvii. chapters. | 666 |
| 3. Ten horn's kingly agents, xi. 31. xii. 30. Rev. xvii. 12. | 30 |
| 4. Papacy is the agent, Dan. vii. 25. xi. 32-39. Rev. xi. 2. xiii. 5, xvii. 4—8. | 1260 |
| 5. Ten horns or kings agents, Da. xi. 40 to end Rev. xvii. 16—18. | 45 |
| Vision concerning pagan, papacy and ten kings as above divided, Daniel viii. 14. | 2300 |

# A BIBLE CHRONOLOGY FROM ADAM TO CHRIST.

**BY WILLIAM MILLER.** Corrected. See p. 18.

| No. | Names of Patriarchs, Judges and Kings. | Age or Years | A. M. | B.C. | Proof Book. | Chapter and Verse. | Remarks. |
|---|---|---|---|---|---|---|---|
| | Creation, | | 1 | 4157 | Genesis. | i. 2 | |
| 1 | Adam, | 130 | 130 | 4027 | do | v. 3 | |
| 2 | Seth, | 105 | 235 | 3922 | do | " 6 | |
| 3 | Enos, | 90 | 325 | 3832 | do | " 9 | |
| 4 | Cainan, | 70 | 395 | 3762 | do | " 12 | |
| 5 | Mahalaleel, | 65 | 460 | 3697 | do | " 15 | |
| 6 | Jared, | 162 | 622 | 3535 | do | " 18 | |
| 7 | Enoch, | 65 | 687 | 3470 | do | " 21 | |
| 8 | Methuselah, | 187 | 874 | 3283 | do | " 25 | |
| 9 | Lamech, | 182 | 1056 | 3101 | do | " 28 | |
| 10 | Noah, | 600 | 1656 | 2501 | do | vii. 6 | To the flood. |
| | The Flood, | 1 | 1657 | 2500 | do | viii. 13 | |
| 11 | Shem, | 2 | 1659 | 2498 | do | xi. 10 | |
| 12 | Arphaxed | 35 | 1694 | 2463 | do | " 12 | |
| 13 | Salah, | 30 | 1724 | 2433 | do | " 14 | |
| 14 | Heber, | 34 | 1758 | 2399 | do | " 16 | |
| 15 | Peleg, | 30 | 1788 | 2369 | do | " 18 | |
| 16 | Reu, | 32 | 1820 | 2337 | do | " 20 | |
| 17 | Serug, | 30 | 1850 | 2307 | do | " 22 | *The exode did not begin until Terah's death, then Abram left Haran and the exode began, as is clearly proved by Acts vii. 4 |
| 18 | Nahor, | 229 | 1879 | 2278 | do | " 24 | |
| 19 | Terah's life, | 205* | 2084 | 2073 | do | " 32 | |
| 20 | Exode in Egypt, &c., | 30† | 2514 | 1643 | Exodus. | xii. 40, 41 | †Exode in Egypt from Abraham to the wilderness state. |
| 21 | Sojourn in the wilderness, | 40 | 2554 | 1603 | Joshua. | v. 6 | |
| 22 | Joshua | 25‡ | 2579 | 1578 | do | xiv. 7. xx. 2. v. 29. | ‡Joshua was a young man when he came out of Egypt, Exodus 33: 11, could not have been more than 45 years old then, 85 when he entered Canaan, 110 when he died, leaves 25 years. |
| 1 | Elders and Anarchy,§ | 18 | 2597 | 1560 | | See Josephus. | §Judges begins. See Judges 2: 7—15. |
| 2 | Under Cushan, &c., | 8 | 2605 | 1552 | Judges. | iii. 8 | |
| 3 | Othniel, | 40 | 2645 | 1512 | do | " 11 | |
| 4 | Eglon, | 18 | 2663 | 1494 | do | " 14 | |
| 5 | Ehud, | 80 | 2743 | 1414 | do | " 30 | |
| 6 | Jabin, | 20 | 2763 | 1394 | do | iv. 3 | |
| 7 | Barak, | 40 | 2803 | 1354 | do | v. 31 | |
| 8 | Midianites, | 7 | 2810 | 1347 | do | vi. 1 | |
| 9 | Gideon, | 40 | 2850 | 1307 | do | viii. 28 | |
| 10 | Abimelech, | 3 | 2853 | 1304 | do | ix. 22 | |
| 11 | Tola, | 23 | 2876 | 1281 | do | x. 2 | |
| 12 | Jair, | 22 | 2898 | 1259 | do | " 3 | |
| 13 | Philistines, | 18 | 2916 | 1241 | do | " 8 | ‖This ends the Judges, 448 years, Acts 13: 20—also 8; |
| 14 | Jepthah, | 6 | 2922 | 1235 | do | xii. 7 | |
| 15 | Ibzan, | 7 | 2929 | 1228 | do | " 9 | |
| 16 | Elon, | 10 | 2939 | 1218 | do | " 11 | |
| 17 | Abdon, | 8 | 2947 | 1210 | do | " 14 | ¶Samuel could not have been more than 38 when Eli died; then Israel was lamenting the loss of the Ark more than 20 years. — Samuel judged Israel some years after, and became old, and his sons judged Israel. He must have been 62 or 63 when Saul was made King. |
| 18 | Philistines, | 40 | 2987 | 1170 | do | xiii. 1 | |
| 19 | Eli, | 40‖ | 3027 | 1130 | 1 Sam. | iv. 18 | |
| 20 | Samuel, the Prophet, | 24¶ | 3051 | 1106 | do | vii. 2—17 | |
| 1 | King Saul, | 40 | 3091 | 1066 | Acts. | xiii. 21 | |
| 2 | David, | 40 | 3131 | 1026 | 2 Sam. | v. 4 | |
| 3 | Solomon, | 40 | 3171 | 986 | 1 Kings. | xi. 42 | |
| 4 | Rehoboam, | 17 | 3188 | 969 | 2 Chron. | xii. 13 | |
| 5 | Abijam, | 3 | 3191 | 966 | 1 Kings. | xv. 2 | |
| 6 | Asa, | 41 | 3232 | 925 | do | " 10 | |
| 7 | Jehoshaphat, | 25 | 3257 | 900 | do | xxii. 42 | |
| 8 | Jehoram, | 5** | 3262 | 895 | 2 Kings. | viii. 17 | **Br. L. is right in the reign of J. 5 years. |
| 9 | Ahaziah, | 1 | 3263 | 894 | do | " 26 | |
| 10 | His Mother, | 6 | 3269 | 888 | do | xi. 3, 4 | |
| 11 | Joash, | 40 | 3309 | 848 | do | xii. 1 | |
| 12 | Amaziah, | 29 | 3338 | 819 | do | xiv. 2 | |
| | Interegnum,†† | 11 | 3349 | 808 | do | xv. 1, 2 | ††The Chronicle is right in this thing. See 2d Kings, 14 and 15 chapters. |
| 13 | Azariah, | 52 | 3451 | 756 | do | " 2 | |
| 14 | Jotham, | 16 | 3417 | 740 | do | " 33 | |
| 15 | Ahaz, | 16 | 3433 | 724 | do | xvi. 2 | |
| 16 | Hezekiah, | 29 | 3462 | 695 | do | xviii. 2 | |
| 17 | Manasseh, | 55 | 3517 | 640 | do | xxi. 1 | |
| 18 | Amon, | 2 | 3519 | 638 | do | " 19 | |
| 19 | Josiah, | 31 | 3550 | 607 | do | xxii. 1 | |
| 20 | Jehoaz, 3 Mo. | " | " | " | do | xxiii. 31 | |
| 21 | Jehoiakim, | 11 | 3561 | 596 | do | " 36 | |
| | The 70 years of captivity, begun here, ended 1 y. Cyrus, | 70 | 3631 | 526 | 2 Chr. | xxiv. 2—16 xxxvi 5--10 15--23 | |
| | Cyrus, | 6 | 3637 | 520 | | Rol. vol. 1, p. 354 | |
| | Cambyses, | 7 | 3644 | 513 | | " " " 366 | |
| | Darius Hystaspes | 36 | 3680 | 477 | | Rol. vol. 2 p. 9. | |
| | Xerxes, | 13 | 3693 | 464 | | " " " | |
| | Artaxerxes Long. | 7 | 3700 | 457 | Ezra | vii. 10, 13 | |
| | Birth of Christ, | 457 | 4157 | | | Ferguson's Astron. | |
| | Add present year, | 1840 | 5997 | | | Prideaux connect. | |
| | To 1843, | 3 | 6000 | | | See page 30 of this paper. | |

From the Chronicle of the Church.

## LIST OF SYMBOLICAL DREAMS AND VISIONS IN THE BIBLE.

*Concluded from page* 130.

14. Ezekiel's vision of the four cherubim, and of the four wheels, and of the throne of God above the cherubim, and of Jehovah giving him a roll of a book to eat, signified the inauguration of Ezekiel as a prophet, and his being commissioned to speak in the name of Jehovah. Ezek. i. 1. iii. 14.

15. Ezekiel's vision of the glory of the Lord departing from Jerusalem. The prophet is carried in vision to Jerusalem, and there shown the abominable idolatries of the Jews, against whom punishments are denounced. Those who sigh for these abominations are marked on their foreheads, signifying that they should be safe while the rest were destroyed; coals of fire from between the cherubim are scattered over the city, signifying that it should be burned; and the glory of the Lord finally departs from the city, signifying its desertion of God. Ezek. viii. 1. xi.25.

16. Ezekiel's vision of the valley of dry bones, which at the command of God were covered with flesh and reanimated, signified that the Israelites should be restored to their own land, and become the people of God. Ezek. xxxvii. 1—14.

17. Ezekiel's vision of the new temple, and of the renovation of the Jewish state, and of the return of the glory of the Lord to the temple, signified that the Jews should again be under the divine protection. Ezek. xl. 48.

18. Nebuchadnezzar's dream of a great image of different materials, broken in pieces by a stone from the mountain. The image's head is of fine gold, signifying Babylon, of which Nebuchadnezzar was king; its breast and arms were of silver, its belly and thighs of brass, its legs of iron, signifying kingdoms that should succeed, of greater or less strength; the feet were part of iron and part of clay, signifying that its strength was divided; a stone breaks in pieces the whole image, signifying a kingdom which the God of heaven would finally set up, and which should destroy all other kingdoms. Daniel ii.

19. Nebuchadnezzar's dream of a great tree which was hewn down. A great tree is seen, signifying Nebuchadnezzar himself; this tree is cut down, and wet with the dew of heaven seven years, signifying that Nebuchadnezzar should be driven from among men, and be wet with the dew of heaven seven years; the stump, however, of the tree remains, signifying that Nebuchadnezzar should be established again in his kingdom. Dan. iv.

20. Daniel's vision of the four beasts. Four great beasts came up out of the sea, signifying four successive kingdoms, with greater or less strength; a little horn groweth up on the last beast, which hath a mouth speaking great things against the Most High, signifying a power which should make war on the saints; the judgment sits, and the dominion is given to one like to a son of man, signifying that the dominion of this blasphemous power should be taken away, and an everlasting kingdom given to the saints. Dan. vii.

21. Daniel's vision of the ram and he-goat. He sees a ram with two horns, signifying the kingdom of the Medes and Persians; afterwards a he-goat from the west, which conquers the ram with two horns, signifying the king of Greece, who should conquer the kingdom of the Medes and Persians. This he-goat hath a great horn, signifying its first king; this horn being broken, four others came up towards the four winds of heaven, signifying that after the death of Alexander the Great, his kingdom should be divided into four parts. A little horn finally arises, which sets itself up against God, but is finally destroyed, signifying Antiochus Epiphanes, who should vex the people of God. Dan. viii.

22. Amos' vision of the grasshoppers consuming the grass of the land, signified the destruction of Israel by their enemies. Amos vii. 1—3.

23. Amos' vision of a fire consuming the deep, signified the destruction of Israel by their enemies. Amos vii. 4—6.

24. Amos' vision of Jehovah with a plumb-line, signified that Jehovah would punish Israel with exactness according to their merits. Amos vii. 7—9.

25. Amos' vision of a basket of fruit which had been cut off and gathered in, signified that Israel should now be cut off. Amos viii. 1—8.

26. Amos' vision of Jehovah standing upon the altar, and commanding the posts of the temple to be smitten, signified the destruction of Israel. Amos ix. 1—10.

27. Zachariah's series of eight visions. Zach. i. 7. vi. 8.

(1.) His vision of post-horses which Jehovah sends throughout the earth, signifying that God is acquainted with the state of all the heathen, and will punish them. Zach. i. 7—17.

(2.) His vision of four horns and of four carpenters which cast them down, signifying that Jehovah would repress the kingdoms hostile to Israel in all the winds of heaven. Zach. i. 18—21.

(3.) His vision of a man with a measuring line in his hand, signifying that Jerusalem should be rebuilt. Zach. ii.

(4.) His vision of Joshua the high priest, who, notwithstanding the opposition of satan, is clothed with clean garments and a fair mitre, signifying that Joshua should be approved and protected of God. Zach. iii.

(5.) His vision of the golden candlestick with seven lamps, and of two olive trees by the side of it, signifying that the temple should be furnished with the necessary furniture, and that Joshua and Zerubabel were anointed by Jehovah. Zach. iv.

(6.) His vision of a flying roll that contained curses, entering into the house of the wicked, signifying that the wicked should be cut off. Zach. v. 1—4

(7.) His vision of two women carrying an ephah of wickedness into the land of Shinar, signifying that the Jews were carried away captive into that country for their sins. Zach. v. 5—11.

(8.) His vision of four chariots which went to and fro through the earth, signifying Jehovah's knowledge of the concerns of all nations. Zach. vi. 1—3.

28. Peter's vision of the vessel let down from heaven, containing various animals which he was to eat without distinction, signified that the ceremonial law which consisted principally in such distinctions, was abolished, and that the way was now open for intercourse with the Gentiles. Acts x. 1. xi. 18.

29. St, John's series of five visions. (1.) In an earthly temple. (2.) At the entrance of heaven. (3.) On the sea shore. (4.) In the wilderness, and (5.) On a high mountain. Rev. i. 22.

These visions exhibit the fall of Jerusalem; signifying the destruction of Judaism; the fall of Rome, signifying the destruction of paganism; and the glory of the New Jerusalem, signifying the triumph of Christianity. They contain many subordinate symbols.

## BIBLE READER'S REPLY TO MR. MILLER.

Concluded from page 131.

Mr. Miller asks "why does it say 'where *also* our Lord was crucified,' and answers, if Sodom and Egypt are used figuratively in the text, which the Bible reader must admit by his own exposition, then also must 'where our Lord was crucified,' be so used &c." In answering Mr. M's question Bible Reader would again enter his protest against the use of the word *figuratively* instead of the divine word "*spiritually*" in the text, as a *private* interpretation: nay more, as a perversion of the word, and truth of the Holy spirit, not less than a palpable *mistranslation* of the original, against which the whole aim of the article Mr. M. was reviewing, was directed, and from this divine position, Bible Reader, will not, cannot be moved, while 1 Cor. ii. 14 stands on the sacred page, and the Holy Ghost himself is not a figure. It is taking such liberties with the word of God, that has thrown darkness, doubt and misconception over the plainest prophecies. He would further respond to Mr. M's question "why 'where *also* our Lord was crucified,' was used" viz. 1st *To more exactly define the city where these two witnesses should be slain, that when the event takes place men may know it*, for God has magnified *his word* above all his name (Ps. cxxxviii.) These dead bodies shall lie in the street of *the great city* which the spirit in infinite wisdom saw reason to call Sodom, and Egypt, *but* that there might be no *guess work*, the spirit adds and explains "*where also*, our Lord was crucified" which it was well known was *Jerusalem* (See Luke. xiii. 33, and xxiv. 18, 19.) Because "nigh unto it," John. xix. 20. Though nearly 2000 miles from Rome or France. And more, when that great city the holy Jerusalem comes down from God out of heaven what prevents it actually embracing both *Egypt* and *Sodom* as then "there shall be no more *sea*," and its dimensions "1500 miles square" (see also Ps. lxxxvii.) thus converting the *figures* of men, spite of their theorizing, into the literal words of the Holy Ghost. 2. The apostle John, inspired as was Paul, taught "not in the words which man's wisdom teacheth," but which the *Holy Ghost teacheth*" and here, he only called Jerusalem by the same name the Holy Ghost had called it before. See Isa. chapters 1st and 19th. And well might Isaiah call Jerusalem *Sodom*, for there were *Sodomites also* residing there, whose houses were not removed until long after Isaiah prophecied (see 1 Kings xiv. 24 xv. 12, xxii. 46, 2 Kings xxiii. 7.)

3. That we might be lead to "compare *spiritual* things *with spiritual*" and thus see *all* that is revealed in the Bible on this subject, and believe it as little children, with simple though wondering *faith*. Read Ezk. xlvi. 4. "That our faith should not stand in the wisdom of men, but in the power of God."

5. And shall I add, to teach us that *Jerusalem* shall yet be warned by these "two witnesses where they shall testify in sackcloth, judged and overthrown like Sodon and Babylon, her fearful prototypes and exemplers?

So much for the name *first* applied to these "dead bodies," but is it not said "and these are the two olive trees, and the two candlesticks standing before the God of the earth"? Does not this prove Mr. M's interpretation? I regret that the present article is already so long that I can hardly enter into this point. Let the Biblical students examine in their connexions

all those places where the expressions "olive trees," "candlesticks," "standing before the God of the earth" occur, and I think he will concur with me that they also designate *two persons* and tally with the interpretation we have given us by the spirit of the "two witnesses."

John was directed to rise and measure the *temple*—and the *altar*—and *them that worship* therein; the court he was to leave out, for it was to be given to the Gentiles to tread under foot 42 months. Notice that there is no allusion to the *ark* in this temple on the right and left of which the *two cherubims stood*, or *the candlestick* which stood *over the altar* and before *the ark*. Then why measure it seeing so many things were wanting? Answer, "*to see if it was after the divinely proscribed pattern.* See Ezk. xl. 4—8, xliii. 10—compared with Ex. xxvii. 1. And why measure those that worship therein?" To see again if the ordinances of God were observed—See Ezk. xliv. 9—15. Then says the voice to John "I will give unto my two witnesses, and they shall prophecy the same length of time the court is being trodden by the Gentiles &c. Now as there was no ark over which divine communications could be given, as of old, these two *prophets would be God's oracle*—and like the *candlestick* give *light* and direction to all who might enter it."—They are to be clothed with divine power, (see verse 6) they would enforce God's laws, statues, and ordinances—comfort—direct—or warn the people, especially the Jews, against the rising power of anti-Christ—the setting up of the abomination of desolation (compare Dan. xi. 7 and 36 with 2 Thes. ii. and Rev. xiii. 5) until they shall have finished their testimony with their lives—and notice that no sooner are these two witnesses slain—raised—and enter heaven, than the *third and last woe cometh quickly*, and the *temple* of God in *heaven* is opened, and *there was seen in his temple the ark of his testament*, verse 19. The whole scenery and phraseology of this chapter is Jewish, indicative one would think of the locality of the prophecy of these olive trees and candlesticks to *Jerusalem*. Let us see if the language of the Bible will not justify the interpretation of "these two olive trees, &c. to mean *persons* rather than the Scriptures. 1. The posts of 'door of the temple were of *olive tree*,' 1. Kings. vi. 33. 2. the side posts and the doors of the *oracle*, were *olive tree*, 1. King vi. 31. 3. The *two cherubim* over the right and left of *the ark* were made of *olive tree*, vi 23. "God called thy name (Judah and Jerusalem) *a green olive tree*, Jer. xi. 5, "I am like a *green olive tree* in the house of God." Ps. lii. 6. In Rom. xi. we read of an *olive tree* from which *some* branches (doubtless *persons*) were broken off through *unbelief*, and into which Gentiles are grafted." And lastly, in Zech. iv. this answer is given to the question "what are these two *olive trees* upon the right of the candlestick and upon the left thereof which empty the golden oil out of themselves? "Then said he unto me, *these* are *the two annointed ones that stand by the Lord of the whole earth*," Does not this like two *persons*, rather than the Scriptures? In chapter iii. we read "and he (the Lord) spake *unto those that stood before him*, saying take away the filthy garments from Joshua (the high priest) &c. "And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts, if thou will walk in my ways, and if thou wilt keep my charge, then shalt thou also judge *my house*, I shall also keep my *courts*, and I will give thee places to *walk among these that stand by*," no doubt alluding to *the two annointed ones that stand by* the Lord of the whole earth," introduced in the next chapter as the *two olive trees*.

But they are also called "*the two candlesticks.*" *Luchnia* is the word here used, and is translated a stand, for a candle or a candlestick. *Luchnos*, means a candle, lamp, or light, and is applied to a *person*. "John was a burning and a shining light." Now the light, and the lamp stand, or the candle and the candlestick are here *united* in these two witnesses, as the spirit calls them his "two olive trees or sons of oil, *and* his two candlesticks or lamp stands," containing the oil. And when they shall prophecy 1260 days, they, like John, will be burning shining lights. 2. The Holy Spirit has revealed to us, Rev. i. 20, that "candlesticks are churches" which we know are composed of *persons*, and I can even believe that when these two witnesses shall prophecy, they shall be, if not the only representations, certainly the only surviving prophetic representives of the churches: for it is revealed "that it will be *given to the beast that kills them, though he* continue only 42 *months*, to make war upon the saints and *to overcome them*, and power was given him over all kindreds, and tongues, and nations, and all that dwell upon the earth shall worship him, "whose names are not written in the book of life," xiii. 7. Our blessed Lord has compared that time to the times of Noah and Lot, and more, he has proposed the startling question "*when* the son of man cometh *shall he find faith on the earth?*"

The reader can now judge whether we have misinterpreted this 8th verse of Rev. xi. in applying it to *two persons*, and that these dead bodies, belong to "two witnesses," "two prophets." He can also ponder the momentously *practical* question. "Have they yet prophesied in sackcloth 1260 days?" or is this chapter fulfilled or *unfulfilled* prophecy. As to *who* those "two witnesses" are?—and what power kills them? We may hereafter show the opinion of a

BIBLE READER.


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## SIGNS OF THE TIMES.

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And all mankind must stand before
The inexorable throne."

In view of the sentiment above expressed, how do all, except everlasting things, sink into insignificance. Who that believes it, will not be influenced more or less by the solemn truth, "We must all appear before the judgment seat of Christ."

MINISTER OF JESUS,—can you look upon your flock over which the Holy Ghost has made you overseer, and remember you and they are hastening to judgment and eternity, and not set upon them with the most vehement exhortations *to flee from the wrath to come*? Can you be clear by doing this from the sacred desk, only, and not also from house to house, *individually, closely, perseveringly, and with all earnestness!* It is the work to which you have professedly devoted your life: and the everlasting interests of those deathless beings are entrusted to your care. What is present ease, sensual gratification, temporal wealth, worldly honor or fame, if to gain all the world can afford of each, so much as one of those deathless beings perish, as the price? *Perish! O dreadful thought!* And to *perish too*, through the neglect of *his* WATCHMAN! And that neglect for a mere momentary gratification! What shall the Lord of that servant do when he cometh? Can he do less than, "*cut him asunder?*" Can we wonder then at the declaration of the apostle, "Knowing the terrors of the Lord we persuade men?"

On the other hand, what is a whole life of toil and care anxiety and watchful prayer, pain and persecution, hunger and thirst, poverty and reproach, or even death itself in its most horrid form, if the result be the salvation of one immortal being who would not otherwise be saved? *Think, O think,* of an immortal being, *saved unto eternal life!* SERVANRT OF JESUS, can you find "room for mirth or trifling here," while so many are thronging the broad road to destructiou, with none to care for their souls? *Think again,*

"You watch for *souls*, for whom the Lord
Did heavenly bliss forego!
*For souls* which must forever live,
In rapture or in woe:
And to the great tribunal haste
The account to render there."

Are these things so? How is it, then, that there are so many worldly minded ministers who are more taken up with the trifles of time, than with the momentous realities of judgment and eternity? nay, what can a worldly minded minister think of himself while entrusted with the everlasting interests of men, and yet pursuing his worldly schemes at the expense of those interests. We cannot wonder that the tremendous truth of a judgment near, should be unpalatable to such men. It would be far more congenial with their feelings and pursuits to believe, "*My Lord delayeth his coming,*" or that "*the judgment is in the far distant future.*" But the day of the Lord will come, and that speedily. Blessed is that servant whom his Lord, when he cometh, shall find watching.

CHRISTIAN PROFESSOR,—You profess to have put on the Lord Jesus Christ: but remember, "If any man have not the spirit of Christ he is none of his." Again "If any man says that he is Christ's, he ought himself also so to walk, even as he walked." And it is only while we exhibit Christ's spirit that we either give to others or have ourselves a good evidence of being his.

What then was the spirit of Christ? It was a spirit of love toward the wretched and perishing. He left all his glory behind, to humble himself, suffer and die for sinners; that they might not perish but have everlasting life. And shall we call ourselves *Christians*, the disciples of this Jesus, while we in fact do not and are not willing to make any sacrifice for the salvation of those for whom the Redeemer died? Have you spoken to that friend or neighbor of yours, with whom you daily converse in the merest trifles, respecting the awful subjects of HEAVEN and HELL, of JUDGMENT and ETERNITY? Have you prayed and wept over that unconverted *parent, brother, sister, child*, or it may be, *husband* or *wife*? Have you spoken to them of their danger? If you saw any one of them in danger of loosing five dollars, or even less, would you not hasten to tell them, and proclaim it aloud in their hearing? And yet can you believe their eternal interests all in jeopardy while they are insensible, without making the most strenuous efforts to pull them out of the fire? This is an employment worthy the holy profession you have made; and should constitute the great and all absorbing business of life, with every disciple of Jesus Christ. Especially if convinced that the judge is even *now* at the door how centemptible should all worldly pleasure appear, and how vastly important everlasting things.

UNCONVERTED SINNER,—This is your working day. But when once the master of the house is risen up and shut to the door, it will all be over. Your sins have seperated between you and your God, and unless removed they must ruin you forever. Do you ask what you can do? I reply, cease from sin, repent and believe on the LORD JESUS CHRIST, *and you shall be saved.* Do not imagine you will ever be any better by any process you can pursue, until you believe in Christ as your Savior, and through his merits that God can be just and yet be your justifier. It is the only way to pardon and salvation. This is the gospel message, but "he that *believeth not shall be* DAMNED!"

Why, then, if salvation is so important and the time so short in which you may secure it, can you find time to attend to every thing else rather than to this great work? "The time is fulfilled, the kingdom of God is at hand; Repent ye and believe the gospel."

"No matter which your thoughts employ
A moment's misery, or joy,
But O, when both shall end,
Where shall you find your destined place,
Shall you your everlasting days
With fiends or angels spend?" L.

### THE SECOND ADVENT JUST AT HAND.

No. I.

Our Lord himself: when on earth, was questioned on this subject as follows: *When shall these things be, and what shall be the sign of thy coming, and of the end of the world?* Although some have spiritualized these words more or less, into an inquiry concerning worldly things already long passed by, they will now be considered as meaning *literally* what they express; or as an inquiring concerning the time, and signs of Christs owu real "*coming and of the end of the world.*" In answer to this solemn question, Christ did not show the length of time reaching to the great events of his final coming; yet he did foretel various positive signs of its near approach, by which the latter saints were required to "*know that it is near, even at the doors.*" These signs are substantially the same both in the Old and New Testaments.

Some of them were such as should be seen by the natural eye, as "*fearful sights and great signs from heaven;*" while others were to be rather of a moral aspect, requiring more the exercise of faith in beholding, or understanding them as signs. Whether we are agreed or not, in fixing upon a particular time for the second advent, we may with great propriety be agreed, on beholding its present fulfilled and fulfilling preceding signs, that it is proper for us now earnestly to look for the great event actually to come, even, within one year; or should it be longer delayed, to look for it at hand continually, with earnest expectation till it come. Some of these signs of the advent specially near, will now be briefly noticed.

2. Pet. iii: 3, 4. "*Knowing this first, that there shall come in the last days, scoffers walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.*"

However others may construe this prophecy of Peter and the former "*prophets*," it will now be taken *literally*, in all its parts, allowing "*the last days*," here to *mean* "*the last days*," including even the very *last* day. In showing that this prophecy of the very last day specially at hand, is now actually fulfilling, I appeal at once, to those who of late are becoming familiar with the discussion of this subject, and to those who believing the advent nigh, have said most about it. All such persons know, as in my own case, that whenever Christ's 2d coming is said to be at hand, according to its present fulfilling prophetic signs, it is sure to be answered by many, both within and without the church, substantially as in this prophecy, "*Where is the promise of his coming? for all things continue as they were*," *&c.* And though we tell them of repeated prophesies of the day at hand, now and of late for the first time fulfilled and fulfilling, they are still bold in scoffing at the sentiment, affirming that the events brought forward as signs, are no signs at all, not foretold in prophecy, and nothing more than what has been "*from the beginning*," *&c.* And thus, according to Peter and others of "*the prophets*," it is to continue with "*scoffers*" till the very last day.

Mat. xxiv. 4, 5, 24, "*Take heed that no man deceive you; For many shall come in my name saying, I am Christ, and shall deceive many. If it were possible, they shall deceive the very elect.*" This is the first part of Christ's answer to his disciple's inquiry for "*the sign of* his own *coming and of the end of the world;*" and not, as has been said, of "the end of the Jewish dispensation," &c. As did Christ, so should we understand the disciples' question, *literally*. Understanding, then, this foretold great deception to be concerning Christ's *literal* "*coming*," at "*the end of the world*," and as a positive sign of the end "*nigh at hand*," we may seem constrained, from its present special fulfilment, to consider "*the end*" now, in all respects very near. It is not however to be expected, that those still most deceived on this subject, should be first in discovering the deception. But if it be found true, that the scriptures foretold no temporal millennium before Christ's coming himself, and if indeed, the signs are nearly fulfilled and his coming is even at the door, how strangely has almost the whole church been "*deceived*" for the century past, with the human traditions, that his own coming is more than a thousand years off. And if it be true, as Paul and Peter affirmed, or their preaching the coming of the Lord—the resurrrection,—the Day of judgment, &c. &c. that all the "*prophets since the world began*," had "*foretold*" the same things, (Acts. xxvi: 22, 23, & iii 20, 21,) then how astonishingly have multitudes of the church been "*deceived*," in being made to believe, as they have that "the Old Testament foretels nothing of the day of judgment, or of a future state." And how strangely, too, are "*many*," "*deceived*," still into the belief that Christ's own descriptions of his second coming, both in the Evangelists and Revelation, are rather a figurative prophecy of wars and fightings of mere flesh and blood. Let us, then, no longer be thus grossly deceived in this matter, but rather look for the Lord at hand. J.

## CHRIST SECOND COMING AT HAND;

### Without a Previous Millennium. No. I.

The doctrine of a temporal Millennium, or spiritual reign of Christ with his saints in this world, a thousand years at least, before his final coming in his kingdom, to reign with them gloriously and forever, has been, and is still, apparently the greatest of all barriers in the way of spreading the gospel of this kingdom already at hand. This flattering millennium theory, though now very common in the church, is, according to ecclesiastical history, and the established creeds of the churches, of very modern origin, and mostly the creature of the century now passed. It has not as yet found its way into the established creed of any Christian denomination, but has been rather, as it appears purposely excluded therefrom and repudiated in all such established creeds, as will be found on due examination. Without occupying time now to answer the leading popular agreements in favor of this temporal millennium, which puts so "*far off*" "*the glorious appearing of the great God and Savior Jesus Christ*," I will proceed more directly to the presentation of some of the numerous scripture passages, which, according to their several connections and according to "*the first principles of the oracles of God*," appear to settle this question, and to show positively and conclusively, that no such millennium, or rest for the church, is to be expected, in this "*present evil world*," or previous to Christ's coming himself with his whole kingdom to reign gloriously, universally and forever. And if this point shall be satisfactorily established, then surely, all classes of believers in Christ's coming again at the resurrection of the dead, will naturally look for the glorious event, "*at hand*," rather than a thousand years off.

Isa. vi. 11, "*Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses be without man, and the land be utterly desolate.*

This is a part of Isaiah's vision on having his lips touched with "*a live coal from off* the" heavenly "*altar*," which shows plainly, if it shows any thing, that the purified lips of the Lord's faithful prophets or ministers, must continue to preach the word of the Lord to an unconverted world, as long as there shall be inhabitants in "*cities*," or in "*the land*," or men dwelling in "*houses;*" or, as the passage expresses it, "*Until the cities be wasted without inhabitant*," and the houses be *without man, and the land be utterly desolate.*" Most surely, this event can never come till Christ's "*coming and the end of the world*;" for until then, according to the prophesies generally, the "*cities*" and "*the land*" and "*the houses*" will be occupied with "*inhabitants*" and "*men.*" Of course, if the gospel must continue to be preached by the watchmen of Israel to the unconverted, till the very end of the world, we cannot consistently expect the world converted to christianity, and a thousand years' rest, or ceasing of the church and her prophets from such a preaching of the gospel to take place during the very period of God's commanding it to be done.

Mat. xxviii. 19. 20, "*Go ye therefore, and teach all nations,—and lo I am with you always, even unto the end of the world.*"

This is as it were a repetition of the preceeding prophecy, and shows most clearly, that the ministers of Christ and his church must preach his gospel to unconverted sinners, precisely as long as he pledged them his presence in doing it; or "Alway, even unto the end of the world." Accordingly the wicked are not to be all converted, while to the end of the world, gospel repentence must be preached to them; neither can the church enjoy her rest from this commanded labor, to reign with Christ, till at "*the end of the world*," now at hand; this work will be finished, when truly "*they shall reign*" with him glorious and "*forever and ever*" in the then "new created earth," (lxv; 17, 18. Rev. v. 10, xxi. 1—4. xxii. 5.)

Mat. x. 23. "But when they persecute you [for preaching the gospel,] in this city, flee ye into another, [to do it,] for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come."

This passage is a part of the holy commission given by Christ, to the apostles and their successors, to preach his gospel in all the world; and like the preceeding two passages, it shows that the work must continue to be done, in the

midst of persecution, till "*the end of the world*," or that it will not be done in going "*over the cities of Israel*," or places to be conquered by Israel, or the saints, "*till the Son of man be come.*" At that time of course the blessed saints will "*rest from their labors*," "*their works*" shall "*follow them*," and they will all reign with Christ, in a Millennium to be glorious and eternal. J.

## SEARCH THE SCRIPTURES.

The importance of this duty must be obvious to all who believe the Bible to be a revelation from heaven. And it is matter of devout gratitude to God that so much attention is paid to this subject. Bible classes are formed in almost every place for purposes of mutual consultation on the HOLY SCRIPTURES. But might not these exercises be rendered more deeply interesting and profitable than they usually are? One great disadvantage under which biblical students have labored, is the want of suitable manuals of instruction. Books prepared for the assistance of Bible classes, as well as Commentaries, almost universally stumble at the very threshold of the work of exposition, by the erroneous views they inculcate respecting the promises of God to the patriarchs, their nature and duration: the nature of the kingdom of God, and the time of its establishment; the nature and theatre of a future state of existence. On all these points and some others, the most gross obscurity prevails, in nearly all the standard works of the age.

Stumbling thus, at the very threshold of the glorious temple of Divine Truth, it is not to be expected that their subsequent progress will be of the most desirable character, or that they will be able to present a very symmetrical view of the splendid building. The result is as might be expected, darkness and obscurity pervade the whole community on these points.

In view of these considerations perhaps it may not be amiss to suggest to those who believe in the doctrine of the "*the kingdom of heaven at hand*," the propriety of organizing themselves into classes, with that subject directly before them as a leading star, in the study of the Bible.

There are sufficient helps now at hand, to be had at 204 Hanover St. (See advertisement in the Signs of the Times,) to enable any class to pursue their biblical studies profitably and successfully. Could the friends and believers of the doctrine do their neighbors a greater service than to begin such classes and invite their friends to meet with them for the investigation of this great question? Perhaps at first you may meet with discouragements, but persevere and good will result. BRETHREN, WHO WILL SET THE EXAMPLE? L.

## THE ANTIQUITY OF THE SECOND ADVENT NEAR.

I have this moment finished the reading of an article on this subject in a Vermont paper, (The Witness, of Nov. 13.) which interests me. in that it boldly sets forth a sentiment, which may be found lurking in many hearts: *to wit*, that a hope cherished by the apostles, and by them soon expected to be realized, is not a proper hope for us to cherish, and for us to expect soon to realize; because *experience* of 1800 years is enough to prove it to be a false hope, an *ignis fatus*, which no man in his senses can pursue and fondly cherish.

The Witness says: "If each succeeding generation of the church from the apostles to the [present time] have looked for the second coming so near at hand, then every generation but one has been deceived:" and the Witness thinks an Almanac for 1840 might with as much propriety be recommended for sale, because it had been much used and esteemed twenty years ago, as to recommend the doctrine of the second advent near by a reference to apostolic and primitive faith.

I am glad to meet this sentiment; for it has a plausible aspect which confounds some of the wise, and deceives many. The wise, the learned, the honest Gibbon is of the same sentiment with the Witness: and philosophy so called will confirm the opinion, that any doctrine which ages have cherished each within its own limits, must of necessity be a false doctrine, or, at best, a delusive doctrine, unworthy of our confidence. Such is the esteem some entertain for the doctrine of the second advent near. As if eternity does not admit of points of time two thousand years in extent, only visible to faith; while we have occular demonstration that the infinity of space admits of points of place, above 800 millions of miles in diameter, scarcely visible to the eye. The holy and blessed God is able to show us finite mortals works of his hands so remote, that the diameter of the earth's orbit around the sun, is a mere point in space, in comparison with their distance; and a thousand millions of miles is to their infinite distance, as nothing. O Fool! to say that with Him whose works are so infinitely extended, eternity must be limited, so that two thousand years is experience enough to prove the delusion of His promise; and a few generations of men are sufficient to convict His holy apostles of mistaking the times; and to satisfy the wise at this day of the propriety of their departing from His counsel, and from the example of the primitive church! The mighty God who weighs the mountains in a balance, who takes up the isles as a very little thing, who regards the nations as the dust of the balance, who stretches out the heavens as a curtain, who marshalls their innumerable hosts and calls every star by its name, who slings the moon around the earth by invisible cords, the earth about the sun, and the sun with all its train around the centre of the cluster of the milky way: He can speak to his creature man of two thousand year's time, as very short. The sun in the heavens has moved in that time on his great circuit many thousand miles every hour, without having very sensibly receded from one portion of the heavens, or approached the other. The stars that are left behind, and lost to view in that 2000 years are few in number, and those our solar system is hasting unto, have but a small increase; and the 2000 years may be less to the whole time of the sun's circuit, than two days to the earth's circuit round the sun. And the mighty God is likewise able to announce the near approach of the Sun of Righteousness, and to require the apostles to believe and proclaim it, and the ages and generations from their time to this, and also to fulfil all his word, though many sleep in death yet, before his glorious appearing.

We are but children in knowledge; and it becomes us to believe implicitly what our Heavenly Father tells us. When we first learned that the earth was round, we supposed in our simplicity that it was a round *plane*. When attempts were made to enlighten the infant mind into the knowledge that the earth is a globe, inhabited beneath, and all around, what child ever failed to know better; it being self-evident to children, that men cannot live in the antipodes, and walk and do business, because they must inevitably fall off and be lost,

The mysteries of the upper world, and the world to come, are greater to the profoundest scholar, and to the highest human intellect, than the things of time and of this world are to little children, eager to learn, sharp to inquire, and quick to discern. But their folly in disputing with their fathers, and contradicting their venerable teachers, is incomparably less than that of the man who sets up the experience of the world to refute the word of the world's Maker. If the child cannot believe the earth is a globe inhabited all around, it is due to his teacher to submit to the wisdom of age, and to restrain his spirit of unbelief, before his elders. No less is it due to the word of God, and the teachings and example of the apostles, to hearken to what they say; and, if any word or doctrine of theirs seem to contradict our common sense, it becomes us to be humble before God, to consider that we are babes in knowledge the great Newton himself being in his own esteem a child, playing with pebbles on the shores of knowledge, while the great ocean of knowledge stretches out of his sight.

But the objector says: If the event *was* at hand in the apostle's days, common sense, reason, manhood, and philosophy cry out upon him who think it has not come already to pass.

Reason, philosophy, manhood, and common sense, do no such thing. They admit and approve in the eternal world, even its visible operations, of paradoxes greater than this. To the extremities of this world the passage of light in this world is instantaneous. It is only by observation of the eclipses that we learn the measure of its flight; and by following on to know, we learn that stars are visible to the telescope at a distance so remote their light has been longer

in coming to us, than this world has had a being: that is—a thing instantaneous on the earth, is above six thousand years in heaven. And the great and incomprehensible One, who made all these things on earth, and made the light to traverse his realms with messages of his glory to multitudes of his creatures from the infinite regions of space, (which messages *time* has not been long enough for *light* to bear through the universe,) is faithful and true to his word, and will fulfil it to the letter, notwithstanding he promised eighteen centuries ago to come quickly, and has not appeared yet: notwithstanding *men do scoff at the doctrine, and ask in the* words of his prophet "Where is the promise of his coming?"

The Almanac of heaven is made up of signs and seasons and cycles imperfectly known to man. And when it records the sign of the coming of the Son of Man, in language to make every reader of the Almanac, in every age and generation, look out for the day of judgment and *righteous retribution*, it mercifully regards the infirmity of his nature, to neglect what comes not within the reach of his own time and arm; and urges him by the very highest motive to sanctification, if he will receive it; at the same time, no delusion is practised, for the dead realize what the living reject; and soon the quick and dead will together prove the accuracy of his promise, "Behold I come quickly!"

These considerations and others, which the fertile Witness can readily suggest, will be sufficient, I hope, to remove from his mind all doubt of sincerity on the part of one member of the Conference, who does not refuse to own his faith in the Lord's coming near, ever at the hazard of being called a "Millerite," a name honored, but not deserved by WARD.

## HILKIAH AND THE LAW.

It is sometimes demanded with great assurance to know how the doctrine of the second advent near has been concealed from the great body of the regular and settled ministry of all denominations, if it be indeed the word of God? The answer is with the Omniscient Ruler; but certain facts are known to men, worthy of remembrance by all who make the above question.

Israel was chosen to keep the oracles of the Most High, written by his servant Moses; yet Israel both departed from the obedience of the law, and lost the very book containing it. When Solomon built the temple and consecrated it, and the glory of the Lord filled the house: who would have believed that under one of his successors, it should be said while repairing the same house: "I have found the book of the law in the house of the Lord" and they carried it to king Josiah, and when he "heard the words of the law, he rent his clothes,"—"for great is the wrath of the Lord that is poured out upon us, because our Fathers have not kept the word of the Lord, to do after all that is written in this book." 2 Chron. xxiv. 19, 21.

It is as easy for the regular and settled ministry to forget and to forsake the doctrine of the apostles, as it was for the son of Aaron and of Levi to forget and absolutely to lose the copy of the law of Moses. The clergy have no warranty against this failure on their part, any more than the Levitical priesthood had against that failure on their part.

Again, the Gospel warns us of a falling away, an apostacy: and we have seen that, in which images, and pictures, and relics, and the departed spirits have been universally worshipped by the great body of the followers of the Lamb;—the preachers of the gospel being themselves the apostates, leading the people into idolatry, and *maintaining them in it, against the law of the* emperor, and the right arm of the civil power. (See the history of Gregory II and III. A. D. 730 to 750.)

It is easier to believe the Clergy of the 19th century may be left to fall into this error, and to forsake the hope of the Lord's appearing, than it would have been in the early ages to believe, that church would become universally idolatrous under the instructions of the Gospel Ministry.

Therefore, let the inquirer be slow to distrust the Bible, and quick to distrust himself; be patient with transgressors and faithful himself to follow the Lamb whithersoever he goes. W.

## SKETCHES, NO. I.

BRO. HIMES,—I have latterly had my mind somewhat exercised on the evidence of analogy, as connected with the "kingdom at hand." Evidently one characteristic trait of the divine government is to typify or pre-represent, some of the distinguishing peculiarities of the subsequent dispensation by that which precedes it. Thus, the Christian dispensation was typified by the Jewish. Would my proposed limits allow, and did I think it necessary I would draw a parallel; but as it is, one *item for illustration* must suffice.

It is a notorious fact, that the Jewish nation on the occasion of Christ's first advent, wholly misapprehended the character of his kingdom and coming. They supposed that when the Messiah should come, he would establish an earthly kingdom, subdue all nations to them, and they possess universal empire. But how were their hopes disappointed! And now what are the hopes of the Christian world, as a general thing? They are expecting a spiritual coming and reign of Christ, when he will establish universal peace and prosperity, and subdue the whole world to the church militant. And is there a doubt but what they will be as sadly disappointed as were the Jews? Unless the law of analogy may be violated, these cannot be.

What an analogy there is between the state of the world now, and just preceding Christ's *first coming*. It is certainly an item which Christians should not overlook. Speaking of this same subject, President Edwards has remarked. that, "God in his providence now seems to be *acting over again the same part which he did a little before Christ came.* The age wherein Christ came into the world, was an age wherein learning greatly prevailed, and was at a greater height than ever it had been before; and yet wickedness never prevailed more than then. So now, learning is at a great height at this day in the world, far beyond what it was in the age when Christ appeared; and now the world, by their learning and wisdom, do not know God. They are miserably deluded; stumble and fall in matters of religion, as in midnight darkness. Trusting to their learning, they grope in the daytime as in the night; run into all manner of corrupt opinions and pernicious and foolish errors. They scorn to submit their reason to divine revelation, to believe any *thing above their comprehension*; and so being wise in their own eyes, they become fools." *History of Redemption, page* 325.

Let such as think they stand, take heed lest they fall. Blessed is that servant, who when his *Master cometh* shall be found watching.

L. D. FLEMING.

*Portland*, 1840.

## EXTRACT OF COOK'S REPLY TO WHITTEMORE.

2 Thess. i. 6—9.

Your only objection to our interpretation of 2 Thess. i. 6—9, *is that it does not refer to the final* coming of Christ. When you will show that all the circumstances here brought out meet in any other coming of Christ, you will have some ground for denying that this refers to his final coming. The coming of Christ here spoken of, is one in which he will recompense tribulation, to the troublers of the church—when he shall be revealed from heaven in flaming fire—when he shall come to take vengance on them that know not God—when his coming shall be attended with his mighty angels—when he shall punish men with everlasting destruction—when he shall come to be glorified of his saints.

It is common for Universalist writers, to make this text speak of Christ's coming to destroy Jerusalem. And as you give it no other reference, we suppose that is your way of evasion. But we have one or two difficulties in the way of such an interpretation,—The Jews are not mentioned in the whole epistle. Then there is no evidence that at the time of the writing of this epistle, the Thessalonians experienced their persecutions mainly from the Jews. It is far from being probable that a little handful of Jews in that province so distant from Palestine, afforded the church so much annoyance as to receive such a notice in this epistle, as their persecutors. And then the assumption that the Christians in all parts of the world were to receive such a glorious rest, when Jerusalem should be destroyed—that that event was followed by a grand and eternal jubilee to the church in every province, is glaringly contrary to fact. We look in vain to the history of that age, for any such luminous days to the church, as seem to figure in your fancy. It is certain that only stxteen years before the destruction of Jerusalem, Nero commenced his infernal persecutions, which spread as far as the Roman power, and lasted as long as his life which ended *only two years before* that event. And only eleven years after that event Domitian, whose hostility was second only to Nero's assumed the imperial power. And surely, nothing took place in the interval answering to the discription of the text. Another difficulty; It was a *rest with us*—with Paul. who was dead long before Jerusalem was destroyed.

And so *in the ordinary course of nature*, a considerable portion of Thessalonians must have been dead also. All then that you have

said on the contrary notwithstanding, the church may look forward to that rest which remaineth for the people of God, and the wicked be assured of an everlasting destruction from the presence of the Lord and the glory of his power, ministered by the same hand that consumates the rest of the righteous.


# SIGNS OF THE TIMES.

## BOSTON, JANUARY 1, 1841.


"We spend our years as a tale that is told."

Another year has rolled into eternity. It has passed away swiftly, and is gone. It has been an eventful year, in the religious and political world. And while we are observing the outward "signs of the times," relating to the revolutions of the nations of the earth, and, also in the scattered and unsettled condition of the church, it becomes us as the disciples of Christ, who believe his advent near, to look within ourselves and examine our hope, our faith, and the state of our affections. We should enter into judgment with ourselves—we should not spare; but do the work faithfully. Our prayer should be: "Lord search me and try me, and see if their be any evil way in me, and lead me in the way everlasting." Now is the time to do this work, it must not be deferred, no not for an hour. Time is short. And knowing the times in which we live, the vast amount of work that is to be done, the number of the faithful being very small, we should all come up to the work with pure hearts, and clean hands, having the fullest assurance of God's approbation and blessing.

The saints expecting the advent of the Lord, have two great objects before them. The *first* relates to themselves. It is to have their lamps trimmed and burning. To be ready at all times, and under all circumstances for the return of their Lord. To keep themselves in the love of God, waiting for the mercy of our Lord Jesus Christ unto eternal life. To watch, wait, and look for the blessed hope, and glorious appearing of the great God, and our Savior Jesus Christ. This is the duty, and the *chief business* of a servant of Christ. And now that the coming of the Lord draweth nigh, and is even at the doors, without any doubt, (to the believers in prophetic times,) we should lift up our heads and rejoice, for our redemption truly draweth nigh.

Then:

> Awake, ye saints, and raise your eyes,
> And raise your voices high;
> Awake and praise that sovereign love
> That shows salvation nigh.
> On all the wings of time it flies;
> Each moment brings it near;
> Then welcome each declining day!
> Welcome each closing year!
> Not many years their round shall run
> Not many mornings rise,
> Ere all its glories stand revealed
> To our admiring eyes."

But there is another object which is deeply impressed upon the christian heart; it is the salvation of the guilty, and the lost. They cannot endure to see the destruction of their kindred. Hence it is their business to let their light shine, that such may see their good works and thus be led to glorify God. With our example, we must add the voice of warning, entreaty, and expostulation. We must give the "midnight cry," behold the bridegroom cometh. If we have the spirit of the Master, we shall. We shall also pray them in Christ's stead to be reconciled to God. Are any of us looking for the glorious hope of heavenly and eternal blessedness for ourselves, while we are neglectful of the interests and salvation of perishing sinners with whom we daily associate? Do not let us deceive ourselves—We cannot claim the name of a christian! Such are the "Mistaken souls that dream of heaven;" but must perish with the enemies of God. Then, if we would escape such a doom, let us awake to righteousness, and sin not. Let us prove that we are of Christ, by being Christlike, and particularly in reference to the salvation of our perishing race. Let us leave no means untried that christian love can devise for their salvation.

### REV. MR. KIRK AND THE GOSPEL.

This valuable servant of our Lord is ministering in the Park Street Church with great acceptance to the reflecting of every communion, who gather to the sound of his voice in multitudes. His power is in the word he speaks: the word of the Most High sensibly delivered. He has no flights of fancy, and few pictures of the imagination, except to illustrate the working of holy truth, in which he is exceedingly successful; and to show the reasonableness of the divine economy in relation to sinful men, in which he carries his hearers along with him often times against the current of their sectarian prejudices. His speech is fluent, his voice is round and distinct, his action is easy and graceful and dignified; and without excelling in any one particular, to make him an object of distinction for that particular, he is well furnished in all points, and his eminence lies in the well proportioned mixture of all into one, uniting a chaste style with sound piety, in the light of revelation and of common sense.

It was well said by a brother of his respecting the sermon on Phil. iii. 20, 21, "For our conversation is in heaven, from whom also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body," &c.—He lowered the subject by bringing it down in constant illustrations of earth:—not, I would add, that fault is found with making exalted truth plain to the common mind: but that he seemed to look less toward the heaven, and the Lord's coming, and the change of our vile bodies, consequent thereon, than the subject seemed to require: especially, seeing that he begun with a distinct enunciation of the duty of the Christian to follow the example of the apostles in looking for the Lord's coming, *notwithstanding he feared some men are making an evil use of* the holy doctrine. It was this fear indulged against the spirit of his own mind, which led Mr. K. into the course which his Rev. Brother thought justly of, that it was below the natural height of his theme: and others also observed, and thought it might have been remedied by a frequent recurrence to the fact, that the apostle *looked for the Savior*, and a change of the body at the time of his advent to fit him for communion with the saints, with whom in heaven his conversation was, even while in this vile body.

This is not said out of disrespect to Mr. K. on any side; but only to show the value and importance of the doctrine of the Lord's coming, alike by the word of the text, by the confession of the preacher, and by the failure of the preacher to insist on it, lest he should himself also be subject to the reproach of making a bad use of it. More courage on this point would have more honored the Master and his word: for, sad, and true it is, that from the first opening of his subject, the preacher departed from this high and holy hope, and not again in the shape of "looking for the Savior" did he once return to it

While speaking of this matter, it is interesting to note, that on the next day, Monday 14th Dec. Mr. K. in a sermon to professors of religion was showing the necessity of breaking often the ties of earthly love, and of making discord in a family by the avowal of a faith in the Lord Jesus Christ, which a sister or a brother, a husband or a wife, a father or a child could not patiently endure: and he refreshed his hearers with the words of the Master: "I came not to send peace, but a sword," &c. and he added with emphasis, that this controversy with the believing members of families will not cease "*until the arch-angel's trump shall sound.*"

Very well,—he spoke from his heart,—he spoke the truth,—he expressed the mind of the spirit; and it is to be hoped he spoke his own mind; for in a similar connection he affirmed, during the same sermon, that a like evil would prevail "*till the end of time.*"

This is remarkable only to show how holy truth bursts out from an honest heart, in despite of a contrary head. Mr. K. is a well known teacher of the doctrine of a temporal millenium, and an expectant of a reign of the church over the empire of darkness on the throne of this world's glory; and notwithstanding the strength of his conviction in the intellect, the heart pulled away from him, and he was made to utter the truth of the Master's word: *not peace but a sword*—and that word will stand, "till the end of time," even "till the arch-angels trump shall sound."

These things encourage the faithful, confirm the wavering, and show unto all, that a lover of the Lord Jesus is in danger of a fall, when he rebukes another for making too much of expecting his Lord; and, also, that the honest preacher from the heart will follow the true word of his Master sometimes when a contrary notion is implanted in the head.

W.

### MR. MILLER.

It is a little singular that the religious editors can notice nothing from Mr. M's. pen, except it be some little discrepancy, or blunder he may happen to make—or, in common with other writers, the supposition of a case to account for a difficulty in the most rational manner. Mr. M. is not allowed even this privilege. He is made an offender for a word. They watch for his defects with an evil eye. Not one of them have ever given him credit for a single sentiment; though some are deeply indebted to him for what *little* they know on the subject of Christ's Second Advent. They withhold the truth, relating to the salutary influence of his labors on the one hand; while on the other, very many of them give articles filled with bombast, and ridicule; and generally their pens are dipped in gall. They show an enmity like the poison of asps, whilst the spirit they possess has more affinity with the devil than with Christ. Why is it so? Is this course more God-like, than to act the part of Christians? Is it more manly to attempt the *suppression*, of what they cannot refute, or to prove all things and hold fast that which is good? Is this the best way to overthrow Mr. M's theory?

Where Bro. Miller gives his lectures, the "common people hear him gladly." They are instructed from his lips; and all the lies and reproaches heaped upon him by a corrupt press, and pulpit, are swept away from the minds of those who hear for themselves.

We have been led to these remarks by an article which appeared in "the Christian Reflector," headed "Mr. Miller a shrewd man;" of which the following article is a brief review.

### REV. CYRUS P. GROVESNOR.

#### Miller a Shrewd Man.

Dear Brother Himes—Your papers have just arrived and among the rest I find "Mr. Miller a shrewd man." Why, what is the matter now? What has Mr. Miller done? My dear reader, he has supposed a case just as others do sometimes, in order to reconcile a discrepancy between I Kings vi. 1. and Acts xiii: 18—21. The readers of the "Signs of the Times," will recollect that a late correspondent supposed that the text in I Kings vi. 1, "had been altered one hundred years." Why did not Mr Grovesnor call him a "shrewd man?" Because Mr. G. had no prejudice against him no particular hatred to his theory. Mr. Miller has crossed his path and must be put down. Why then does Mr. G. make himself twice as "shrewd" as Mr. Miller? for he supposes two cases to Mr. M's one: and more absurd, for Mr. M. only supposes a number to have been changed, while Mr. G. changes the whole of many texts. Surely the 'Reflector' did not give much light at this time, or Mr. G. would have seen that he was much more shrewd, or inconsistent, than Mr. Miller.

Is it right for brethren of the same faith and order, to make up wry faces, call shrewd names, merely because one of them takes the yankee privilege of "*guessing*" a thing or two. And then the other "*guesses*" twice as much. This looks a little to much like children's play. The editor of the "Christian Reflector," has hetetofore stood above mediocrity with us, but for him to come out in his spleen in such a way against a "good Bro. Miller," as he is pleased to call him without giving more just reasons for his belief, than he has in the piece referred to; and even with a *double fault* of the very same nature; we must think shows his spleen.

*First.* Mr. G. supposes the 430 years began with the death of Moses, the Bible says, "after the children of Israel were come out of Egypt"—here then Mr. G. editor of the "Christian Reflector," takes a liberty with the Bible, far beyond any thing Mr. M. has done in his article which has called out Mr G's sarcastic remarks.

*Secondly.* Mr. G. supposes the 450 years mentioned by Paul, Acts ixiii. 20, to begin with Abraham, and not when the children of Israel had divided the land of Canaan by lot. The Bible says, Acts xiii. 19 20 "And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot." "And after that, he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet." But here Mr. G. pins his faith upon the *Catholics* which he thinks is the better plan, than to charge the little horn with altering the time. But Mr. G. overlooks the main argument; that the chronology and history of the judges, which cannot be overthrown by any plausible reasoning, supports Paul, being 448 years. Paul says about 450 years, only two years difference. Now let us look at the supposition that the 450 began with Abraham: From Abraham to the Exode out of Egypt, 430 years Exod.

xii. 40, 41, *40 years in the wilderness*, and 7 *years* to the division of the land, making 477 years. Surely Paul would not call this about 450 years. But we *have proof enough without* Paul to satisfy any man, that the time in 1 Kings vi. 1, has been *changed, some how or some where, and if it is not an* enemy, who is it? we wish light. But no sarcasm among brethren. Mr. M. has the same right to suppose a case as Mr. G.; both may be wrong. It is not so easy a matter to reconcile; but we shall not cast away our confidence in the Bible because of this discrepancy.

We should not think it would do either Mr. M. or Mr. G. any harm to read their Bibles over and over again. If Mr. M. has got a theory, it will do no harm for him to try it, by the standard of divine truth, and even to present it to others, and let them try it too. We wish not to be bigots, or slaveholders in morals any more than in civil affairs. If Mr. G. has *no theory*, then we should think it would be beneficial for him to go to his Bible and get one. For a man without a theory, is like a body without a soul. And if a man has a theory which he has tryed until he has been thoroughly convinced of its truth, we love to see him abide by it, and give others the same privilege. "A double minded man is unstable in all his ways." We have often remarked, that those who have no stable opinion of their own, will always be grumbling about others. The greatest bigots are generally the most ignorant, and the most malicious are generally those who are forever accusing others of the same faults.

M.

## THE REPORT OF THE CONFERENCE.

This important document is now ready for delivery to subscribers, and others who wish to obtain them.

Will you just send in your orders. But I directed mine to be sent to me by mail. Did you? Do you know how much *postage* you will have to pay? No. Well the book contains 11 *sheets*, 176 pages, and the postage under 100 miles is *sixteen and an half cents*, and over 100 miles it is *twenty-seven and an half* cents. *Mr. Economy* says that where a number of send a bundle to some one man who [illegible] who will not *forget* to distribute them to the subscribers, without delay. O: that you can send for them by some friend coming to the city. Will the friends give directions?

CONTENTS.

1. Proceedings of the Conference.
2. Dissertation on the second advent, by J. Litch.
3. " on the chronology of prophesy, by J. Litch.
4. " on the restoration of Israel, by H. Jones.
5. " *on prophetic chronology*, by Wm. Miller.
6. " on the judgment, by Wm. Miller.
7. " on the Millenninm, byH. D. Ward.

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## MILLER'S REPLY TO "BIBLE READER"

I perceive the "Bible Reader," is not satisfied with my explanation of the two witnesses. There is some thing evidently wrong with the "Bible Reader." He is laboring under some mistake. He either does not understand his own rule, as I supposed he did; or he *is taking some unnecessary pains to blind his* readers, and get us into some 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. In the first place he was for having the Holy Spirit explain every figure, text, &c. Now he seems to be a stickler for a literal understanding of all texts; and yet departs from both in the first instance. When he *first gave us his rule, I* understood him to mean that spiritual things must be explained by spiritual; or Bible by Bible. To this rule I heartily subscribe; but by this I do not mean to say, God has not used similitudes, parables, and figures; this would be denying plain Scripture. See *Hosea xii. 10. Matt. xiii. 34, 35. Heb. ix. 7, 24.* Now we will see the "Bible Reader" explain the two witnesses by his own rule. He says, "*I interpret* them to be the dead bodies of two persons." Where does the letter say two persons? no where. The Bible says, two olive trees, and two candlesticks; this is the letter strictly, then it would be two *dead trees*, and two *dead lights*, instead of persons. But suppose we take his rule to explain them as figures. I ask what rule has the "Bible Reader" brought to prove that two olive trees, and two candlesticks *mean two persons? all his questions are nothing*, unless we have some proof. What is his proof? "Because the Holy Ghost *first* introduced them to our notice in this chapter as "my two witnesses." What mighty reason is this? may they not be something else besides two persons? Yes, the Holy Ghost has told us what they are; "two olive trees and two candlesticks." The same thing had been explained by the Holy Ghost many hundred years before. Zachariah inquired what they were? He was told, it was the word of the Lord. See Zech. iv. 3—6. Again, the "*Bible Reader*," *says*, "*Now it is plain that they* had not yet appeared and exhibited their testimony when John wrote." How is it so plain? Zachariah says he saw them, and the text says standing; that is *then* standing, &c. They might not have been clothed in sackcloth before, and so with the finishing of their testimony. I think their resurrection and asscension would be strong testimony, especially when their enemies beheld them. But it will be of no use to follow the "Bible Reader," in *all* his questions; when he proves the two witnesses to be two *men, or two women, we shall think more of his* Bible reading, and give him some notice; we want no guessing, nor questions to confound, but simple plain language for testimony. I will not ask what I am not willing to give. Therefore, I will answer some of his questions, and then it will be my turn to ask two or three. 1st Question under *his third division*. "That the Scriptures shall prophesy but 1260 days or years? *Answer. Clothed in sackcloth* they will not, neither will the church be in the wilderness but 1260 days; but does that prove that there will be no church before nor after; or that God will not feed her only in the wilderness? Rev. xii. 6.

2d Question. "Can this as well apply to the Scripture as to two persons?" I answer, it can as well apply, as to clothe a *woman with the sun. Rev.xii.1.*

3d and 4th questions. "Have the Scriptures been hurt or killed?" is the sum of the two questions. Could your friend cut off the skirt of your garment, and cast it into the fire, and not hurt the garment? Prov. xxvi. 5. As well may the *Scriptures be killed* as Paul to die daily, or as two persons can spit out fire and kill their *enemies, and then be killed* by their enemies. Will you answer this question, friend reader, and then I will tell you how the Scriptures can be killed. Again, I would ask the "Bible Reader" to explain how two persons can have such mighty power, as described in the 5, 6, and 7th verses? "Fire cometh out of their mouths, and killeth every man that would hurt them;" for "if any man will hurt them, he must in this manner be killed." And notwithstanding they must be all *killed, yet we find* them killing the witnesses, rejoicing over them, making merry, &c, *because* of the death of these two prophets who tormented them. Again after fire proceedeth out of their mouth and devoureth their enemies, how can their enemies behold them when they ascend up to heaven in a cloud? Why did the "Bible Reader" pass over those three verses 5 to 7, so slightly? was he honest when he told us he wished to obtain light? We fear not. *An honest seeker would have sought on the most blind parts*, the light necessary to a right understanding of the whole. It *is easy to see* through the writer, who calls himself a "Bible Reader," his object as it appears to me is not to obtain light; but to throw darkness on the similitudes which God has given us, to instruct and direct our minds into the future. It is certainly evident, that it would be the duty of all men to believe, and obey these two prophets; yet Christ has plainly told us to call no man *master*. *It certainly would be* our duty to trust in these two prophets: but a curse *is denounced against those* who trust in an arm of flesh. How shall we know these two persons, by the fire which cometh out of their mouths: or by water turning to blood? If they believe not Moses and the prophets neither would they one, though he rose from the dead. Paul tell us that these are the witnesses, Rom. iii. 21, "being *witnessed* by the *law* and the *prophets*." See Acts xxvi. 22. Luke xxiv. 27, 44. Acts x. 43, iii. 22—25.

A SIGN—A WONDER! What is it, says the reader? Why, *one single solitary* newspaper in the United States, has published the excellent Circular of the Conference; and two or three have given a partial account of the proceedings. Why is this a wonder? Did not almost all the newspapers of the country eagerly publish all the foolish stories, and *lies too*, about Mr. Miller, and others who advocate this cause? O yes. But the wonder is, that they should *tithe* the mint and the rue, the anis and cumin, and pass entirely over things pertaining to *judgment and the* love of God! Well this course shows, that they think *foolish stories*, are of more importance to their readers, than sober evangelical truth, when it comes out of Nazareth. O yes, it is a "sign." All can read. But what paper published the circular? "*The Union Herald.*"

A [illegible] brother, proposes the following question, for Bro. Miller to answer. *Question.* Why *should we* not understand Isa. xi. from the 4th to the last verse literally? Also Isa. lxv. last verse. Another wishes an exposition of Isa. lxv. 17—25.

☞We like the idea suggested by Bro. Litch in another page, *in reference* to the establishment of Bible classes to investigate the doctrine of the second *advent*. We shall publish before long a regular series of Bible lessons on the subject, to aid such classes.

VOLUME II. We shall give a particular account of future operations in our next. In the *mean time* we want all persons who intend to discontinue the paper, to give immediate *notice: while those* who may continue permanent subscribers, will in the *proper time, send their subscription* (in advance) as per terms.

## TO SUBSCRIBERS ONLY.

☞One word to our subscribers. Are you at leisure? Yes sir. What is the word? Have you paid *for your paper?* Yes sir. You will accept our thanks then—besides, you no doubt, have read it with a good conscience. But, my friend, have you paid? No, there I forgot it. I meant to have paid for my paper before this time. Well I will attend to it next week. No you won't. Why? Why if you do not attend to it now you never will. Just put your hand in your pocket, *and hand over the change now*, and it will be *done*. That is the way. Well here comes *the money*, and our last year's account is all square. What a fine thing it is to be punctual! A fine thing.

THE GENERAL CONFERENCE. The committee to whom the appointment of the next meeting of the Conference was referred, contemplate a session in the city of New York, in May next; the Anniversary week. Further notice hereafter.

MILLER'S VIEWS, WITH A MEMOIR. This new work is in rapid progress. It will be out about the middle of January. Particular notice in our next.

THE REPORTS. A supply of the reports will be sent to Wm. S. Miller, Low Hampton, as soon as out. Friends in that part of New York, also in Vermont and Canada, will send their orders to him without delay. Price by the 100 25 cts. Doz. 33. Single 37 1-2. He will also have a supply of "Miller's Views."

## CORRESPONDENCE.

### SECTARIAN FOLLY.

*The following letter was prepared with the intention of sending it to us in the commencement of our enterprise, when we truly stood in need of the sympathy of the faithful. But we did not get it until a few weeks since. The reader may ask the cause of the delay. A sectarian friend? of ours slandered our Christian reputation, to Bro. J. so that he declined sending, fearing from the representation that the editor of the "Signs of the Times," was not worthy the confidence and fellowship of evangelical Christians! But in the order of Providence Bro. J. made us a visit—we knew nothing of the caution that had been given him. He put up with us—he preached to the people of our charge—he watched our movements, spirit and conversation, the result of which, may be seen in the following extract of a letter received recently from him. "I am thankful that the Lord led me to your dwelling, and to your acquaintances, to become acquainted with you, and to enter the field of bearing burdens with you for Christs sake, and his dear afflicted, famished and down trodden saints through the earth. This is not a solitary case, but we mention this as one of the signs of the times, not only to us but to our enemies. "He that diggeth a pit &c."*

*New York, July* 2. 1840,

DEAR BROTHER HIMES;—Yours of June 1, came soon to my dwelling, though I was at the time out of the city, and while you were here; and while Bro. Miller was here. I was desirous of his coming and regreted that he could not have stayed several weeks in lecturing over the city, notwithstanding he differs with me on the subject of the definiteness of prophetic times and seasons. We are agreed in the great exciting things of the kingdom, the resurrection, the judgment, the new heavens, new earth, and of all worldly things at hand, and even at the door, therefore, I do as I have done for eight years, in bidding him God speed in preaching the kingdom of heaven at hand, though not considering him perfect in all his views, nor asking him, or others to consider myself so. It is no marvel that in this infancy of the discussion on the subject, and voices in general are not harmonious onthe interpretation of many prophesies, and on some of the minor points of the doctrine of the kingdom at hand. As yet, we seem to be just awaking from the valley of dry bones, where, with "*the whole house of Israel*," we have been slain as it were, before our infernal enemies, and on awaking we are naturally ignorant of the works of the adversary which have been going on around us for a long time; and on first beginning to discuss the subject of the kingdom of God at hand, it is very natural that in our different definitions and constructions for want of more of the learning which the Holy Ghost teacheth through the divine word, that we should appear to be a great deal more disagreed than we are really. I am therefore much encouraged, in the hope, that ere long, after some discussion, all of them who wait for the kingdom, and multitudes yet asleep will speak but one language on the subject, and will agree in giving the trumpet the same certain sound, in the rapid preparing of the way for the Son of man to come in his glory and in his kingdom to judge the world.

I am very thankful for your kind invitation to become a regular writer for the "Signs of the Times," and accept it most cordially, with your assurance of the most fair opportunity of presenting my views of the speedy coming of the kingdom, though differing from the theory which fixes the year of the event. Aside from my discussion with Bro. Litch on that point, I know not that I shall feel occasion to say any thing specially at variance with the theory advocated by him and Bro. Miller on the general subject, Except in that one point I trust from former experience, and observation, that the more we discuss, search, repent and pray, the more we shall naturally become harmonious in our views and labors in preparing the way of the Lord.

I have now received 6 numbers of "the Signs" &c, and feel much encouraged with its prospects of doing good in propagating the doctrine of the kingdom at hand; and should its course continue the same as thus far it appears, I see not why it may not be very similar to the one which others with myself were about to start, if we could, at New York. Had we commenced one, it should of course, have been open for the use of others thinking differently about times and seasons from ourselves, as is the case with your own.

And is it not really a moral phenomenon, that without previous concert, a knowledge of each others doings concerning a periodical, that the lookers out for the kingdom, at Boston, New York, and Philadelphia, were simultaneously [illegible] themselves to start the first periodical of the nation in their respective cities, to awaken attention to the subject. I suppose you have ere this, seen "the Literalist," semi monthly at Philadelphia, 6 numbers already out, copying some of the ablest and best writings from Great Britain on Christ's coming at hand.

Wishing you an abundance of wisdom from on high, and great success through grace in conducting the "Signs of the Times," I am effectionately your brother in longing desires that our Lord may not delay his coming.

HENRY JONES.

### THE RIGHT SPIRIT.

DEAR BROTHER HIMES.—When I wrote you last, I was just recovering from a fit of illness, which confined me to the house for seventeen days. But God has graciously restored me, and I am again permitted to go in and out before the beloved flock of my charge. It is a time of considerable interest in the church and we are hoping for one more ingathering of souls to the Savior, before "the great harvest," which is "at hand." You may wonder at hearing such an expression from me, when you recollect what my views were at our last interview, but I frankly acknowledge, that they have undergone a change.

I now solemnly and firmly believe, that "the end of all things is at hand" and my desire is to "watch and be sober" looking for and hastening unto the coming of the day of God." I regard myself as a learner, having just embraced "the present truth" and do not at present fix upon 1843 or any other year, but feel "bold in our God," to say, that I believe, that "the coming of the Lord draweth nigh."

My knowledge is not as yet sufficiently extensive to give an illustration of the prophesies and enter so fully into the subject as my able brethren do, but I enjoy my Savior's presence in giving that view of the subject which has been unfolded to my own mind, in presenting the signs of the times as I see them and in endeavoring to make that practical use of the doctrine, which I believe the Holy Ghost intended should be made. I trust, that I feel a degree of gratitude to God, that the scales have begun to fall from my eyes, and sincerely hope that I shall see the "glorious things," of the kingdom with more clearness. I have many fears that I shall not live so as to convince others that I believe "the Judge standed before the door." After having been so slow of heart to believe, I surely ought to redeem the time by laboring faithfully in the vineyard of the Lord, and living "in all holy conversation and godliness." And I should be very criminal to indulge a censorious spirit toward those, who are saying in their "*heart*," my Lord delayeth his coming." I ought rather to pray that the Lord may open their hearts to look "for that blessed hope and the glorious appearing of the great God, and our Savior Jesus Christ."

SAMUEL E. BROWN.

*Portland, Dec.* 1840.

THE WAY THEY TREAT US. Let the following article be carefully read by all parties. No room for remarks in this No.

From the Christian Intelligencer.

MESSRS. EDITORS:—Having recently returned from abroad, my attention is called to a communication which has appeared in seven periodicals, and originally in yonrs of July 25, signed "EXAMINER," in which I am personally implicated. This communication is mostly a commendatory review of Dowling's Reply to Miller.—That part of the communication which does *me* injustice, and calls for a reply at this time, is expressed in the following words, viz: "The dangerous and infidel tendency of the wretched attempts by Messrs. Miller, Jones and Ward [illegible] by which persons are cheated out of their money by the purchase of such trash as the heresies of Miller, Jones and Ward"—"false prophets"—"deceiving many"—"deceitful workers," &c,

Without requiring the public to take the word of myself, the individual here impeached, that I am innocent in regard to such implications, I appeal directly for testimony to the "ARTICLE 37th, *Judgment*," of the Creed of the Reformed Dutch Church, of which your paper is a permanent organ. This "ARTICLE" is on the subject in question, viz., Christ's coming, the "*Judgment*," &c., and contains my own sentiments thereon, briefly and in full, more happily and clearly expressed, than I have ever seen them in any other uninspired writings. And while I beg leave here to affirm, that in all I have published on this subject, either by the pulpit or the press, I have in no case materially differed from the general theory of this "ARTICLE." I appeal again to all who have read or heard any of my discourses on the above subject, being acquainted also with the said "ARTICLE 37," to testify, if they have found in me to inculcate sentiments on the "*Judgment*," or the 2d Advent, which are substantially different from this public confession of the Ref. Dutch Church. It is true, however, that this "ARTICLE" does not notice the present fulfilling prophetic signs of the day specially at hand, as I now feel bound to do it; and doubtless such notice was then omitted for the good reason that *such signs had not appeared when the "ARTICLE" was framed*, as in these latter times. And yet, the "ARTICLE" closes with these very appropriate words, of expecting continually tho coming of the "great day," viz. "Therefore, we expect that great day with a most ardent desire, to the end that we may fully enjoy the promises of God in Christ Jesus our Lord. Amen.—Even so, come Lord Jesus"—Rev. xxii. 20.

If convenient, I could feel that the greater justice was done in this matter, by your copying verbatum and in full, the said "ART. 37," to follow next after these remarks. And will not other papers which have copied the above mentioned communication, copy this and the said Article, also, for Christ's "*sake and the gospel's?*" JONES.

*New York, Nov.* 23, 1840.

## THE NATIONS.

### PROGRESS OF THE BATTLE.

LATER FROM THE EAST.—We have by the Acadiaec-, counts as late as the fourth of October last. The Allies had been victorious in every attempt to subdue the subjects of Me-

hemet Ali in Syria. His power may now be considered at an end in that country. Egypt will no doubt be given to him, by the aid of France and the Allies, who if need be, will require it of the Sultan. We learn from the "London Morning Herald," that the strongest fort in possession of the Egyptians, had been taken, with many prisoners. The Editor says:

"We have captured St. Jean d'Acre. We have dissipated into thin air, the *prestige* that till lately invested as with a *halo* the name of Mehemet Ali. We have, in all probability, destroyed for ever the power of that hitherto successful ruler; BUT HAVE WE DONE AUGHT TO RESTORE STRENGTH TO THE OTTOMAN EMPIRE? WE FEAR NOT. WE FEAR THAT THE SULTAN HAS BEEN REDUCED TO THE RANK OF A PUPPET; AND THAT THE SOURCES OF THE TURKISH EMPIRE'S STRENGTH ARE ENTIRELY DESTROYED. "Reforming" Sultans (of whom the present is the second) can never, we fear, exercise the influence that once belonged to the veritable "fathers of the faithful." The policy of these turbaned "reformers" is a series of outrages on those feelings which, in their operation, imparted, in other days, their formidable power to the successors of the Caliphs. If the supremacy of the Sultan in Egypt is to be hereafter maintained, it must be maintained, we fear, by the unceasing intervention of England, or of Russia."

*So then the Ottoman power is virtually down. "The Sultan is reduced to the rank of a puppet; and the sources of the Turkish Empires' strength are irretrievably destroyed."*

AFFAIRS OF THE CONTINENT.—The "Herald," also makes the following remarks relating to the state of things on the continent.

"We understand that Austria, Prussia, and the other Germanic powers, irritated by the military preparations of France, but unwilling to incur the expense of increasing their troops for a war establishment, have silently, but effectually, completed such a skeleton organization, that at any moment, a force can be got under arms, superior to that prepared by France. Remonstrances have in the meantime been made to the Government of France against her continued armaments, in which England has indirectly concurred; but if these remonstrances should not be attended to, the great powers will be able to show, in the spring, such an overwhelming force, that, if necessary, the initiative in hostilities, can be taken by them.

Although things in Europe at present wear the aspect of peace, yet the elements of a general war still exist, and will no doubt be developed not long hence. The gigantic armaments of the nations, their mutual jealousies, and ambitious purposes, will not permit Europe to remain in peace any length of time.

The largest naval force ever collected is now congregated in the Mediterranean, amounting to two hundred and sixty-five vessels. Fifty of these belong to France, forty to Great Britain, twenty-one to Russia, seven to Austria, fifty-four to Egypt, thirteen to Turkey, four to Sardinia, three to the United States.

But this is only a small portion of the infernal machinery in readiness for universal devastation. Add to this the immense preparations on the land, and we may have some idea of the greatness of the conflict that is at hand.

THE GREAT PROPHET.

"For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren LIKE UNTO ME: him shall ye hear in all things, whatsoever he shall say unto you; and it shall come to pass that every soul which will not hear that Prophet, shall be destroyed from among the people." Acts iii. 22, 23.

When Moses came as Israel's friend,
His brethren cast him out:
When Jesus came unto his own,
His own received him not.
Acts vii. 23—28. John i. 11.

"Who made thee ruler and a judge,"
To Moses was their word;
"We will not have this man to rule,"
They said to Christ the Lord.
Acts vii. 27. Luke xix. 13.

Rejected Moses went away,
Thus treated with disgrace;
So Christ the Lord has likewise gone,
And left the Jewish race.
Acts vii. 29. Matt. xxiii 29.

But Moses then took care of sheep,
Within a stranger's land;
So now poor Gentile wand'ring sheep
Are kept in Jesus' hand.
Exod. iii. 1. John x. 27, 28.

As Moses married far away,
Cast off by Israel's pride;
So Jesus sought poor Gentiles out,
And took them for his bride.
Exod. ii. 21. Eph. ii. 11—13. v. 23.

To Moses Midian's land was strange,
The land thought him so too;
So is this world to Jesus now;
Ah! Is he so to you?
Exod. ii, 22. John xvii. 36.

When Moses and his wife were one,
She was a stranger then;
So oneness with our Living Head,
Now separates from men.
Exod. xviii. 2—6. 1 Peter ii. 11.

But all this time poor Israel lay
Beneath the tyrant's frown;
So still Jerusalem lies waste,
And still is trodden down.
Exod. ii. 23. Luke xxi. 24.

At length their cry came up to God,
He saw them sigh and weep;
And so again when Israel cries,
The Lord will wake from sleep.
Acts ii. 23—25. Ps. lxxviii.65.

This Moses, whom they once refus'd
Was sent in their distress;
So Jesus whom they crucified,
Again will come to bless.
Acts vii. 35. Zech. xii. 10. xiv. 3.

The Lord will come with all his saints;
Oh, may I of them be;
Yes, Lord, I know thy precious blood
Has ransomed even me.
Zach. xiv. 5. Heb. ix. 14.

## Light! Light!! Light!!!

Many shall run to and fro, and knowledge shall be increased.

## TO THE FRIENDS OF THE CAUSE WE ADVOCATE.

The coming of the Son of man, is one of the most startling and glorious subjects the mind can contemplate. It is, or should be a subject of universal interest. But what multitudes are as thoughtless on it as the beasts that perish! True, they have been taught from their infancy that Christ will come to judgment; but they fondly hope it is far distant; and all they hear from their teachers confirms their hopes.

They might have light, but they do not wish it; or perhaps their prejudices are aroused and they believe it darkness. Have then the friends of the Savior's speedy coming nothing to do? Can they sit down and rejoice that they see, and be *content that others should walk in darkness?* Has God put nothing into your hands my brother, to be improved in spreading this light. The books are published; but to lay them on the bookseller's shelf they will do no good. To produce effect they must be circulated and read. Who will engage in this enterprize? Who will devote 1, 5, 10, 25, 50, or a hundred dollars to the work of spreading light on the subject? WHO?

No enterprize can be advanced without effort and sacrifice. And how will we wish to be found when the Lord comes to reckon with us; with our thousands, or hundreds, laid up for moths and rust to corrupt, or expending it in endeavoring to arouse the world to the thought of the coming day? L.

NOTE. Among the books advertised in another column of this paper, we would particularly recommend *Bro. Litch's Address to the Clergy.* This gives a comprehensive view of the whole subject, and is perhaps the best work we have of the size for general circulation. Let the friends of the cause supply themselves, and see to it that their ministers, and influencial church members are furnished without delay. 12 1-2 per hundred.

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The above work will be out about the 15th of Jan, 1841, and may be had of the subscriber, 204 Hanover St., $6 per doz and retail, 62 cts.

The publisher has spared no pains or expense, to get a correct likeness of Mr. Miller for the work; and to have the work executed in the best style. He hopes, therefore to be sustained in the enterprize. Friends who send in their orders without delay, will receive the first copies from the press.

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MOSES A. DOW, at the *North End Bookstore*, 204 Hanover street, intends to make his store a general depot for Books and Periodicals of the above character, where they may be had at the lowest prices, wholesale and retail. He has now the following:

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# SIGNS OF THE TIMES

OF THE SECOND COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.] "THE TIME IS AT HAND." [DOW & JACKSON, PUBLISHERS.

VOL. I. BOSTON, JANUARY 15, 1841. NO. 20.


## Illustration of Prophecy.

### A DISSERTATION ON THE JUDGMENT.

BY WILLIAM MILLER.

Almost all nations on our globe, from the most ancient down to the present time, as far as history may have revealed their views on this subject, have believed in a day of judgment or retribution after this life, in another state of existence. Whether this has been handed down by tradition from our first parents; or whether it has been derived from the agency of the Divine Spirit, reproving the world of sin, of righteousness, and of judgment to come; or whether from the letter of God's word it is a strong and conclusive argument, that by some means which God has in his goodness seen fit to use, he has impressed upon the mind and conscience of men in general the idea of a future retribution. And never until very recently, has there been known any set, or sect of men who believed in a future state that denied a judgment after death. This wonderful discovery was reserved for this age, and for this day in which we live, and for a class of men who pretend to have an interest in an other and a better world. Yet, we can honestly say, they live no better than they should, and are constantly spreading, publishing, and vending false reports, and malicious and wilful lies against their fellow men, who, upon their own principle, are entitled to the same inheritance with themselves. These say there is no future judgment; and, if it were possible, they would deceive the very elect. But not one of them, except those, whose consciences are seared as with a hot iron, that has not forebodings and strong fears of a judgment yet future. Now to prove this, I have only to refer you to their implacable enmity against those who honestly believe in a future judgment. If they believe their own doctrine, why in such trouble? Do they fear truth will not stand? Why do you resort to ridicule, defamation and falsehood, to put down your opponents? Are not sober reason, righteousness and truth, the better weapons? Will a man choose such slang, such weak and foolish weapons, when he can get better? No, Sirs. We all know you feel the goading of a guilty conscience, or you would not betray so much uneasiness and alarm.

FIRST. I will prove a day of Judgment. And I shall do it with the Bible. The reader must not expect me to bring all the texts that might be brought; for "by the mouth of two or three witnesses every word shall be established."

Ps. xcvi. 13. Before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world in righteousness, and the people with his truth.

Eccl. iii. 17. I said in my heart, God shall judge the righteous and the wicked; for there is a time there for every purpose and for every work.

Acts. xvii. 31. Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Let these suffice to prove the day of judgment. SECONDLY. I will prove that it is yet future.

Psalm l. 3—6 Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself.

It is evident from this text, that God must come to this earth in all his glory, that he will call to the heavens from above, and to the earth, and must gather all his saints, both which are in heaven and earth, in order to judge them. Can any rational being suppose, that this has been done? I think not. Who has heard or seen any thing like this? No one. Then it is yet future. See

Eph. i. 10. That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.

This text exactly corroborates the Psalmist.

1 Thes. iii. 13. To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

Another proof, harmonizing with the former. None can possibly be so void of common sense, as to believe, that all his saints which are in heaven and were on earth, were gathered at Jerusalem. Again.

2 Peter. iii. 7. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

By this text, we learn, that the heavens and earth which were in existence when Peter wrote to his brethren in like precious faith in the gospel, were "reserved unto fire against the day of judgment and perdition of ungodly men." Have the heavens and earth passed away? Have the elements melted with fervent heat? I answer no. Where have ungodly men been sent to perdition? But, says the objector, Has not Jerusalem been destroyed, and much of it by fire, and were not wicked men cut off? Yes. But where is Jerusalem called the earth and heaven? What is that new heaven, and new earth, which Peter directed us to look for? The Gospel, say you? but, my dear Sir, the Gospel order was set up, and the Gentiles grafted in, almost forty years before Peter wrote his epistle; and this epistle, too, was written to those who had already obtained the Gospel,—"like precious faith." How then could they look for a new heaven and new earth after Jerusalem was burnt? And what was it? Compare 2 Thes. i. 5—10. Here, Paul plainly tells us, that the persecution of the saints, was a manifest token of the righteous judgment of God. Very well, then, we have the token of a judgment yet, and that proves it yet future; for no person, or sect, claims the appellation of saints more strongly, or pretend to receive more persecution, than those who deny a future judgment. We ask them to be consistent, at least with themselves. Also,

Heb. ix. 27. And as it is appointed unto men once to die, but after this the judgment:

After what, "the judgment?" Ans. After men once die—after this appointment is fulfilled. See the apostle's reasoning in the 28th verse.

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

(i. e.) Christ had to die, in order to bear their sins, and at his second coming to judgment, he will cleanse, or have cleansed, all those who by faith look for him. Of course, then, the judgment of which we are speaking, will commence at the second advent of the Lord Jesus Christ.

THIRDLY. We will inquire into the length of the judgment day. This, in my humble opinion, is learned from Peter and John. Peter speaking of the judgment day, in his second Epistle, iii. 8, says, "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, (with you) and a thousand years (with us) as one day (with the Lord.") This verse, it is very evident, is not a prophecy, but a commentary on the verse preceding it, and therefore we cannot understand it as treating of prophetic years;—but an explanation of the length of the judgment day. For, he tells us not to be "ignorant." This shows us plainly, that he is about to make plain, or more clear to our understandings, some things of which we before were ignorant. This, to me, is a satisfactory reason why our commentators, who take the ground that Peter is explaining the quality of God's view of the length of time, are incorrect; because we cannot for a moment believe, that the Christians of that day, were ignorant of God's attributes; especially of this.

Again, John in the 20th chapter of Revelation, 5th and 6th verses,

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

shows clearly, that there will be *two resurrections*, and one day, or a thousand years, between the two. It is very evident, that there is a judgment following each resurrection. From this chapter, we learn, that John saw "thrones, and they sat upon them, and judgment was given unto them." Judgment was given unto whom? He tells us, to them who had been beheaded for the witness of Jesus, and for the word of God, and to *them* which had not worshipped the beast, neither his image, and which had not received the mark of the beast in their foreheads or in their hands; and they lived and reigned with Christ a thousand years. By these marks the saints are described. This is the day of judgment, the day of the Lord—the day of rest, when

the saints are glorified with Christ's glory, and when He is "admired by all them who believe."

FOURTHLY. I will show the order of the judgment. And *first*, the saints are raised and judged.

Dan. vii. 9, 10. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened.

This is explained by the angel of the Lord to Daniel, in the 22d verse.

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.

Here we are clearly informed, that judgment will be given to the saints of the Most High, at the appearing of the Ancient of days, and the Son of man in the clouds of heaven.

Dan. vii, 13. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

Luke xiv. 14. "For thou shalt be recompensed at the resurrection of the just."

Luke xx. 35, 36. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are *given in marriage.* Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

This text supports the same idea as the one in Rev. xx. 6, and proves that the saints will be raised first. Many more might be brought to support the same idea, but we forbear, and shall now show,

SECONDLY. The resurrection of the wicked. Rev. xx. 5. "But the rest of the dead lived not again until the thousand years are finished. Daniel says, "some to shame and everlasting contempt." Christ tells us, John v. 29, "They that have done evil unto the resurrection of damnation." The apostle says, Acts, xxiv. 15. "That there shall be a resurrection of the dead, both of the just and of the *unjust.*" Again, in Rev. xx. 13, "And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every man according to their works." This last text is a description of the resurrection of the wicked; for in the 11th and 12th verses we have the description of those who had part in the first resurrection, and their judgment; here the book of life is open, and they were judged out of the things which are written in the books according to their works. Then follows the resurrection of the wicked, and their judgment according to their works; and their doom, cast into a lake of fire and brimstone, which is the second death. Let any man read these five last verses, and he will see, that John first gives us the judgment of those who had part in the first resurrection, and then gives an account of the second resurrection, judgment, and of those who have part therein. The first is in the morning, or beginning of the day of the Lord, the later in the evening or close of that day. The Jews had a tradition among them, "that the righteous Jew would be raised and judged in the morning of that great day; and the wicked among them and the Gentiles would not be raised and judged until evening." And when we read some passages in the Psalms and prophets, we are led to believe that it is more than a tradition; for instance,

Psa. xlix. 14. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

Isa. xvii. 11—14. In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; but the harvest shall be a heap in the day of grief and of desperate sorrow. Wo to *the multitude of many people, which make a noise* like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.

These passages show that the children of God in those days expected deliverance in the morning? and that the wicked would be let loose in the evening, see Psalms lix. 6—14, also Isa. xxiv. 20—23. This is the order of the judgment, as it is given in the Bible; and I have never been able to discover any thing in the word of God that contradicts this view of the final judgment. All other systems which I have examined, have difficulties which I was never able to reconcile. I know some will see difficulties in this manner of the judgment; but I have found they were only difficulties in imagination, and not in fact. I know my opponents will bring forward one passage, Matt. xxv. 31 to the end. The parable of the sheep and the goats. This parable was given by our Savior, to illustrate that part of his conversation which you will find in the chapter previous, 39 to 42 verses, "Then shall two be in the field; the one shall be taken, and the other left," &c. Now look at the parable, Matt. xxv. 31

*When the Son of man shall come in his glory,* and all the holy angels with him, then shall he sit upon the throne of his glory:

This is evidently the samec oming as in xxiv. 39, the coming of Christ to raise his saints, and separate those who may at that time be alive on the earth.

Matt. xxv. 32. And before him shall be gathered all nations; and he shall separate them one from another, *as a shepherd divideth his sheep from the* goats:

If he should be stationary in the air, of course all nations on the earth would be before him, and within the space of twenty-four hours would see him; then would the righteous be changed from mortal to immortal, and be caught up to meet the Lord in his glory, which is called the right hand of God. While the wicked are left to perish on the earth, in shame and everlasting contempt, called the left hand of God. Then what follows, as what the Judge will say to those on the right hand, and their answer; also to *those on the left hand, with their reply, is to* represent the characters of the two parties, and the justice of God in thus separating them; and receiving his sons to glory, while he destroys the bodies of the wicked, and shuts up their *spirits in the pit of woe.* This view of the subject will exactly harmonize with all the other passages of the word of God, and do no violence to the passage under consideration.

That a consciousness that there will be a judgment, in another state of existence, will never be eradicated from the minds of men as long as the Holy Spirit is executing his office upon the hearts and consciences of our race, is very evident from the experience of all nations, and every man. Who has not trembled in the course of his life, at the idea *of a future day of retribution?* Who has not had fearful forebodings of the future, from the retrospection of the past? If we find any among us, who are so presumptuous as to say that they never did have any conviction of this kind, do we not in a moment set them down as having had their conscience seared as with a hot iron? How can we take, and believe in an oath, that pays no regard to a future state, an oath of one who has no views beyond the vain gratifications of his beastly appetites, and *lustful passions? Who could or* would argue the prospect of a better state of existence in another world, if in this life the scales of justice are equally balanced? What would the villain, who murders and robs his rich neighbor for a paltry sum of what the world calls riches, do, if he could be well satisfied that there was no judgment hereafter? Instances and examples are not wanting to prove, that, if all men thus believed, and thus acted, the world would soon be a great slaughter-house, and man, to gratify present appetite, would depopulate the earth; but thousands, and ten thousand times ten thousand, are, by the agency of the Holy Spirit, reproved of *sin, of righteousness,* and of a judgment to come; and by these reasons have been restrained from committing crimes of the most henious character.

*Psa. lxxvi. 10. Surely the wrath of man shall* praise thee: the remainder of wrath shalt thou restrain.

Will the Holy Spirit teach us a doctrine which is not true? Did Paul preach to Felix a judgment to come? They may tell you of a judgment now; but none to come. It is all peace and safety in the world to come. Who ever saw a man like Felix, tremble at a doctrine like this, a judgment *now*? Have you not seen and heard them ridicule present judgments? We know them by their fruits.

And now, kind reader, let me warn you to prepare for a future judgment. I know the Universalist Priest will laugh and scoff at the word *prepare:* but let them laugh and jeer, their race is short; for when men cry "peace and safety, then sudden destruction cometh, and they shall not escape." Be warned, then, prepare to meet your God in judgment. The Holy Spirit whispers in your mind, a judgment. The word of God reads plain, "Because he hath appointed a day, in the which he will judge the world in *righteousness," and this too, after the resurrec*tion, as the hearers then understood the apostle Paul.

Acts xvii. 31, 32. Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead. And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter.

The apostle Paul, and all true ministers from that day to this, have preached a judgment to come after the resurrection of the dead. Your consciences have always been a monitor unto you until they became seared by false teachers, and vain theories of men. Your judgment and reason are well convinced, that in this life equal justice is not distributed to all alike, which is an evident token to you, that there *is a judgment to* come; in the which God will reward the virtuous, and punish the vicious.

If all these evidences will not lead us to a preparation for that great and notable day of the

Lord, I ask, what will? What can God do more? He has come by his Spirit, his Word, his servants, and with your conscience and reason, all combining to make you believe and live with reference to that day. Why do you linger, sinner, on the brink of eternal ruin? What evidence have you got that all will be well? The demon of darkness tells you, "that you shall not die; the Universalist minister tells you, that all will be saved, prepared or unprepared, and *that there is no judgment in a future state; and* the deceiver of your own heart, says, time enough yet. Which, I ask, will finally succeed? Will the Spirit of God, will the Word of God have any influence upon you? I beg of you, dear reader, read and judge for yourselves—think and act for eternity—do not put off a preparation which is of vast importance, if there be a judgment day in a future state. When the kingdoms of this world shall pass away like chaff, when error shall vanish like the smoke, and man shall stand before his Maker, uncovered from all hypocrisy, naked of all deceit, exposed in thought, word and deed, see as you are seen, and know as you are known,—Will you be able to stand? Will you be found in heaven?

## LETTER FROM DAVID CAMBELL.

BROTHER HIMES,—Since my return from the West I have not till now found time to notice the remarks of Brother Litch upon my views of the captivity and return of the Jews. The difference of time he has endeavored to show, I esteem wholly unimportant. The Old Testament chronology, corroborated by Josephus, Rollins, Predeaux, and others, I consider as sufficiently correct, especially as we find it established by Daniel's 70 weeks, connecting the whole with Persian and Roman chronology as handed down to the present time.

You can testify that I have not sought controversy on this subject. I seek TRUTH, and care not from what source it comes, but shun controversy as I said in my first article. If Bro. Miller challenged me, as Bro. L. says, I did not know it, nor should I have heeded it. Admitting the correctness of Bro. L.'s remarks on my chronological calculations, I deem it of no consequence as to the great points of discussion. In my view, a few months, or years are of no consideration. But were I to expect the end of the world in 2 or 3 years I might then consider even one month worthy of regard in such calculation.

The great outlines of Prophecy appear distinctly drawn. Present indications are encouraging for the restoration of the Jews. The four great powers which now have the control of Syria are friendly to them, and the recent persecutions at Damascus has awakened for them a strong sympathy throughout the world. Unless the world shall in a few years end, or some providential hindrance prevent, thousands of the Jews will every year return to their long cherished home.

*The following is the last of a series of articles* which I prepared for the "Signs of the Times," last spring. It should have appeared before Bro. Litch's strictures, but was mislaid.

Yours truly,

DAVID CAMBELL.

*Boston, Dec.* 24. 1840.

## RETURN OF THE JEWS.

The return of the Jews having in effect, already commenced, and preparations are so far advanced for their entire emancipation, (See Illustrations,) it seems untimely to argue the matter, and idle to answer objections. When Cyrus issued the decree to emancipate the Jews from captivity in Babylon, their way was not more open than it now is by a recent declaration of free toleration by the Turkish Sultan. It may require a few years to carry out the new law in its various bearings; as it doubtless did the decree of Cyrus. After the declaration of independence by the American Colonies, in 1776, it *was about six years before their independence* was established, and it may be some years before the new law of the Sultan will be so carried into effect as to produce its full results. Possibly, it may arouse the war spirits, and lead to the great conflict at Armageddon. The people of the United States date their national existence from 1776, though some years after this were required to obtain peace and independence, so may the Jews, though agitated by war for a while, date their emancipation from the Hatti *Scheriff, issued at Constantinople in* 1839.

Taking it for granted that the Jews will be restored, the reader's attention will be called merely to some general calculations respecting the time of their return, and some of the predictions of that event.

It may be expected that great numbers of Jews will be established in the land of their fathers, in 1843. Several reasons for this belief have been shown already in a former number. The 2300 years from "the going forth of the commandment to rebuild Jerusalem," the length of the morning vision extends to 1843. The events of this vision occupy the time from "the cleansing of the second sanctuary" to the first return of *this long dispersed people. Another reason for* this belief. The evening vision, or whole period of their captivity, is 2520 years; from this take 677 B. C., the beginning of their captivity, and you have 1843, the earliest time of return.

This is a coincidence worthy of remark. The evening vision covering the space of 2520 years, calculated from its earliest date, comes out at 1843, the morning vision covering the space of 2300 years from the only date for its commencement given, comes out also precisely 1843. The *evening vision, however, is not completely fulfilled* to the Jews until 90 years afterwards.

The restoration of the Jews after their long and dreary dispersion will be an event of no small influence in the world's redemption.

After the declaration of God's displeasure, so fearfully manifested against this people in their unparrelled sufferings, it will be grateful to the reader to dwell a moment on the promises of favor and restoration which will stand out in honor of divine truth, when they shall return and quietly enjoy, "the pleasant land."

The following passages are collected as convenient for reference and profitable for reflection.

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

"An ensign" will indeed be set up, in view of the whole world, when Judah and a "tenth of Israel" return to Palestine.

"Therefore, say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for my holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land."

If this prophecy has not been fulfilled, it gives the best reason for believing in the return of the Jews, as well as the reason for their conversion. God's truth and honor are here concerned. For illustration, suppose a king should sentence a thousand criminals to the penitentiary for seven years, and they suffer this time in prison, would not his honor and truth require their release at the end of this time? Suppose, further, that these citizens were the special favorites of the king but were banished for disloyalty, would not their conduct dishonor their sovereign wherever they were known? Now should they see and confess their error, and declare their full approbation of his conduct, it would wipe off the dishonor which they had cast upon their king. So will it be, when the repenting Jews return to *inherit the "glorious holy mountain."* Their hearty allegiance will honor their rightful king.

"Therefore behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt; But, as the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers." The meaning of these verses is perfectly obvious. The deliverance of Israel out of Egypt had been celebrated throughout all their generation as the great song of deliverance. If this does not predict the general restoration of the *Jews from among all nations, language cannot* express such an idea. If it is said that the expression "from the land af the north," referred to the restoration from the Babylonian captivity, it must be said, also, in reply, that they are to be gathered "from all lands whither he had driven them." The restoration of a remnant from Babylon was indeed an earnest and type of the final restoration. We read, again, Jer. xxiii. 7.

"Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord *liveth, which brought up the children of Israel* out of the land of Egypt; But the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."

"And they shall dwell in their land." Who will presume that these predictions have been fulfilled? Or who will dare say they never will be fulfilled? How will skepticism ever be silenced, if such predictions as these are not fulfilled. This wonderful restoration of the Jews after their dispersion all the world over, will so far exceed the miracle which God wrought in their deliverance out of Egypt, that that event will not deserve to be compared or mentioned with their final restoration. 2 Cor. iii. 15.

"But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless, when it shall turn to the Lord, the vail shall be taken away."

How true is this of Israel at this time? Not less than when written by the apostle 1800 years ago. What a standing miracle are the Jews, showing in many respects to all men the truth of the Scriptures. Have they been preserved a *distinct people in vain? Will they never "turn* to the Lord" and have the "vail taken away?" The first generation of Jews which return to Judea, will realize as little of the great purpose for

which the Lord gathers them from among all *nations, as the multitudes which came out of* Egyptian bondage, understood the purpose of their settlement in Canaan. They will have a zeal for God, but not according to knowledge, until this vail is removed.

It is highly probable that many of them will be active in the terrible conflicts which are to precede their peaceful enjoyment of the "pleasant land," and no doubt many of the present generation are from long established habits better adapted to such a work, than to enter into the rest of the peaceful kingdom of Christ on Mount Zion. Most of them will return with this vail upon the heart and mistake the nature of the kingdom which their Messiah will erect, sitting on the throne of David and reigning till "all his *enemies are put under his feet.*" Nor would such a mistake be more strange than some made by the apostles, even after the resurrection, when they inquired, "Lord wilt thou at this time restore the kingdom unto Israel?"

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

Something like a spirit of penitence like that breathed forth in the prayer of Solomon is beginning to possess the hearts of many of the Jews abroad. In an article of a late number of the London Quarterly Review, the writer speaks of the increasing interest manifested in the Holy Land, by the whole body of the Jews. They no longer conceal their hope, and their belief, that the time is not far distant when "the Lord will set his hand again the second time to recover the remnant of his people."

The writer justly adds, "this is no new sentiment among the children of the dispersion. The novelty of the present day does not lie in the indulgence of such a hope by that most venerable people, but in their fearless confession of the hope, and in the approximation of spirit between Christians and Hebrews, to entertain the same belief of the future glories of Israel, to offer up the same prayer, and look forward to the same consummation." After alluding to the alteration in the disposition of modern Gentiles towards them and the benevolent enterprizes which have been originated by Christians in later years to improve their condition, the writer proceeds, "Encouraged by these proofs of a bettered condition, and the sympathy of the Gentiles who so lately despised them, the children of Israel have become far more open to Christian intercourse and reciprocal inquiry. Both from themselves and their converted brethren we learn much of their doings, much of their hopes and fears, that a few years ago would have remained in secret.

"Already," says Mr. M'Neil, in his excellent lectures on Jewish prophecy, "as we have heard from an eye witness of the interesting scene, some of them assemble on the eve of their Sabbath, under the walls of Jerusalem, where the "abomination of desolation standeth," and chant in mournful melody the lamentations of their own Jeremiah, or sing with something like a dawn of hope,—

"Lord, build—Lord, build—
Build Thy house speedily.
In haste! in haste! Even in our days,
Build Thy house speedily.
Lord, build—Lord, build—
Build Thy house speedily.
In haste! in haste! Even in our days,
Build Thy house speedily.
In haste! in haste! Even in our days,
Build Thy house speedily.

Scriptural passages going to prove the literal return of the Jews, are too numerous even to be referred to here, much less to be quoted The objection that all the promises imply spiritual blessings, no more prove that there will be no literal restoration of the Jews to their own land, than it proves that the moment a man is born into Christ's kingdom on earth, he shall no longer possess a "literal" body.

## A BIBLE READER ON MR. MILLER'S VIEWS OF THE MILLENNIUM,

1. "The Bible is to be understood as litteral as it can be and make good sense."

2. "In every case where language is figurative, let the Bible explain its own figures."

3. "We are in no case to speculate on the Scriptures."

4. "In no case suppose things which are not clearly expressed, nor reject things which are plainly taught."

5. "I hope all the dear friends of Christ will examine these views by the only rule and standard, *the Bible.*"

MR. EDITOR,—In looking over my file of your paper, I discover on page 20 Mr. Miller's *Views of the Millenium*, from which the above rules of interpretation are extracted. I notice that Mr. M.'s theory is substantially that of Dr. Gill, the commentator. Will you permit me, in compliance with Mr. M.'s expressed hope, to test his views, by his own rules? As I presume all your readers keep a file of their papers, I shall not quote, but simply refer them to Mr. M.'s own words on page 20.

1. This theory supposes that Christ and his saints shall reign upon the earth, while none others shall be living upon it but themselves—and as all them will be the children of the resurrection, there will be no increase of people during that period, contrary to Isaiah lxv. 18—25. "The child shall die a hundred years old," &c. "they shall not labor in vain, nor bring forth for trouble," &c. The saints, according to this theory, shall also exchange heaven to dwell a thousand years on earth for no real cause that would seem worthy of a God, as they shall reign kings and priests without subjects. Will this bear the test of Mr. Miller's first rule, or these plain Scriptures, "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels? 1 Cor. vi. "If we suffer with him we shall *reign with him.*" and "He must reign till he hath put all his enemies under his feet, and the last enemy that shall be destroyed is death." (1 Cor. xv.) and which the Bible reveals, is *after the thousand years are finished.* (Rev. xx.) "Rule thou in the midst of thine enemies." (Ps. cx.)

2. The Scriptures *plainly reveal* to us the only reason why satan is bound a thousand years, viz: "that he should deceive *the nations* no more, till the thousand years be fulfilled." (Rev. xx.) According to Mr. M.s' views, there is no sense in binding satan, as there shall be none upon the earth, but saints shining in glory and immortality who are beyond the power of deception. Is not here again a violation of rules 1st and 4th?

3. Mr. M. maintains that at the time of the resurrection of the wicked, satan will be let loose to deceive them: and yet he has told us that the devil and all wicked spirits will have been banished from the earth, and shut up together in the bottomless pit, during the thousand years the saints are reigning on the earth. If this is the doctrine of the Bible, we would respectfully ask Mr. M., 1. Why the devil should be shut up with those he had already deceived? With those who were already under his power? 2. Why kept only from those he could not possibly deceive? 3. And why he should be let loose to deceive those who are already attached to him, and his service, and with whom he had been imprisoned a thousand years? Now to Bible Reader, who has no theory to maintain, because he takes the words of wisdom in their plainest meaning as a child would, it is perfectly obvious that the devil is bound at the beginning of the thousand years, on purpose that he should no more deceive the *living nations*, until the thousand years should be finished, while the children of the first resurrection were reigning over said nations. "And when the thousand years are expired satan shall be loosed out of his prison, and shall *go out* to deceive the nations which are in the four quarters of the earth, (Europe, Asia, Africa, and America.) Gog and Magog, *to gather them together* to battle, and they compassed the camp of the saints about, and the beloved city," &c. If Mr. M. will look into Gen. x. 2, 5, and Ezek. xxxviii. 17, xxxix. 1,2, he will see that Gog is the prince of Meshech and Tubal, who with Magog were the sons of Japheth, and that by these the isles of the Gentiles were divided in their lands every one after his tongue, after their families, and in their nations." That though Gog and Magog held a conspicuous place in the attack to be made upon the Jews just after their return to their own land, (See Ezek. xxxviii.) and before the coming of the Lord Jesus to their fearful overthrow, yet "*a sixth part of Gog's forces are to be left,*" (Ezek. xxxix. 2. compare with Zech. xiv.) and all this is in accordance with Mr. M.s, 1st, 3d, 4th and 5th rules. Now, if "*the sixth part of Gog's forces are left,*"—if, while "the dominion of the rest of the beasts (or kings) is taken away, when the judgment is set and the books are opened," yet their lives were prolonged for a season and a time," (see Dan. vii.) and if, "*it shall come to pass that every one that is left* of all the nations which come against Jerusalem, shall even go up from year to year to worship the King the Lord of Hosts, and to keep the feast of Tabernacles at the peril of the king's displeasure, so that it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, even upon them there shall be no rain"—and more, because constituted as our world is, some nations, as Egypt, need no rain, "and if the family of Egypt go not up and come not that have no rain, *there shall be the plague.*" (Zech. xiv.) If these things are plainly revealed, I would ask Mr. M. what prevents Gog and Magog of Rev. xx. at the close of the thousand years, being as *real living nations*, as the Gog and Magog of Ezekiel xxxviii. are at the beginning of that period? Will not one thousand years of Millenium peace be long enough for the sixth part of Gog's forces thus to increase? Again, what prevents the devil deceiving the nations at the close of the millenium, as he will just before its commencement, when we are expressly told that "he is bound that he may deceive the nations no more till"—till when? till the one thousand years should be fulfilled. "And when the thousand years are expired, satan shall be loosed out of his prison, and shall go out to deceive the nations." While Ezekiel xxxviii. and Zach. xiv. remain part of the Bible,

Bible Reader must reject Mr. M.s' theory as erroneous, because opposed to the express words of Scripture and a violation of his own rules. We may just observe, in passing, that Mr. M. can see why, and how, some of the *moderns*, as well as "some of the ancients, believe in the personal and temporal reign (for one thousand years) of Christ and his saints, *on earth*," (Rev. v. 10.) because, and only because, they believe the plain words of the Holy Ghost and have no theory to sustain, however "gross and carnal their faith" may be in Mr. M.s' estimation. Was it *gross and carnal* for the three angels who appeared to Abraham to sit and eat in his tent? Gen. xviii. 8. or in the two who lodged with Lot, and eat of the feast which he prepared for them? (Gen. xix. 3.) Or was it gross and carnal for the Lord of angels *after* his resurrection to say, "children have ye any meat? And they gave him a piece of broiled fish and an honey comb, and He did eat before them." And will it be grossness and carnality in the ascended Redeemer "in that day when He shall eat and drink of the fruit of the vine new with his disciples in the kingdom of God!" Matt. xxvi. 29, Luke xxii. 16. Mark xiv. Would it not more become our spirituality, and not less our humility, promptly to believe whatever the Holy Spirit has graciously revealed to us in our ignorance, rather than to be so ready with the zealous Peter to say, "*this* be far from thee, Lord, *this* shall not be unto thee," or so freely censure what is revealed as too gross and carnal?

As to the risen saints reigning when the "kingdoms of this world shall have become the Lord's" faith sees no difficulty. Did an angel reign in the den, when the lion's mouth was closed that Daniel should not be hurt? Did an angel reign when the Sodomites were smitten with blindness, and Lot delivered from their lawless violence? Did an angel reign when one smote dead 18500 Syrians in a night? then what prevents from *so* reigning during the millenium, any saint, who shall be accounted worthy of the first resurrection, which the Holy Ghost plainly informs us shall be one thousand years before the rest of the dead lived again, (Rev. xx.) seeing Jesus Christ himself, has as plainly told us that "the children of the resurrection shall be equal unto the angels." Luke xx. "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." See, also Rev. iii. 21. 1 John v. 4, 5.

4 According to Mr. M.'s theory, the bodies of all the wicked will be judicially burned at the instant of the coming of the Lord—a thousand years after this, they will be raised and consumed again by fire from heaven—immediately after this the saints will judge them at the bar of God, notwithstanding they had just before been consumed after their resurrection—then they are to be sentenced to the lake of fire; but he leaves us entirely ignorant where or what the lake of fire is, as he tells us that a thousand years after the saints have inherited the new earth, the sea, death and hell give up their dead. While John informs us that when he saw the new earth, the first earth, (in which, we had been taught from the Bible to believe death and hell were) had passed away, and there was no more sea. Rev. xxi. 1.

5. We shall mention but one other objection to Mr. M.'s theory. It makes the greatest and most open rebellion against God to take place upon the *new earth*, though the Bible plainly reveals, "that in it there shall be no curse, (Rev. xxii. 3,) that righteousness shall dwell therein—that there shall be no more death, sorrow, crying nor pain, for the former things are passed away."

Finally, it does appear to the Bible Reader, that while Mr. M. teaches some glorious truths, he has taught some palpable untruths, and been more intent in making out a human theory, than simply believing what God hath plainly revealed, even though he could not explain all he found in that wonderful Book. I say not this, with a view to disparage Mr. M., (the Lord reward him for every iota of truth he holds up) but to remind his admirers that they too have Bibles, and it behooves them to test every thing by the word of God lest "their faith" should be found resting upon the fallible opinion of a fallible man instead of "the Word of God." We hope, in a future number, to be able to point out clearly some of the principal *sources of mistake* into which Mr. Miller and other writers on prophecy have fallen on the subject of the millenium. A BIBLE READER.


# SIGNS OF THE TIMES.

BOSTON, JANUARY 15, 1841.



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*MOSES A. DOW.*

*Boston, Jan.* 15, 1841.


REPORTS! REPORTS!! REPORTS!!!

This document is now out, and ready for subscribers; and all others who wish to be supplied with them. We have, by the advice of friends, printed 2000 copies; in the expectation that they would all be taken up immediately. We shall have about 700 copies on hand, besides what the subscribers will take. Who will distribute them? Who will supply the *Theological Schools*, Andover, Newton, Gilmanton, Cambridge, &c? Who? $25 *per hundred.*

THE SECOND GENERAL CONFERENCE,

*To be held Anniversary Week in New York next May.*

In preparing for this Conference the Committee of Correspondence will look out for competent men, known to them, who believe in the near coming of our Lord; and yet dissent from the positions taken in the dissertations of the last Conference, particularly, on the subject of Prophetic Chronology; the restoration of Israel, and the Millennium: the object in view being to allow all the friends of the great doctrine of our Lord's coming, an opportunity to express their opinions on minor points with all freedom becoming the intercourse of christian brethten. At the same time, provision will be made to break up seme new ground, as the farmers say of their fields, and to place before the Conference the doctrines of the resurrection, of faith, of repentance, and of the New Jerusalem, in the light of the near coming of the Lord.

OUR PAPER. We are out of Nos. 9,10, and 13. Will Agents and friends, having any of these numbers to spare, send them to the "Signs of the Times," Boston, Mass., so that we can make out a few *files* of our paper for subscribers, who are particularly desirous of them, ☞ *Dont forget this request.* ☜

LAST YEAR—THIS YEAR—OUR PROSPECTS.

For the *last year* we have obtained 1500 subscribers. For the most of these we have paid a commission to Agents, of from 17 to 40 cents a piece. So that our income has not been much over one thousand dollars. This goes mostly to pay the printer. The editor has literally worked for nothing and found himself; and he intends to publish it, *this year*, if he has to find the paper. Yet he hopes the friends of the cause he advocates, will not see him bear to much of the burden, or to be embarrassed in the proclamation of *this truth*. We have printed 50,000 numbers of our little sheet up to this date, 8000 of which we have distributed *gratuitously*. Our prospects now are that the subscription list will be increased this year so that we shall be placed beyond embarrassment. But this depends upon our friends—and we know they will do their DUTY.

BRO. LABAGH'S article on the "*two witnesses*," was received to late for insertion in this number. It shall be given in our next. Bro. L. will greatly oblige us by sending the remaining numbers on the subject without delay.

## Remarkable Fulfilment of Prophecy,

RELATING TO FRANCE AND THE TWO WITNESSES.

*Extracts from distinguished expositors of the Prophecies, with remarks,*

BY WILLIAM MILLER.

DEAR BRO. HIMES:—I send you a few extracts from some eminent authors, on the subject of the "two witnesses." Please to give them a place in the "Signs of the Times," and you will oblige many.

I. I shall quote Dr. Thomas Goodwin, President of Magdalen College Oxford, who wrote an exposition of Revelation in A. D. 1639—more than two hundred years since, on Rev. xi. 13, He remarks, "By the tenth part of the city, I understand some one tenth part of Europe. By earthquake here is meant a great concussion or shaking of states, politic, or ecclesiastical. By this earthquake's so falling out in a tenth part of the city, this tenth part of it is so shaken that it falls; that is, ceaseth to be a tenth part of the city, or to belong to its jurisdiction any longer. The effect of this earthquake and fall of this tenth part of the city is killing 7000 of the names of men. Now, by the men of name, in Scripture, is meant men of title, office and dignity; these having killed the witnesses, themselves are to be killed, by being bereft of their names and titles, which are to be rooted out forever. Now which of these ten kingdoms (may be intended) it is not hard to conjecture. The saints and churches of France, God has made a wonder unto me in all his proceedings towards them, first and last; and there would seem some great and special honour reserved for them, yet at the last; for it is certain, that the first light of the gospel, by the first and second angel's preaching, in Rev. xiv which laid the foundation of antichrist's ruin, was out from among them, namely those of Lyons, and other places in France. And they bore and underwent the great heat of that morning of persecution, which was as great, if not greater, than any since. And so, as that kingdom had the first great stroke, so now it should have the honor of having the last great stroke in the ruin of Rome."

So much for Dr. Goodwin. And who has read the history of the French Revolution, but will acknowledge that these extracts breathe a spirit of prophecy, literaly fulfilled in about 150 years afterwards.

I will next quote Dr. H. Moore. In his Book, "MYSTERY OF INIQUITY Contained in the King-

dom of *Antichrist*." Book II. chap. 12. on Rev. xi. 13, he observes,—"That an earthquake signifies potitical commotions and change of affairs, is obvious to any one; but that the city here mentioned should be understood not of a city of brick or stone, but a *Polity* For I conceive it is plain enough that this city is the very city mentioned in the eigth verse, which is called the great city, and this great city is the whore of Babylon, and the whore of Babylon is nothing but the body of the idolatrous clergy in the empire, who appertain to the seventh or last head of the beast, which is an head of blasphemy, as well as the six first, that is to say, an idolatrous head. Whence we may understand what is meant by these *seven thousand names of men;* for neither seven nor thousand signify any determinate number but only the nature or property of these names of men that are said to be slain, namely, that they are TITLES, DIGNITIES, OFFICES, OR ORDERS of men belonging to the state of christendom. As under the seventh head, that is become idolatrous and antichristian, and this number *seven* is multiplied into a *thousand*, it signifies a perfect nulling of all such *ofises* and *orders* of men: for no men at all here are *necessarily* implied to be slain, but only all antichristian *offices* and *fraternities* to be dissolved and abrogated, and things to be reduced to the purity of the first four hundred years. For, to slay by a diorismus, signifies nothing else but a causing a thing to *cease to be*. This, but little question, is the true meaning of this place. And the tenth part of the city will have a sense marvellously coincident therewith."

The above sentiment was published by Dr. Moore, A. D. 1663. In a little more than a hundred and thirty years afterwards, it became a matter of fact, instead of prophecy and opinion. No one need to be informed, that one of the ten kingdoms of western Rome, or of Papacy, France abolished all titles and orders in one day or decree, in A. D. 1793 or 1794.

I will now give you a few extracts from Rev. Peter Jurine, a minister of the French church at Rotterdam, taken from a work entitled "The Accomplishment of Scripture Prophecies, or the approaching Deliverance of the Church." This work was translated into English in the year 1687, more than one hundred and fifty years ago. He says, part ii. page 68, "We shall see such admirable agreement between the events and the prophecies explained, that shall abundantly convince that what I am about to say is not *simple conjecture*." Page 242, on Rev. xi. 13, he says, "There shall be an earthquake, that is, a great emotion and trouble in the world, and in the antichristian kingdom. In this emotion a tenth part of the city shall fall; that is, a tenth part of the antichristian kingdom shall be taken away from it. Now what is the tenth part of the city which shall fall? In my opinion we cannot doubt that it is France. This kingdom is the most considerable part or piece of the ten horns, or states, which once made up the great Babylon city. *It fell.* This does not signify that the French monarchy shall be ruined; but it may be *humbled;* but in all appearance, *Providence does design for her afterwards a grent elevation.* It is highly probable that God will not let go unpunished the horrible outrages which it acts at this day (of persecution.)

"Afterward, it must build its greatness upon the ruins of the papal empire, and enrich itself with the spoils of those who shall take part with the Papacy. They who persecute the Protestants, know not where God is leading them: this is not the way by which he will lead France to the height of glory. If she comes thither, it *is because she* shall shortly change her road. Her greatness will be no damage to Protestant states; on the contrary, the Protestant states shall be enriched with the spoils of others, and be strengthened by the fall of Antichrist's empire. This tenth part of the city shall fall with respect to the Papacy; *it shall break with Rome and the Roman religion.* One thing is certain, that the Babylonian empire shall perish through the refusal of obedience by the ten kings, who had given their power to the *beast.* The thing is already come to pass in part. The kingdoms of Sweden, Denmark, England, and the states of Germany, have withdrawn themselves from the jurisdiction of the Pope. They have spoiled the harlot of her riches. They have eaten her flesh, that is, seized on her benefices and revenues which she had in their countries. This must go on, and be finished as it is begun. *The kings who yet remain under the empire of Rome, must break with her, leave her solitary and desolate.* But who must begin this last revolt? It is most probable that FRANCE shall. Not Spain, which is as yet under the clergy, and plunged in superstition, and under tyranny as much as ever. Not the emperor, who in temporals is subject to the Pope, and permits that in his states the archbishop of Strigonium should teach that the Pope can take away the imperial crown from him. It cannot be any country but *France.*"

How can it be possible that this servant of God could, without a prophetic spirit, so exactly describe events more than a hundred years before they were literally fulfilled? I beg of you, my brethren of the ministry, read this over again, compare it with the history of Europe for fifty years past. Why will you be so unbelieving? Are you not ashamed of your unbelief, when you see the faith, boldness, and honesty of the French Protestants who lived in the days of persecution, when the world wondered after the beast? Oh Lord God! what will become of our stall-fed, indolent, unbelieving, hypocritical, and proud clergy of the present day? Do they believe any Scripture is fulfilling at the present day? No. They are blind and cannot see afar off; they love to slumber, they will not bark. And if any of thy servants do lift up their voices, these will only murmur in their nests, and dream on, I fear, into eternity. Oh God! awaken us to a sense of our awful danger.

Again, he says, "Seeing that the tenth part of the city that must fall is France, this gives me some hopes that the death of the "two witnesses" hath a particular relation to this kingdom. It is the street or place of this city, that is, the most fair and eminent part of it. The witnesses must remain dead upon this street, and upon it they must be raised again. And, as the death of the witnesses and their resurrection have a relation to the kingdom of France, it may well fall out that we are not far distant from the time." On page 50, speaking of the time, he says, "that it will fall on the year 1785." On page 279, he says, "If I should be mistaken nine or ten years, —— I do not think that any one could justly treat me as a *false prophet*, and accuse me of rashness." In another place, he says, "And in the earthquake were slain of men seven thousand; in the Greek it is *names* of men, not seven thousand men. I confess that this seems somewhat mysterious: in other places we find not this phrase, *namas of men*, put simply for *men*. Perhaps there is here a figure of grammar called *hypallage casus*, so that names of men are put for men of name, that is, of raised or considerable quality, be it on account of riches, dignity, or of learning. But I am more inclined to say, that here these words, *names of men*, are put for *men of name*, and must be taken in their natural signification, and do intimate that the total reformation of France shall not be made with bloodshed; nothing shall be destroyed but NAMES, such as the names of Monks, Carmalites, Augustines, Dominicans, Jacobins, Franciscans, Capuchins, Jesuites, Minimes, and an infinite company of others, whose number it is not easy to define, and which the Holy Ghost denotes by the number *seven*, which is the number of perfection, to signify that the order of monks and nuns shall perish forever. This is an institution so degenerated from its first original, that it is become the arm of Antichrist. These orders cannot perish one with another. These great events deserve to be distinguished from all others, for they will change THE WHOLE FACE OF THE WORLD."

What can we think, when we compare this prophecy, if you please to call it such, with the history of the French revolution, but that God, in the fulfilment has given us indubitable proof that these servants of his, in their exposition of this passage, gathered the true snd simple meaning of the Holy Spirit? They could not have written to support any particular theory, for neither do any of them appear to have any on this point. They wrote while it was yet a prophecy. They could have no national prejudice, for they were from different nations. Surely, we must admire their harmony, and the power and goodness of God, in thus giving them knowledge of these events spoken of in this prophecy, so as to tell the manner, place, and time, when these things should be fulfiiled.

Let me quote to you from Rev. John Willison, *minister of Dundee, who published* a number of sermons under the title of "The Balm of Gilead." In one of these, he says, "Before Antichrist's fall, one of the ten kingdoms which supported the beast shall undergo a marvellous revolution; Rev. xi. 13: 'And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven;' by which *tenth part* is to be understood one of the ten kingdoms into which the *great city*, Romish Babylon, was divided. This *many* take to be the kingdom of France, it being the *tenth* and last of the kingdoms, according to the rise, and that which gave Rome the denomination of the beast with ten horns, and also it being the only one of the ten that was never conquered since its rise. However unlikely this, and other prophesied events, may appear at the time, yet the Almighty hand of the only wise God can soon bring them about when least expected." These sermons were published in A. D. 1742, more than fifty years before the fulfilment of the prediction.

Many other authors of great celebrity, who wrote many years before the French revolution, might be quoted, who all believed that the two witnesses would be slain in France, that the earthquake would be in that kingdom, and that there the names, titles, or orders of men would be abolished. And nearly all of them fixed the time between the years 1785 and 1795. I will give one more extract on this point, from Dr. Gill, taken from a sermon on the answer to the question, "*Watchman, what of the night?*"

published in A. D. 1748, almost one hundred years since. He says, "If it should be asked, What time is it with us now? whereabout are we? and what is yet to come of this night? as a faithful watchman, I will give you the best account I can. I take it we are in the *Sardian* church state, in the last part of it, which brought on the reformation, and represents that. We are in the decline of that state, and there are many things said of that church which agree with us, as that we have a name that we live, and are dead, &c. It is a sort of twilight with us, between clear and dark, between day and night. As to what of the night is yet to come, or what will befal the churches, and will bring on the dismal night before us;—they are the slaying of the witnesses, and the universal spread of Popery all over Christendom; and the latter is the unavoidable consequence of the former. The slaying of the witnesses, which I understand not so much in a literal sense, or of a corporal death, though there may be many slain in this sense when it will be, but in a civil sense, with respect to their ministry being silenced by their enemies, and neglected by their friends; this is an affair that is not yet over; the witnesses have not yet finished their testimony; they are still prophesying, though in sackcloth or under some discouragements; whereas it will be, when they have finished their testimony, and at the close of the 1260 days or years of Antichrist's reign, that they will be killed. The ruin of Antichrist will immediately follow the rising and ascension of these witnesses; for at the same hour that they shall ascend, will be a great earthquake, or a revolution in the papal state; and the tenth part of the city, or of the Romish jurisdiction, shall fall; that is, one of its ten horns, kings or kingdoms belonging to it, and perhaps the kingdom of FRANCE is meant, and seven thousand men of name will be slain, and the rest be affrighted, and give glory to God; nothing of which has yet been done. From all of which it may be concluded, that the slaying of witnesses is yet to come, and will make the dismal part of that night we are entering into, and which will be accompanied with an universal spread of Popery; —but her 'plagues shall come in one day, death and mourning, and famine, and she shall be utterly burnt with fire.' *Before the utter destruction of Antichrist*, he shall go forth with great fury to destroy, and utterly to make away many; yea, he shall plant the tabernacles of his palace between the seas, in the glorious holy mountain, or the mountain of delight, of holiness; and what place is there, in all the globe, to which this description so well answers as Great Britain? (I answer, Italy.) This will be done before, and but a little before, his ruin; for it follows, 'yet he shall come to his end, and none shall help him."

If these doctors had lived in this day, with the same spirit in which they then wrote, they would not have called my views "moonshine," for they harmonize to a charm; or if our D. D.s had a little more of their Bible knowledge, some of their modesty, and less of their own sufficiency, they would not bluster in "resolutions," nor be blinded in "lunar rays," but, like our author above quoted, they would be able to give the time of night, that the people might be prepared for the morning.

These writers which I have quoted, and a number more which might be given with equal propriety, predicted, on the authority of the Bible, a grand and very important revolution in France, a change of ecclesiastical and civil polity, the introduction of a new system, fatal to Popery and tyranny, but friendly to the liberty, peace, and happiness of man. They foretold that this revolution should be effected, not in the ordinary course of things, nor by the ministry of the gospel, but by a peculiar dispensation of God; by a sudden convulsion, like an earthquake, attended with the destruction of names, titles, dignities, orders, and the humiliation of the French monarchy, falling from the support of Papacy. They foretold her subsequent exaltation, liberty of the nations, spread of the gospel, and the death and resurrection of the witnesses. They fixed the time between 1785 and 1795. Love, who wrote in 1651, prophesied that Babylon should begin to fall in 1790. Rev. Robert Fleming, minister of the Scotts church in London, in a discourse on the rise and fall of Papacy, published in 1701, says, "The French monarchy will begin to be humbled as soon as 1794."

What can all this mean? Can you not see the signs of the times in all this? If not, your eyes are indeed closed that you cannot see, and your ears stopped that you will not hear. And in such an hour as ye think not, it will come upon you. Oh! you scoffers, and scorners of the cry, "Behold the Bridegroom cometh,"—what will you do?

## THE NATIONS.

### LATER FROM EUROPE.

The eastern question seems to be put to rest for the present. The easy and rapid conquest of Syria by the Four Powers arises from the almost universal disaffection of the Syrians with *Mehemet Ali*. But they are far from being satisfied with the conduct of the Four Powers. Although they have returned to their allegiance to the Sultan, he will need the aid of the Four Powers to keep them in subjection.

The Musslemen are greatly disaffected, even at Constantinople, and we may look for further trouble in the East from this source.

### THE EASTERN QUESTION IS SETTLED.

The rumors brought by the Acadia are confirmed officially. The French Government received intelligence on the 7th ult, from Alexandria, stating that the British fleet had arrived before that town; that Commodore Napier had entered the port *en parlementaire;* and that after a long correspondence with the Minister of Foreign Affairs of Mehemet Ali, *Mehemet had decided on accepting the hereditary sovereignty of Egypt, to evacuate Syria, and surrender the Turkish fleet.*

#### EGYPT, SYRIA AND TURKEY.

*Paris, December* 10.—If we may give credit to some letters from the Levant, it should seem that Ibrahim Pacha is inclined not to obey the orders to retreat sent to him from Alexandria. But this information is dated at the time when he could not foresee the complete submission of Mehemet Ali. Yet it cannot be denied that the events which have just passed in consequence of the intervention of the European Powers, may excite serious discontent among the old Musslemans. Ibrahim, by placing himself at the head of the disaffected, might cause unexpected embarrassments; for the English power can do nothing beyond the coast, and the Turks behold with grief what is passing. A letter from Constantinople, of the 17th of November, says that the population of that city, and of all Turkey, are in a state of fermentation, and look with displeasure on the events of Syria. It is even said that four regiments have mutinied in Asia Minor; one of them cantoned at Kutayah assassinated all its officers on receiving orders to march.

It is affirmed that the Ministry had received to-day detailed accounts of the circumstances which induced the Pacha of Egypt to make his submission.

EGYPT.—The blockade of Alexandria which was to have commenced on the 21st has been recalled, and on the 22d a communication was conveyed from Comodore Napier to the Pacha, informing him of the Sultan's willingness to restore him the hereditary Pachalic of Fgypt if the fleet was immediately restored and the troops withdrawn from Syria. This has been officially acceded to, and the *war in the Levant has now terminated.* The arrangements were not finally concluded until the 26th, the main difference being as to the manner of evacuating Syria. The Pacha wished to march his army homeward by land, but Commodore Napier insisted on their being transported by sea under his own immediate inspection. This the Pacha has submitted to The port of embarkation is not yet, however, publicly announced, but most probably Beyrout has been agreed on. The Pacha has concluded that the friendship of France would be of little assistance in his extremities, and high words had passed between him and M. Cochelet, the Consul General. The breach has however been again smoothed over.

The overland mail arrived in London on the 7th ult. from the East Indies, China, and Egypt—bringing a great mass of important information from all parts of the world. The formal submission of Mehemet Ali to the conditions of the Five Powers, is announced in despatches from Admiral Napier—the Pacha consenting to the entire evacuation of Syria, the restoration of the Turkish fleet, and the possessions of the sovereignty of Egypt for his life.

THE FOLLOWING CONCISE HISTORY OF THE EASTERN QUESTION, will be read with satisfaction by all who take an interest in that subject.

### TURKEY AND EGYPT.

The question of war or peace between Turkey and Egypt, is at present of all questions of foreign politics, that which excites the greatest interest, and which in its possible results involves consequences of the greatest importance. It is not that the dismemberment of the Turkish empire—the possession of a province more or less by the Pacha of Egypt—or even the overthrow of the Turkish dynasty, are of themselves events in which we are immediately interested. But it is because the great powers of Europe have taken these matters into their hands, and undertaken to settle them, and because they are not all agreed upon the mode in which this settlement shall be made. It is because the question of an Egyptian war involves the possible, and perhaps the probable contingency of an European war, that it becomes a question of interest to Europe and to America.

From the importance of this question, and the interest which it excites, the reader may expect from us some explanation of the state of affairs, and of the position of the parties. It is well understood that Mehemet Ali, nominally the Pasha or Viceroy of Egypt, but actually the absolute sovereign of that country, has been for many years in a position of either actual rebellion against his lawful sovereign, the Emperor of Turkey, or of very reluctant and qualified submission. The nature of the relations between the nominal vassal and his lord, has changed from time to time, and their precise state has not been always understood, but the impression of these relations has been such, that it would have surprised no one had the Viceroy declared himself entirely independent at any moment, for many years past. It has been understood also that on the other hand, the Sultan has been anxious to avail himself of the first favorable opportunity to rid himself of so powerful and stubborn a vassal, or at least to deprive him of some portion of his power.

Not to go farther back in the history of these parties than 1833, the year after Mehemet Ali had extorted from the Sultan the government of

the Province of Syria, it may be stated that the parties exerted themselves in enlarging their military and naval means, as was supposed, preparatory to another trial of strengh, notwithstanding the late treaty between them. These preparations led to no result. In December of that year a formidable conspiracy was discovered at Aleppo, the object of which was to massacre the Egyptians and the partizans of the Viceroy, and to deliver the city into the power of the Arabs. This was followed in the ensuing spring by a formidable insurrection in Palestine and Galilee, which was quelled with difficulty. A very obstinate rebellion broke out the same year in the province of Yemen. These rebellions were suppressed by the Viceroy, but they occasioned him a great deal of trouble. The Sultan seems to have considered the opportunity favorable for chastising, or restraining the power of his ambitious vassal, and he raised an army of 60 or 80,000 men, which he sent into Asia. He at the same time caused to be published in the Ottoman Monitor, a paper, which indicated the hostile purposes of this armament. The European diplomatists interfered, and dissuaded the Sultan from his purpose. The military movements, however, and the object of them were well known in Egypt, and the Viceroy not only made vigorous preparations for war on his part, but talked openly of declaring himself independent sovereign of Egypt, of Syria, and of the Arabian Peninsula. The interference of the European powers composed these mutual threats for the time; the Sultan remitted to the Viceroy his arrears of tribute, and the Pacha evacuated the district of Orfa in Asia, which he had persisted in holding, in violation of the treaty of 1832. The Sultan availed himself of the settlement of this controversy, to extend his system of reform, by creating a new permanent and regular milita, and opening schools for the instruction of the officers and subalterns. He took pains also to strengthen his relations with the European powers, and on this occasion sent to France in the capacity of Minister, Mustapha Reschid Bei Effendi, a functionary, who has since become well known in Europe, and who is now the Prime Minister of the present Emperor of Turkey. He took this occasion to punish one of his refractory vassals, the Bey of Tripoli, who for a long time had paid but a nominal homage. An Ottoman fleet suddenly appeared before Tripoli, under the command of Mustapha Nedjeb Pacha, who invited the Bey, Sidi Ali Pacha on board, at the same time landing 5,000 men and a numerous artillery, and taking possession of the fortifications of the city. Sidi Ali Pacha was held a prisoner, and sent to Constantinople. His life was spared, but he was deprived of his office, and of his fortune, amounting to fifteen millions of piastres. He was the last bey of the dynasty of the Karamanli, who had reigned in the Regency of Tripoli, for a period of 200 years.

To be continued.

# The Restoration of Israel.

### THE JEWS.

Whatever relates to this scattered and persecuted race at the present time, is regarded with the deepest interest. The believers in the *return* of the *Carnal Jews* to Palestine, have been watching the movements of the Ottoman power, in the hope that a door would be opened by that government which would confer on them such political immunities as would induce them to return to the land of their fathers. As far as that hope is concerned it is now, in part, realized; as will be seen by the following "FIRMAN," of the Sultan; which we cut from the London Morning Chronicle of Dec. 2, 1840.

### PERSECUTION OF THE JEWS IN THE EAST,

Translation of the firman granted by his Imperial Majesty, the Sultan Abd-ul-Mejid to the Israelites in his Empire, at the request of Sir Moses Montefiore, F. R. S., and delivered to him at Constantinople by his Excellency Reschid Pacha, Minister of Foreign Affairs to the Ottoman Porte, 11th Hesvan, 5601—12th Ramazan, 1, 256—corresponding to Nov. 6, 1840.

A Firman addressed to the Chief Judge at Constantinople, at the head of which his Imperial Majesty the Sultan has written with his own hand the following words:—"Let that be executed which is prescribed in this Firman."

An ancient prejudice prevailed against the Jews. The ignorant believed that the Jews were accustomed to sacrifice a human being to make use of his blood at their feast of the Passover.

In consequence of this opinion, the Jews of Damascus and Rhodes (who are the subjects of our empire) have been persecuted by other nations. The calumnies which have been uttered against the Jews, and the vexations to which they have been subjected, have at last reached the Imperial Throne.

But a short time has elapsed since some Jews, dwelling in the Isle of Rhodes, have been brought thence to Constantinople, where they have been tried and judged according to the new regulations, and their innocence of the accusations made against them fully proved. That, therefore, which justice and equity required, has been done in their behalf.

Besides which, the religious books of the Hebrews have been examined by learned men, well versed in their theological literature, the result of which examination is, that it is found that the Jews are strongly prohibited, not only from using human blood, but even that of animals. It therefore follows that the charges made against them and their religion are nothing but pure calumnies.

For this reason, and for the love we bear to our subjects, we cannot permit the Jewish nation (whose innocence of the crime alleged against them is evident,) to be vexed and tormented upon accusations which have not the least foundation in truth, but that, in conformity to the Hatti Scherif, which had been proclaimed at Gulhane, the Jewish nation shall possess the the same advantages and enjoy the same privileges as are granted to the numerous other nations who submit to our authority.

The Jewish nation shall be protected and defended.

To accomplish this object we have given the most positive orders that the Jewish nation dwelling in all parts of our empire, shall be perfectly protected as well as all other subjects of the Sublime Porte, and that no person shall molest them in any manner whatever (except for a just cause,) neither in the free exercise of their religion, nor in that which concerns their safety and tranquility. In consequence, the present firman, which is ornamented at the head with our "Hoomaioon" (sign manuel,) and emanates from our Imperial Chancellerie, has been delivered to the Israelitish nation.

Thus you, the above named judge, when you know the contents of this firman, will endeavor to act with great care in the manner therein prescribed. And in order that nothing may be done in opposition to this firman at any time hereafter, you will register it in the archives of the tribunal; you will afterwards deliver it to the Israelitish nation; and you will take great care to execute our orders and this our sovereign will.

Given at Constantinople, the 12th Ramaxan, 1256 (6th of November, 1840.

### FIVE REMARKS.

1. This "*Firman*," was obtained by the English Government, whose demands the Sultan dare not refuse.

2. The policy of the Sultan, in giving this "*firman*" was to secure the friendly aid of the Jews in his struggle against Mehemet Ali.

3. The *Turk*, has no more love, or sympathy for th Jew now than before. The "firman" is an arbitrary act and confers merely nominal privileges.

4. It remains to be seen whether the Jews will return to the land of their fathers under this declaration of rights. The story of their return to Palestine in large numbers for a few years past, which has been published in the papers the last year extensively is without foundation.

5. While we do not believe the Jews will return to the Holy Land: yet we rejoice in this "*Firman*," of the Sultan which will at least protect the native Jews of his empire from persecution and outrage.

☞A few coppies of the *Report* have been bound in boards with a likeness of Mr. Miller. Price 62 1-2 cents. 204 Hanover Street.

We have sent off about all the Reports for which we have directions. Others will send, or call for them at 204 Hanover Street.

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| | |
|---|---|
| Brought over, | $323,56 |
| Mr. White, | 4,50 |
| J. Lang, | 2,00 |
| George W. Bruce, | 1,00 |
| Cash received for Reports, | 1,00 |
| Calvin French. | 5,00 |
| J. Litch, | 10,00 |
| | 347,06 |

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WM. CLARK
Treasurer for the Committee.

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# SIGNS OF THE TIMES




OF THE SECOND COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.] "THE TIME IS AT HAND." [DOW & JACKSON, PUBLISHERS.

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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 psesent 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 entitled "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 seige and a great loss of men, the fall coming on and the rains setting in, the Turks raised the seige 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 pressage the approaching downfall of the empire. Ducas, the historian, counts John Peleologus 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 when 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 Seljukan Turks of which the Ottoman empire was composed, located near the river Euphrates, at Aleppo, Iconium, Damascns, 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 permissiou 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 scimetars. 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, delared 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 embassadors 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 SHEKIB EFFENDI, the Bey likgiz, was therefore, despatched as plenopotentiary 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 pretentions 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 PLENOPOTENTIARY, 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 mas bayond 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 Rifaat 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 faciliate 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, Rifaat Bey, on board, had been by his orders placed in quarintine, 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 already 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 Rifaat 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, Rifaat 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 strengh 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 WITNESSESS.

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 demonstation, 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 behooves 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 sevices 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 discription 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 Ahaziah 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 witnessess 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 prophetical 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 Hermaneutics, 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 millenium 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 ourself 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 up*—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.

CONTENTS.

I. Memoir of William Miller.
II. Mr. Miller's Influence upon the People.
III. Rules of Scriptural Interpretation.
IV. Explanation of Prophetic Figures.
V. Synopis of Mr. Miller's Religious Views.
VI. A Bible Chronology from Adam to Christ.
VII. A Dissertation on Prophetic Chronology.

PART SECOND.

ADDRESS AND LECTURES.

I. An Address to the Believers in the Second Advent near.
II. Lecture on the Battle of Gog—Exek. xxxix. 1—11.
III. Lecture on the two Sticks—Ezek. xxxvii.15–17.
IV. Lecture on the Times and its Duties—Rom. xiii.—12
V. Lecture on What is Truth—John xviii. 38.
VI. Lecture on the Visions of Exekiel–Ezek. xii. 27.
VII. Lecture on the Harvest of the World—Rev. xiv. 16.

VIII. Lecture on the Final Judgment—Acts xvii. 31.
IX. Lecture on the Great Sabbath—Ezek. xx. 12.

PART THIRD.

REVIEWS AND LETTERS.

I. A Review of Ethan Smith's and David Cambell's Exposition of the "Little Horn" and Return of the Jews, Dan. viii. 9.
II. Brief Review of Dowling's Reply to Miller, No. 1.
III. Review of Dowling, No. II.
IV. Brief Review of S. Cobb's Lectures on the "Miller Mania"
V. Review of "A Bible Reader" on the Two Witnesses, Rev. xi. 8.
VI. Remarkable Fulfilment of Prophecy relating to France and the "Two Witnesses." Quotations from eminent Expositors of Prophecy, with Remarks by Mr. Miller.

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 Martyn, 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 "*judaizing 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 slipt 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, reverenced 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 temparal 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 anology of the faith, and by the word of the blessed God, and also to discuss in brief the whole subject of a millenium.

In trying any doctrine of the church, we sdould 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 disterted, and their hideous disproportions 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. 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.

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

## "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 Master, 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 sabacthani!* 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.

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**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 enterprize, 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, bondman 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 wisdom, 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 soberly 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 aspirate, 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 man, 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 elswhere have written, that the commonly received opinion, which places it as cotemporanious 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 witnesseth. 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 somtime 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 ths 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.

*Boston, Jan.* 1. 1841.

## TURKEY AND EGYPT.

*Continued from page* 159.

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 reliquish 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 negociations 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 putoff. 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 reconcilation, 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 conseqnence 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 negociations 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 thad 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.

# SIGNS OF THE TIMES

OF THE SECOND COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.] "THE TIME IS AT HAND." [DOW & JACKSON, PUBLISHERS.

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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.

"ENCYLLICAL LETTER of Our Most Holy Lord Gregory XVI. by Divine Providence Pope, to all Patriarchs, Primates, 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 overthow, from its deepest foundations, if it were possible, the immoveable edifice of the Holy City.

"Indeed, are we not (Oh, how shamful!) 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, skilfully concealed under the deceitful veil of the natural sciences and new discoveries, and even penetrating into the cottages of the poor, travelling through rural districts, and insinuating themselves into familiar acquaintance with the lowest of the people and with the farmers? Thns they leave no means unattempted whether by corrupt Bibles in the language of the peoble, or pestiferous newspapers and other little publications, 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 Bretheren, 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," REV. 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 superintendance 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.

* * * * * * * * *

Do you, therefore, Venerable Bretheren, 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 examble 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, ungratful 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-govenor of Azerbijan 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 obtsacle 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 unparalelled 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 Mahomatan 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 spurious 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 discribed 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 ministy 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 prophetical days. A prophetical 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 comports 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 individual. 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 dwelt 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 adition 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 unprecedent 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 troubler 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 two 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 synagognes 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 kingom, 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 to 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 obdience; 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 perishes. *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 millenniel 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 millenial 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 millenial 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 steadfastedly 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

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 began 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 dismission 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.

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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.


# 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 subscribtion 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 SUBCRIBERS. 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 *eightcen* lectures on the speedy return of the Lord Mesiah 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.

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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, Oroomiah, Persia, Jerusalem, Sandwich Islands, Oregon. Also the Institutions at Andover and Newton.

## 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 28th. 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 dont 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, begining 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 converson 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 wofully 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 Zacheriah in verse 11. "What are these *two oliee 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 annointed 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 themselvas merry over the dead bodies of these two prophets, from receiving the threatened punishment." If any man will hurt them, fire procedeth 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 shall 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* prophecied. 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," Psa. 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 for 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 fulfiled*," 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 prophesy!!* 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 prophesy. 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 fulfiled, 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 came 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 beasts, 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.




# SIGNS OF THE TIMES

OF THE SECOND COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.] "THE TIME IS AT HAND." [DOW & JACKSON, PUBLISHERS.

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## Illustration of Prophecy.

### THE RIGHT USE OF PROPHECY, AND THE DUTY OF ATTENDING TO IT.

Mr. Editor—There is a work in my possession which I have been exceedingly anxious to see reprinted. For depth of Scriptural research—christian courtesy, united with christian fidelity, and a deference to God's word, this author stands, in my opinion, second to none whose writings it has been my privilege to peruse.—With your permission, I propose to transcribe portions of his first Lecture, to give your readers an idea of the work, should it (as I trust it will) be reprinted in this country. The work bears the following title: "Lectures on the Second Advent," by the Rev. W. Burgh.

Yours, truly.
A BIBLE READER.

"We have also a more sure word of prophecy: Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter i. 19.

In proposing to direct attention to the second advent of the Lord Jesus Christ, and attendant events, I would not conceal that I approach the subject with feelings of deep responsibility, and much anxiety; responsibility, such I trust as should ever attach to the treating of any subject believed to be revealed in the "Word of God," and anxiety, much and painful anxiety, from the too certain anticipation of the way in which the attempt will be received. For, on the one hand, it is not to be expected that the uninterested in divine truth—those who are unhappily indifferent to religion—will regard this subject (though of immense concern to such) with more attention than they give to other religious subjects; nay, rather it is but too certain that they will agree in denouncing this as outdoing all others in extravagance and enthusiasm. While, on the other hand, the truly Christian—those on whose approbation and encouragement the advocate of truths, to the world unwelcome, might, we would suppose, at all times calculate—have, in this instance, for the most part, joined in the same opinion and verdict, and preferred a charge, which, from the lips of a christian, is far more to be considered than the scorn and opposition of all the world combined—have agreed to chatacterize the present enquiry as speculative, and worse than unprofitabe! These feelings, and the consciousness of these circumstances, have suggested the expediency of making some observations on "the use of prophecy, and duty of attending to it," though, at the same time, I must confess I feel that they ought not to be necessary:—for is prophecy, or not, part of the *Word of God?* And is "all Scripture profitable?" If so, where can be the question as to the *use* of prophecy? Where the doubt as to the *duty* of giving earnest heed to it? A use, I am aware, there is indeed admitted to be; but one which, instead of warranting investigation of this portion of inspired Scriptures, is made the very ground of opposing it—a use which, I must say, renders it useless for the purpose for which it was delivered, namely: 'That prophecy was designed of God, only to furnish, by its fulfilment, *evidence* of the truth of the Scriptures and of the christian religion; or, in other words, is useful only when looked back on as fulfilled." Whence it is inferred not only that it is useless to look at it prospectively, but that (as might in that case be expected) it cannot *as prophecy* and in prospect be understood. I, however, venture to maintain that *it is useful*, and *therefore intelligible as prophecy*, not as history; and more—that being given and designed as such, for certain uses, *the neglect of it is dangerous.* And first, I would say that prophecy is designed, and therefore profitable for *warning*—warning of evil coming and existing, and for preservation from its influence. It proceeds on the fact of the co-existence of the systems of Christianity and anti-Christianity in the world; the latter, supported in its hostility to the former by all the wiles, devices and power of satan, the history of which is given in epitome in the first promise of redemption:—"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," Gen. iii. 15. In other words, it is here disclosed to us that satan, who, by the fall of man, has gained, for a while, the dread but fatal pre-eminence of "Prince of the power of the air"—"prince and God of this world;" and of whose devices, surely, we cannot be ignorant, instigated by an unrelenting and deadly hate to the Lord and to his Christ, was, from that hour, to be engaged in a systematic plan of opposition to the Redeemer, and to his redeemed; and will any one, in view of such circumstances and situation in which the believer, individually, and the church collectively, is placed, will any one say that warning is unnecessary! But its necessity is admitted: *then I say warning is prophecy*—yea, all warning, in its very nature, is the very meaning of the word. It is God graciously vouchsafing to make His foreknowledge available to His church, by apprising us of evil coming, whether in the way of trial or of judgment, for both which purposes He mostly serves himself of the enemy and wicked. *It is so available only as prophecy—unfulfilled prophecy*, and to deny the utility of this is to refuse caution, to refuse to be warned, and deliberately to choose that the evil day should come upon us unawares.

But, says not the Scripture also, that this is the use of prophecy? Or is not every instance of a prophecy given an instance of this use, an illustration of the danger of neglecting, or the benefit of giving heed to its warning voice?

Take the first that presents itself; look then to Noah and the Antidiluvian World. Was there no prophecy of the judgment which then came upon the earth; or did not God say, before he came to the awful determination of "no longer striving," and conflicting with man and his rebellion, that "his days should be yet an hundred and twenty years," and earlier than this, did not Enoch, in proximate reference to this great typical day of judgment, predict the Lord's coming to execute "vengeance upon the ungodly?" (Jude.) And what was the *use* of prophecy? "By faith," says the apostle, Heb. xi. 7, "Noah being *warned of God* of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world and became heir of the righteousness which is by faith."

Again, when the Lord would destroy Sodom and Gomorrah, was there no prophecy? First, as a mark of special favor and high consideration, the counsel is disclosed to the servant of God. "And the Lord said, shall I hide from Abraham that thing which I do; for I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment," Gen. xviii. 17. And—O blessed and sanctified use of prophecy! "the men turned their faces from thence and went toward Sodom, but Abraham *stood yet before the Lord*, and Abraham *drew near and said* wilt thou also destroy the righteous with the wicked?" Nor is this all. While one apart from the devoted city, and unknown to its unhappy people, was thus turning the prophecy to account, and interceding for them, the purpose is next revealed to another of the servants of God, the only one found within its walls, who, "dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;" and what use does he make of the prophetic notice?—Warned himself, he seeks to warn others. He addresses himself to those whom he had any hope of influencing. "And Lot went out and spake to his sons in law, which married his daughters, and said, up, get ye out of this place, for *the Lord will destroy this city.* But he seemed as one that mocked unto his sons in law."

Look now to the next scene of judgment.—Look to Egypt. By how many signs and predictions was Pharaoh warned of the overthrow that awaited him; and O, what an example is the neglect of prophecy! And Israel! the nation of prophets! cradled and nurtured in prophecy! What lesson have they left on record! We are told—often do we hear it said, that this people are "witnesses." Witnesses to the truth of God—witnesses to the truth and inspiration of the Scriptures. Yea, witnesses to the truth of *prophecies* which predicted their ruin and destruction, now that they are fulfilled, and that we can look back on them. But how is it that we will shut our eyes to the lesson which it more behoves us to learn, and refuse the evidence of that of which they are indeed witnesses? Hear, then, nations of Christendom! Hear it apostate churches and people of the Gentiles!—hear it while there is time—while yet your

judgment is deferred; read with profit the sentence of Israel's rejection, and understand the history of Jerusalem's ruin. Israel is the witness. Jerusalem is the monument of the *danger of neglecting unfulfilled prophecy*,—yea, *yet unfulfilled, and yet instructive prophecy*. Say this only, or saith it not also one who could not be mistaken; who knew well and felt for the cause of Israel's rejection:—"And he beheld "the city and wept over it, saying, if thou hadst "known, even thou, at least in this thy day, "the things which belong to thy peace! but "NOW THEY ARE HID FROM THINE "EYES. For the days shall come upon thee "that thine enemies shall cast a trench about "thee, and compass thee around, and keep thee "in on every side; and shall lay thee even with "the ground, and thy children within the; and "they shall not leave in thee one stone upon "another; BECAUSE THOU KNEWEST "NOT THE TIME OF THY VISITA-"TION." *Luke xix. 41*; 44.

## TWO WITNESSES.

Continued from page 172.

In what manner these prophets will be slain —whether "stoned or sawn assunder, or thrust through with a dart"—we have no positive information: it will however be a death of violence. After the deed is consummated, what becomes of their remains? Are they decently interred by some friend, who, like Joseph of Arithmatha, begged the body of Jesus, and put it in a new sepulchre?—or like the disciples of John the Baptist, who, after he was beheaded, took his body and buried it? No—the utmost contempt is shown to them, verse 8. Their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. What city is intended? Most commentators say Rome, because this being the capital of the Romish Church, from whence proceeded that influence of wickedness and delusion which has spread over many countries, it is thence called, in a spiritual sense, Sodom, Egypt, and a city where our Lord has been crucified; and they deem themselves justified in this interpretation, because it is expressly said, *spiritually* called Sodom, &c.,—i. e. not litterally called so. Since the horrible blasphemies attending the French Revolution, at the close of the last century, many have found a new place where the witnesses were slain, and make Paris the Sodom and Egypt where our Lord was also crucified, and the public declaration that the Bible was a fable, the slaying of the Two Witnesses.

To arrive at the true interpretation of this passage, let us inquire what we are to understand by the expression, "Spiritually called Sodom and Egypt." Some understand it as though it were translated, "Called spiritual Sodom and Egypt." Now a spiritual Sodom, strictly speaking, conveys about the same idea we would derive from the phrase "holy hell." Before Sodom or Egypt becomes a spiritual city, it must lose its Sodomitish or Egyptian character, and then it will no longer be the grave of holy men, put to death by violence. Others understand the word "spiritually," as synonomous with figuratively; this, though less objectionable, is still not free from objection. The word "spiritually" occurs in only two other passages in the sacred Scripture, in neither of which will it admit of being rendered figuratively, in Romans viii. 7, the apostle declares to be spiritually minded, is life and peace. Would any one tolerate the expression to be *figuratively* minded, &c. In 1 Cor. ii. 14, The natural man discerneth not the things of the Spirit, for they are foolishness to him; neither can he know them, for they are spiritually discerned, who would translate *figuratively discerned*. If, then, "spiritually minded" means mind of the Spirit, or "spiritually discerned," discerned by the Spirit, does not, "spiritually called," mean *called by the Spirit*. Now, what city has been called by the Spirit, Sodom and Egypt? We answer, Jerusalem. The Spirit by the mouth of the prophet Isaiah, addresses her thus, Hear the word of the Lord, O ye rulers of Sodom, and give ear unto the law of our Lord, ye people of Gomorrah; and by the mouth of the prophet Jeremiah, he asks her—What hast thou to do in the way of Egypt; the meaning of the word Egypt is oppression. And in Jer. vi. 6, The Lord of Hosts says, Hew down trees, and cast a mount against Jerusalem. This is the city to be visited. She is wholly oppression in the midst of her. And in Zephaniah iii. 1, her Sodomitish and Egyptian character is strongly declared. "Wo to her that is *filthy and polluted* to the *oppressing city*; and there are other passages in which the iniquity of Sodom and the oppression of Egypt is charged upon her.

*But as these characteristics may possibly be* found to apply to other cities beside Jerusalem, we are prevented from making any other application of them (at least, in the present instance) by the subsequent clause; "the city where also our Lord *was* crucified." Observe, not "*shall be crucified*," the future; but "was crucified," the past. Can any doubt now remain of the city referred to? In what place had our Lord been crucified, at the time John wrote? All history, sacred and profane, agree that, as he foretold,—Matt. xvi 21—so it came to pass; in the city of Jerusalem He *received his trial and sentence*, and from thence was "led out to be crucified." If Jerusalem then be the city in which these two witnesses shall be slain, it will be incumbent on those who maintain that these two witnesses are the two Testaments or Waldenses and Albigenses, to show when and in what manner their *dead bodies* ever lay in her streets.

The circumstances recorded in verses 9 and 10 next claim our attention. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. From verse 9 it would seem that a great multitude from various parts was gathered together at Jerusalem about this time, and that this multitude sympathised with the Beast in his indignation against these two prophets; for they "beholding their dead bodies three days and a half, would not suffer them to be put into graves." Such indignity shown to their remains, displays the bitterest malignity to their prophetic character.

Now, is there any ground to believe that after the restoration of the Jews, there will be a general gathering together of the nations against Jerusalem for hostile purposes? There is not one future event more clearly revealed in the prophets than this. Isaiah, Ezekiel, Joel, Micah, and others, have all foretold it. Let the reader look at the following passages—Isa. lxvi. 15,—Ezek. xxxviii. 14—23, and xxxix. 17—22; Joel iii. 1, 2; Micah iv. 11—13. These references being too long to quote in full, let it suffice to record the testimony of Zacariah only. In chapter xii. 2, 3, the Lord saith, "Behold, I will make Jerusalem a cup of trembling unto all the people round about when they shall be in the siege, both against Judah and Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people. All that burthen themselves with it shall be cut in pieces, though all the people of the earth be gathered against it. v. 6. In that day will I make the govenors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf, *and thay shall devour all the people round about*, &c. v. 6. And it shall come to pass on that day, that I will seek to destroy all the nations that come against Jerusalem. Ch. xiv. 2. For I will gather all nations against Jerusalem, to battle; and the city shall be taken, and the houses rifled, and the women ravished, and half of the city go forth into captivity, and the residue of the people shall not be cut off from the city." Then shall the Lord go forth, and fight against those nations as when He fought in the day of battle, &c. From this testimony we may learn whom they of the "people, and kindreds, and tongues, and nations," are, which "shall see the dead bodies of these prophets lying three days and a half in the streets of Jerusalem, and shall not suffer them to be put into graves," they are the "besiegers" of the holy city. In their success, for the "city shall be taken and the houses rifled," &c.; these two prophets shall meet their fate, "shall be overcome and slain." The tidings of their death shall quickly spread through the ranks of their enemies, and cause great joy; v. 10, for, "they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth. But how short lived shall be their joy; for after three days and a half, (literal days) the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them. "Rejoice not against me, O mine enemy, when I fall I shall arise," &c., Micah vii. 8. We shall not here tarry to prove that this resurrection is literal, if the two witnesses are literal prophets. The city where our Lord was crucified, the literal Jerusalem, the death of the two witnesses a literal death, their "dead bodies" literally speaking, "dead bodies," then must their resurrection also be a literal reanimation of these dead bodies, and the great fear which fell upon them that saw them, literally speaking; the terror which so unexpected a sight would naturally strike into the hearts of their murderers. The same is true of their ascension, v. 12. "And they heard a great voice from Heaven, saying unto them, come up hither. And they ascended up to Heaven in a cloud, and their enemies beheld them." How this applies exactly to the Testaments, we are not informed. We hope, however, they never will become "dead bodies," in any possible sense, nor ever depart out of this world in a cloud.

Connected with this are terrors truly awful, v. 13—Great earthquake, tenth part of the city fell, and in the earthquake 7000 slain, &c. v. 15. Voices proclaiming the kingdoms of this world, are become the kingdoms of our Lord and his Christ, &c.; and in verse 18, the resurrection of the just; let any one compare this with chapter xii. of Zachariah, from 1 to 6 verses, and notice the remarkable coincidence, and determine whether the two prophets are not describing the same event.

I. A. LABAGH.

## CORRESPONDENCE.

### LETTER FROM REV. GEO. DUFFIELD.

*Detroit, Nov.* 17, 1840.

MR. J. V. HIMES :—*Dear Sir :* — Through some agency unknown to me, the "Signs of the Times" have been regularly forwarded to me, since the appearance of the 7th number. I transmit the amount of the annual subscription, requesting that the first six numbers may be forwarded to complete the file.

The publication has given me pleasure. I bid God-speed to every judicious effort to awaken attention, and to spread, before a slumbering church and world, the tokens of our blessed Savior's approaching return to earth. A veritable and visible manifestation of Him who was crucified between two thieves, and his actual occupancy of earth as his own inheritance—recovered from the dominion and influence of the grand usurper, and established in eternal blessedness —are truths embraced in common by all evangelical Christians. The precise date of this manifestation, God has been pleased to keep among the things not revealed, yet he has taught us that "the coming of the Lord draweth nigh," and will have us endure with patience all unjust oppression, in the expectation that the day is not distant when our wrongs shall be redressed by his own most righteous and public adjudications and retribution. Whether this manifestation for the purposes of judgment, shall take place before or after the millennium, is a question of immense interest to the church and world. That it will be *pre-millenial*, I have, by the force of Scriptural evidence, been gradually brought to believe. After many years patient and laborious research, and careful study of the principles of interpretation, unfolded and established in the system of prophecy itself, approved by the expositions of Providence already given ;—after due and candid consideration of the arguments and objections advanced by FABER, WARDLAW and other learned and confident writers, who maintain it to be post millenial ;—and after diligent investigation of the entire *norma loquendi* of the prophets on this subject, and of the philogical import of Hebrew, Chaldee and Greek terms employed by them, I can no longer doubt, or make the Bible at all consistent with itself on any other ground than that the second advent of the great Redeemer will be *pre-millenial*. The practical mistakes, and the inconsistant and falacious principles of interpretation, which affect so large a proportion of what are called the *learned ministry* in the United States, who have spiritualized, as they say, but in fact, secularized, the nature of the millennium, fill me with regret,—believing that much of the beauty, glory and power of the Gospel of our Lord and Savior Jesus Christ has been lost through the wisdom of the wise in departing from the simplicity of faith.

"The kingdom of Heaven" is a dispensation *new, peculiar,* glorious and eternal, of whose near approach the Gospel is but the authorized announciation—the good news. It is tradition, originating, too, in a comparatively late and corrupt period of the church's history, and not the plain testimony of the Sacred Scriptures, which makes the kingdom of Heaven or of God to be either the visible church in her officers, ecclesiastical constitutions, discipline, and members, or the *invisible church,* comprising true Christians of all sects, and being, as it is by a vague and improper use of terms, called the spiritual kingdom of Jesus Christ, which, He, by his Spirit, introduced into this world, and is bringing upon its population through the increase and spread of true religion. The latter are indeed his care, for the protection and government of whom, for their ultimate establishment in the kingdom of Heaven, He is now exalted at the right hand of the Majesty on High—on his Father's throne, not on his own,—administering the divine providence, and awaiting the arrival of the day, when his enemies are to be made his footstool, and he shall take possession of the kingdom which his Father hath appointed unto Him, and grant to his saints who shall have overcome, to sit with him in his throne. Matt. xix. 28. Luke xxii. 29, 30. Rev. iii. 21. Psalms cx. 1, Heb. x. 13. The secular views of those who make the kingdom of Heaven and the essential nature of the millennium, to be but the diffusion and prevalence of principles now rejected and despised by the governments of earth, and often, I may add, by the ecclesiastical bodies on which the church of God is found, appear to me not to deserve the name of spiritual, in its true and proper import ; but to be, in fact, derogatory of "the hope of our calling and the riches of the glory of Christ's inheritance in the saints." I mean no censure, but speak in sober earnestness. What is wrong here, God will judge. But believing that the kingdom of Heaven is a *new,* and according to the present constitution of the physical world, a *miraculous dispensation,* —though but the development of higher, more wonderful, and recondite laws of nature, of which we have not yet had experience,—I rejoice to see, in any quarter, a publication that will discriminate between traditionary explanations, and the plain statements of the sacred Scriptures,—that will deny all false assumptions and philosophical speculations, however consecrated by antiquity, that will call for proof of men's assertions, and especially that will expose the proud usurpations of that apostate church, doomed to perdition, which, for ages have paralized the power, and injured the spirituality of Christians, while she has been proclaiming herself to be the kingdom of Heaven, and his holiness the pope, the vicegerent of Jesus Christ, whose lofty pretensions have not been wholly discarded from Protestant churches, but while denying to the church of Rome the character she arrogates, have affirmed themselves to be the kingdom of heaven, and, in their struggles for ecclesiastical dominion, have given occasion for so much of ambition, and envy, and jealousy, and strife, and vain glory, and unhallowed passions, schisms among the professing people of God, in direct opposition to apostolic counsels, and in contrast with the humility and simplicity of the primitive church.

The kingdom of Heaven is the *reign* of Jesus Christ, and of his *risen saints together,* over the nations of the earth, not destroyed at his coming, and not the peaceful and orderly, however happy, subjugation of his people, during the present dispensation, unto his authority through the instrumentality of either civil or ecclesiastical power, or both. If I am a subject, I cannot be a king. To call the church, in her members, as *governed* by decrees, and councils, and ecclesiastical constitutions, (against the *proper* use of which I mean not to object) the kingdom of Heaven, when, "the kingdom and dominion and greatness of the kingdom under the whole Heaven" as they "shall be given (on the overthrow of the little horn with his ten kings) to the people of the saints of the Most High," according to Daniel vii. 27, form both the epoch of its rise and appearance, and the nature of its constitution, seems to me, to say the very least, a very great misnomer. Judging and governing along with the blessed Redeemer, as his elected kings and priests, gathered out of all ages and generations prior to His coming,—the grand Oligarchy of Heaven destined to reduce our ruined world, to restore it to more than Eden like bliss, are features incomprehensibly more exalted and glorious, than either the incidental or direct influence of christian principles and of ecclesiastical men and constitutions, upon the governments of earth. The principles of the Gospel, and ecclesiastical establishments or societies, have never yet wholly brought a nation under the dominion of Jesus Christ. The Legislation and administration of justice, and execution of law, together with the character of the functionaries of governments, in many instances, both civil and ecclesiastical, even among nominally christian nations, are but a miserable comment on the vile hypocrisy, oppression, and intrigue, and perjury, which obtain in courts and cabinets, and legislative assemblies. In some cases, they may be restrained, and ever enlightened by the prevalence of Christianity among the people. But it is as true, at this day, as it was in the days of our Savior's flesh, that His kingdom is not of this world. He said that he came to send fire and a sword on the earth. This would be the result of publishing his Gospel, not peace ; wars and rumors of wars, nation rising up against nation, &c., should prevail till the time of the end. How has religion provoked to persecution. Oppression and injury have never been long wanting, in some shape or other, so far as His true followers are concerned, through much tribulation must the righteous enter into the kingdom of Heaven. Yet are we told, contrary to the experience of all past ages, and contrary to the very word of Jesus Christ, that the meek, silent, gradual, and direct influence of religion, when the number of converts on the earth shall be multiplied, and revivals, and missionaries be more numerous and extended, will introduce and establish the millenial blessedness, by constraining civil rulers to foster the church of God, and by securing the general prevalence of morality, virtue, and civilization. I look for no such things, but infinitely greater. During "the times of the Gentiles," our Savior has taught us, the reverse will be the fact, and our business is, not to be concerned about the strifes of parties, the politics of nations, or our own trials, but to seek to save the souls of men, and to enlist soldiers for Jesus Christ, to be marshalled by Him at his appearing. His kingdom "cometh not by observation," but will burst upon the world like a flash of lightening, and prostrate the nations, that have refused his sway, like a desolating tempest. I tremble for the judgments which will overwhelm, ere long, the nations of Europe and Asia, especially those found within the geographical limits of the four great monarchies of Babylon, Medo-Persia, Greece, and Rome, whose ascendant influence and continuance in the world mark "the times of the Gentiles" as the Savior calls them, but whose destruction is predicted, and will be accomplished by Jesus Christ, by the brightness of His coming, for the establishment of his kingdom on their ruins to bless and not to curse, as they have done the nations of the earth. Apprehending the *dispensation of judgment,* or Heaven's sway come down to earth, as *near at hand,* and to be preceded by terrible calamities, distress of nations and perplexity, men's hearts failing them for fear, and looking after those things that are

to come upon the earth, and believing it will be introduced by terrible and appalling inflictions of vengeance, by means of physical agents, and directly from the presence of Christ at his coming. I feel the immense importance of sending the Gospel through the earth, and of multipying efforts to prepare the church and the world, if possible, for that awful and eventful period, and pray that I may be accounted worthy to escape the desolations of the last day. Whether in the flesh or in the tomb, quickened or raised from the dead, I desire to stand before Him, without fear or shame, at His coming.

Hoping that your paper may be of use in sounding an alarm to a guilty world,--in promoting the heroism and vigor of Christians—and in pouring contempt on the strifes and envyings, and jealousies, and lustings after power, so common in the churches, I am glad to see it circulate. May it ever breathe the humble, holy, forbearing, forgiving, meek, enduring, benevolent spirit of our blessed Lord, and not virtuperate or denounce those who see not the glories in reserve for the people of God. At the same time I must say that I regret there should be any positiveness about dates, and caculations founded on them, to determine by the prophetic numbers the *precise* time of His coming. I feel convinced that some of your contributors are in mistake here. Also that in several respects, especially in their views about the Jews, they depart from their own principles of interpretation, and that some of their positions do not graduate with important parts of the system of prophecy given us in the Bible. We need to take care how we lose sight of any part,—all must be fulfilled which God hath spoken.

Yours, &c. G. DUFFIELD.

*Detroit, Nov.* 17, 1840.

## REVIVAL IN CARVER MASS.

*Dear Bro. Himes.*—As good tidings from "Zion" are, to the christian, like cold water to a thirsty soul, I cannot refrain from communicating to you a few interesting facts in relation to the glorious "work of grace which has been in progress in this place about three months.—There had been, as has been recently ascertained, during the last summer, a work of the Spirit progressing in the hearts of a few individuals, preparing the way for the gracious visitation of the Savior, which is making "the wilderness to blossom as the rose," and the desert to reverbrate with the songs of the redeemed.—But notwithstanding a work of preparation for the revival "was progressing for several months before it commenced, there were no visible indications of the outpouring of the Holy Spirit, till Bro. French visited this place, and gave a course of lectures upon "the 2d advent of Christ "*near.*" Although the circumstances under which Bro. F. commenced his labors here were discouraging in the extreme,—as political fever, *of the most malignant character*, having seized upon nearly all who professed to be the friends of God, and shorn them of their spiritual strength,—his labors have been productive of an amount of good, in completing the work of preparation for, and ushering in the "revival," which none of us shall be able to estimate correctly, till we reach that state in which it shall be known how much good or evil--every man has done in this world. —Bro. French will have reason, in eternity, as will many in this place, to praise his Savior, for whose "appearing" he is anxiously looking, that he was permitted to visit Carver, and, "*at midnight,*" to cry in the ears of a "*sleeping* church,' and a "*slumbering* people,"--"Behold,the Bridegroom cometh!"—*Some of the* "wise virgins, "have arisen," and, "believing the night is far spent, and the day of their redemption is at hand," are trimming their lamps, that, "when Christ shall appear, they may have confidence, and not be ashamed before him at his coming!" --Many of the "foolish" also have trimmed their lamps, and, finding their was no oil in them. (that they were destitute of faith in God's word,) have made application to the Savior, who has furnished them with oil, ("faith,") by which their lamps ("bibles!") have been made to emit a most brilliant light, to illume their pathway to heaven.—Between 90 and a 100 precious souls give pleasing evidence of having "passed from death unto life," and as many as 50 are anxiously enquiring,—"what shall we do to be saved?" The influence of the work seems to be general, every neighborhood in the town having shared, to a greater or less extent, in its blessing.—It is so evidently the Lord's doing that the mouths of the wicked are closed! and there is scarcely "a dog to move his tongue against it!"—There are a few characteristics of the revival which, as they are peculiarly interesting, I will briefly notice.—

1st. Some of the converts had, previous to their conversion, been ejected from all respectable society for "intemperance," to which they had long been notoriously addicted.—For a long period their friends *had* abandoned all hope of their reformation, and had consigned them, in their anticipations, to the drunkard's grave.—But "a change has come over them." *O how great a change!*—and now it may be said of them,—"Behold they pray."—They sip no more at the fountain of physical, intellectual, and moral death, but we see them, "sitting at the feet of Jesus, clothed, and in their right mind,"

2d. Several of the converts are from among that class of persons who are "vainly trying" to believe the doctrine, first promulgated in our world by the Devil, when he said to our mother Eye,—"Ye shall not surely die."—One of this number has committed a large quality of "Universalist" books and publications to the "flames," in imitation of the example of the "Ephesian" converts, (Acts XIX 19,) thus evincing the genuineness of his conversion to the truth.—He now openly and heartily repudiates the doctrine of "Universal Salvation," as tending only to allure to destruction those who wish it *were*, and therefore "try to hope" it *is true.*

3d. Another interesting feature of the revival is,—it has taken a fast hold of the strongest mind in the place.—Of those who have indulged hope a large proportion are "males," from 30 to 50 years of age.—A large number of promising young men and women have been subjects of the work, while the number of children who have shared in it has been extremely small.—This fact has effectually closed the mouths of those who but for it, would have ascribed this work to a mere "human" agency, which they are now compelled to attribute to a "super-human" power.

4th. Another fact worthy of record is, that more than 20 members of the "singing choir," connected with the Pedobaptist society, have had a "new song" put into their mouths, who can now "sing with the spirit, and with the understanding also," which adds much to the interest of our religious meetings.—While listening to their meldody, I am often made to feel the force, and to see the beauty of Paul's exhortation, (Col. III 16.)"Singing with grace in your hearts to the Lord."

5th. Another interesting fact is, that in 13 families, both the "husband and wife" have been hopefully converted.—In 8 more, the husband has been brought into spiritual companionship with his wife who had previously indulged hope.—In 15 more, either the 'husband,' or the 'wife,' gives pleasing evidence of having shared in the blessing of "regeneratng grace." Thus you will perceive that 49 of the converts (more than one half of the whole number,) are heads of families.—

The oldest inhabitants in the town testify, that this revival, in its great characteristic features, and in the extent and power of its influence, is altogether unprecedented in the history of revivals in this place.—The work received a new impulse from the labors of Bro. French, who has just taken (we expect,) his final leave of us, having made us a second visit.—We would say to our christian friends abroad, in the language of the Pslamist "come magnify the Lord with us, and let us exalt his name together."—Some of us are expecting *this* revival will continue till Christ make his 2d appearance in the clouds of heaven.—Is that faith which anticipates such great things—*unreasonable?*—But I must close this scrawl, already extended to a great length, than I intended, when I commenced it, omiting some interesting particulars which I have not time to write, nor you room to publish.—Pray for us.—

Yours, for the truth, through *whatever* medium,

RICHARD THAYER.

*Carver, Feb.* 6. 1841.

## THE RIGHT SPIRIT.

Mr. Himes,—I have now before me the 19th No. of the Signs of the Times, and have just been reading the piece headed "Search the Scriptures." I like the proposition made respecting Bible Classes being formed by those who believe the second advent near. And while our ministers are exclaiming, "Why all this excitement? you need not look for the second advent—no, not yet for a thousand years:" let us examine the word of God with all diligence, and see whether these teachers do not "err, not knowing the scriptures.

Christ once asked his hearers, "Can ye not discern the signs of the times." And has he not now given us many *signs* whereby we can see the scriptures daily fulfiling? The Savior has said—"And this gospel of the kingdom must first be published among all nations." And is not the gospel already spread far and wide? I leave it for those who know better than myself, to tell what nation there is, to whom some parts of the Bible have not been sent. One thing is certain, when the Bible is sent to all nations the "powers of heaven shall be shaken; and then shall they see the Son of man coming in a cloud with power and great glory." For Christ himself has spoken it. And though "heaven and earth shall pass away," His words cannot fail. The inspired apostle has said, "Knowing this first, that there shall come in the last days scoffers, saying, "Where is the promise of his coming, for since the fathers fell asleep all things continue as they were from the begining of the creation." Is not this scripture fulfiled this day in our ears? do we not already see men who will not endure sound doctrine? Can we not discern that the love of many has waxed cold? "Nevertheless, when the Son of man cometh shall he find faith on the earth?

The apostle says, "But ye brethren are not in darkness, that day should overtake you as a thief." Do not these passages of scripture remind us of what Christ has said in another place —"Behold I have told you before;" and again, "What I say unto you I say unto all, Watch." "And when these things begin to come to pass, then look up, and lift up your heads for your redemption draweth nigh." While we are considering these things, let us, like the people of Berea, "Search the scriptures daily," to see "whether these things are so." "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart." Let us not be idle at the eleventh hour. It is a command, "go ye also into the vineyard." "Seeing then that all these things shall be dissolved," let us who are looking "for such things" be diligent. Let us meet on the Sabbath day, and form Bible Classes, and investigate the subject. Let "our conversation be in heaven." That is, on heavenly things. We read that, "They that feared the Lord, spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name." The scriptures are able to make us wise unto salvation. "For the wise shall understand." "And he that is wise, is wise for himself—and he that scorneth, he alone must bear it." Then let not christians be idle, or weary, in well doing, but "work while the day lasts." What if we are accused of "stirring up the people?" The apostles were accused of more than this, even of "turning the world up side down." My prayer to God is, that we may not only stir up the people by putting them "in remembrance of these things," but stir up our own minds also, that we may be ready when we shall be called to meet our Judge. We shall make but poor soldiers, indeed, if we cannot endure to have the finger of scorn pointed at us for Christ's sake. The apotless rejoiced that they were accounted worthy to suffer shame for his sake." Think, too, of the martyrs and "others who had trial of cruel mocking and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sown assunder, were tempted, were slain with the sword, they wondered about in sheep skins. and goat skins, being destitute,afflicted, tormented of whom the world was not worthy. They wandered in deserts, and in mountains, and in dens, and in caves of the earth." And shall we blush to say that we think the *second advent* near? No, let us boldly take our stand, for the sound has already gone out, "Behold the bridegroom cometh," and shall we not listen to it? shall we sit and seal our lips in silence, for fear we shall not be thought popular? No—let us arise and trim our lamps, lest coming suddenly, the Judge should find us sleeping. For now is our salvation nearer than when we first believed. Let us pray earnestly that we ourselves may be ready to enter in to the marriage supper of the Lamb, having on the wedding garment. Let us tell sinners to awake, and flee from the wrath to come, lest the angel which John saw standing "upon the sea and upon the earth, should lift his hand to heaven and swear by him that liveth forever and ever" "that there should be time no longer." For "in the days of the voice of the seventh angel when he shall begin to sound the mystery of God," will "be finished as he hath declared to his servants the prophets." Then they that are ready will go "in with him to the marriage, and the door" will be "shut." For the time is at hand. He that is unjust let him be unjust still, and he that is filthy let him be filthy still, and he that is righteous, let him be righteous still—and he that is holy let him be holy still.

L. M. F.

Boston, Jan. 25, 1841.


# SIGNS OF THE TIMES.

**BOSTON, MARCH 1, 1841.**


## BIBLE STUDENT'S MANUAL.

We are desirous of giving every facility in our power to a right understanding of the Holy Scriptures. The spirit of inquiry in the community at the present time, is so great, that we have been induced to prepare a Manual, and Note Book to aid the Bible Student in his study of Chronology and Prophecy.

It contains Mr. Miller's Principles of Interpretation—Dictionary of Prophetic Figures—The Chronology—Ferguson on the seventy weeks—and age of Christ, with a new Chart of Chronology of the world; and the prophetic periods. It will be an invaluable aid to a ready and correct understanding of the prophetic periods as illustrated in Mr. Miller's Lectures. Several pages of blank paper are added for a *note book*, for the convenience of those who hear Mr. Miller lecture. With this little Manuel in their hands, by close application, they may get a good knowledge of the theory in hearing *one course of lectures.*

It will be out the first of March.

☞No. 1 of Volume II. will be out early in March, in a new dress. We shall expect full returns before we publish a second number.

The next volume will be sought after and read. This is all we have to say about it now: except, that they who seek in an *honest way, will find.*

Vol. I. Do you wish to bind it? Leave your numbers at 204 Hanover Street, and it can be done for you cheap. If you lack any numbers that we have, we will supply them.

☞We have about got through with the discussion of the *Two Witnesses* for the present.

☞In future the articles in our paper will be *shorter*. Correspondents will help us to abridge.

☞We shall get the next number out early.

☞Bible Reader is an excellent man. Our readers may be assured that he is a devoted friend of the cause; though he differs from many. We say this in justice to B. R.

☞Correspondents will be patient. Justice will be done.

AGENTS. We would inform our friends that Wm. S Miller, Esq. of Low Hampton, N. Y., is our Agent for the Signs of the Times. He has also for sale Miller's Views, Lectures, and the Report of the Conference. Signs of the Times $1,00. Miller's Views, and Lectures, $50,00 per hundred. Report of Conference $25,00 per 100.

Mr. Nelson G. Howard, Rutland Vt. is our Agent, and has the same works. Also Elder L. D. Fleming, Portland Me. Friends in the vicinity of these Agents can get any supply they wish of the above works.

Mr. Miller is now lecturing in Andover, but is expected to return to Boston the first of March.

## SECOND ADVENT HYMNS.

The glorious second advent of Christ and his "everlasting kingdom" "at hand," is a doctrine abundantly sustained by testimony from every source, and from all ages since its being first foretold. All the prophets and muses of the Old Testament, foretold and described its coming. (Acts. xxvi. 22 23. 1 Thess. iv. 16 17. Not only so, but Christ and all the apostles of the New Testament did the same, and maintain that it was so done in the Old Testament. (Mat, 24th and 25th chapters, Acts. iii. 20 22, &c. Deut. xviii 15—20. 2 Pet. iii. 2—4. 10—13. Jude 14 and 15th verses.) The fathers of the primitive churches during the first two or three centuries have done it. Luther and the reformers of his day, three centuries ago, did it. The published creeds of the Christian church, in all ages, so far as can be learnt, have done it, and are doing it to this day. And more than this, the various denominations of Christians are even now publishing the glad tidings of this glorious advent, in their devotional *Psalms* and *Hymns* which are to be found, more or less common in their various selections, so far as the several denominations have selections compiled especially for themselves. It is true that the mass of church hymns which have been composed, in these latter days of declension and putting "*far away the evil day,*" do leave out entirely the great events of the coming of "*Jesus and the resurrection,*" treating rather upon the interests of the church in *this* world, and occasionally the things of a future state, to be witnessed at the *death* of individuals, rather than at the blessed appearing of Christ "*the second time without sin unto salvation*" (Heb. ix. 28.)

After all, there is yet remaining such a love of Christ's future coming in glory, that it is abundantly retained in the hymns of the various denominations, so far as they have severally made selections for themselves. The doctrine is also retained in Watts' versification of many of the Psalms, although in some instances, where the Psalms appear to teach the coming of the Lord to judgment, Watts has rather given them a different sense. These second advent hymns, generally written long ago, and in the better faith of the church, are considered such an important help in the advancement of this cause, that I now propose giving a series of them in the Signs of the Times, not only for present devotional purposes and instruction, but as another decisive testimony, that the church in all ages, has publicly professed and sung their faith of the second coming of Christ, and publicly professes the same still, though many now, rather think us heretics for doing it. ☞ *See the proof passages and doubt not.*

J.

## MR. MILLER'S LAST ARTICLE TO BIBLE READER ON THE TWO WITNESSES.

DEAR BRO. HIMES—I perceive that "*Bible Reader*" is not yet satisfied with the views which I have given of the two witnesses; and as the discussion seems to take a turn unfavorable to a more *clear exposition* of the text in question, I shall feel it to be my duty to close my communications with Bible Reader, showing, 1st.—That the Law and the Gospel are called witnesses; see Rom. iii. 21—also Math. xxiv. 14—John v. 39. The Reader will take notice that the Law and Prophets, the Gospel, and Scripture are Witnesses for Jesus. I am astonished that the "Bible Reader" should overlook these passages. 2d. The word of God is said to be fire—see Jer. v. 14—and to consume people. I do not wish to write the same arguments which I have heretofore given; this would tire the readers, and do me no good, nor our brother, the Bible Reader; for I have fairly answered some of his objections, yet he regards it not. "Bible Reader," I perceive, thinks the Scriptures could not be the two witnesses, because they had not appeared (the two witnesses) when John wrote. How then can Elijah and Enoch, who had both been on the earth and prophesied before, be the two witnesses? For he says, "it is plain that

these two witnesses had not yet appeared, and exhibited their testimony when John wrote."

"Now does Mr. Miller 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 been written until centuries after his time?"

Mr. Miller does believe that the New Testament Scriptures were revealed to Abraham; see Gen. xvii. 4 to 8—also in the types and shadows of the Mosaic Covenant. Also by the Psalmist and all the Prophets. Texts might be multiplied to show that the Old Testament contains the revelation of the New; but let a few suffice; see Acts ii. 16—iii. 24 to 26—vii. 51 to 53.

How can "Bible Reader" get over, and not regard all these passages which show the law and gospel to belong to the Old Testament as well as the New? And that the candlestick was but one, with two branches, and one olive tree with two branches; see Psalm cxix. 105; Zechariah iv. 12. I know of no evidence that Elijah and Enoch are to be witnesses, and that they can suffer death after being in an *immortal state thousands of years!!* But I am tired of a controversy where no light is obtained, and shall take my leave of "Bible Reader."

Yours, &c. WM. MILLER.

Boston, Feb. 16, 1841.

## CONFERENCE CIRCULAR UNNOTICED.

Although no periodical, save the Union Herald, has copied this Circular, multitudes of christians have read it, where it has been published. And so far as I can learn, no evangelical christian feels desirous, or prepared to array himself against it. In all cases yet, I have heard none other than a favorable opinion of it where an opinion has been given; though, as it appears, from some cause, there is with many persons, and especially with ministers and editors, who have long been teaching the fable of a spiritual kingdom of Christ in this world, a backwardness to express their opinion when favorable; and probably, because the human mind is more slow to confess its own mistakes, or errors, than those of other men. One elderly clergyman and pastor, long an advocate of the Millenium in *this* world, rather than, of the glorious kingdom itself at hand, read the Circular, though at my request, and for his own satisfaction. Then making no comments himself on it, and apparently designing not to do it in my hearing, I asked him what he thought of the doctrine and proof it contained. He frankly replied, "it appeared to be written in a very good spirit," and gave no further answer. The truth appears to me to be simply this. Such teachers of an opposite doctrine are embarrassed with the overwhelming proof it contains that their long assumed self flattering positions are wrong. It at once upsets their whole fabric of supposed scripture doctrine of the kingdom; or as one of them told me—"It places a lever directly under the foundation of all our long received views of theology." And their difficulty with it seems to be, that they can find no power sufficiently strong to remove it before it shall "*overturn, and overturn, and overturn,*" effectually, till he shall "*come whose right it is,*" &c. Its hold, when fastened, is too strong; and the mighty weight of eternal truth balanced upon the opposite extremity of the lever, forbids its ever being displaced by the comparative chaff of modern human traditions. If the Circular contained one gross absurdity, or one palpably unscriptural position, we might expect to hear of it, again and again; or, were many of its positions gross and absurd, no doubt hundreds of periodicals, far and near, would most readily copy and trumpet them through the land, so far as necessary, to expose them. Because gladly would they destroy the influence of the Conference in its boldly assailing, as it has, this very strong hold of the powers of darkness. It must be so called, if Christ's preaching shall be understood literally, and also, his instruction to his ministers, in commanding them to preach "*always, even unto the end of the world,*" *saying,* "*Repent, for the kingdom of heaven is at hand.*" J.

## THE NATIONS.

We give the following articles to our readers because they so *fully express* our sentiments of the present condition of the Nation. No one will consider them fanatical, when they consider, *that they are from the pen of the Rev. Parsons Cooke, editor of the "Puritan."* He "discerns the signs of the times," yet for want of correct information, he opposes the views we advocate of the *Advent near.*

ED.

### WARLIKE ASPECT OF THE WORLD.

A feverish excitement pervades all the nations of Europe; and a fearful looking for of war, without a definite expectation of the sources from which it is to come. Each nation seems to be jealous of all the rest, and assuming an atitude of self defence, without any decided grounds to expect an assault from any other. France has an army of a half-million of men under arms, and is employing her utmost energies, to put it in a posture for immediate action, and she is busily at work increasing her navy. And it requires all the wisdom of her king and his ministers, to hold her impetuous war-spirit in check; yet none has given her decided provocation for war.

England is far ahead of France, preparing for war with all her might, and not over scrupulous about giving occasions for war. She is shocking what remaining sense of justice there is in the world, by her atrocious proceedings against China. She appears willing to provoke this nation into a contest with her, by her unceremonious over-stepping of our boarders, and her insulting interference with our African trade. It really seems as if the taste of blood, which the British lion had recently got in the butchery of thousands in Syria, and in opening war upon China, had made him rampant, and willing to engage with all the rest of the world.

In Spain and Portugal, the war spirit, which has had no rest for an age, is all activity. Portugal is arming as actively as if war had now begun.—Even the students in military schools, are called into active service. And Spain is not behind in preparation and expectation of war.

Switzerland has declared her determinations upon an armed neutrality. Holland, in her newspapers, is sounding a charge against France. In Austria, the most active warlike preparations are going forward. Against Russia, jealousies are alive, lest she is about to unite with France, in a war with England.

Such are the present condition and mutual relations of the several countries of the Christian world. Now what mean these notes of dreadful preparation? For what end has Providence taken off the checks that were upon the demon of war, and suffered him to come thus far forth?

Is it to show how easy he can command him back, and hush the agitated world to peace? Or are we upon the eve of a war as extensive as the preparations? To human appearance, it now requires but a spark to set the whole world in a blaze! And it is natural to believe, that times of great distress and carnage are at hand, leading on to some great revolution in the state of christendom. And though the work of evangelizing the nations, seems not yet in sufficient forwardness, to justify the belief that the great battle of Armageddon, which is to end in the overthrow of anti-Christ, is now in its commencement; yet that is not clearly impossible.

And while there are upon the earth signs, "in the distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth," it is natural for the Christians to be looking for the signs of the coming of the son of man. We are truly living in an eventful day; and the expectation of the coming of that great event in our day, may be confirmed by the facts stated in the article next below.

### COLLISIONS OF PROTESTANTISM AND POPERY.

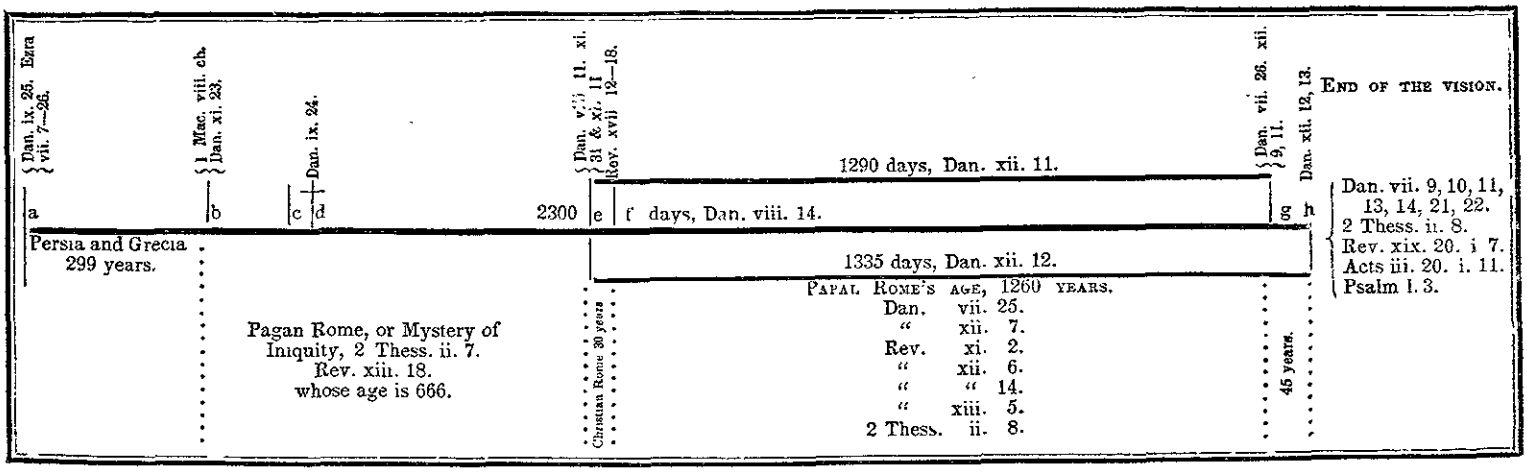
The relations of these two interests, are now in more general and active hostility, than at any period since the reformation. In England, strenuous and successful efforts are made by papists, to multiply churches and proselytes. Then the Oxford divines are throwing broad cast, the seeds of popery, under another name.

In Ireland, the tide is setting in the opposite direction. On the continent, most of the popish nations have a sprinkling of protestants, who are labouring with new encouragements and success, to disseminate their principles. And in these same nations, the zeal of papists is kindled to an unwanted flame, in sustaining missions to protestant nations, and especially to this country, as well as also to heathen countries. Then it has become a matter of settled policy with the papists, to send their emissaries to all places in heathen nations, where are successful protestant missions, in order, if possible, to prevent the conversion of the heathen. And in this work they have enlisted some of the most powerful governments of Europe. The navy of France becomes the tool of the popish priesthood, in an attempt to crush the Sandwich island mission. And the causes of irritation between these two interests are increasing, and each is successful in making inroads upon the other. Let things run on in this train a few years longer, and the points of exasperating collision continue to multiply, as they have done, and such a popular feeling will be raised, as will merge all other conflicting interests in itself, and range the several nations in a general war, for and against popery; such a war as prophecy makes that to be, which is immediately to precede the universal peace. While the signs portend so much of evil, it is well to draw our consolation from the promise which the gospel holds out, that all these overturnings are to pave the way for him whose right it is to reign.

### RECEIPTS FOR REPORTS.

| | |
|---|---|
| Brought over | $347 00 |
| Jas. A. Cushing, | 1 00 |
| W. C. Howe, | 1 00 |
| J. Cooledge, jr. | 2 00 |
| Cash—Cole, | 3 00 |
| Cash, | 37 00 |
| J. Simons, | 1 00 |
| | $392 00 |

## DIAGRAM OF DANIEL'S VISIONS.




### EXPLANATION OF THE ABOVE DIAGRAM.

*a h* is the length of the vision, 2300 days. Dan. viii. 14.

*a b* is from the commencement of the vision to the league between the Jews and Romans, a period of 299 years, during which time the Persian and Grecian kingdoms exercised their power over the Jews successively. The Jews enter into this league with the Romans that they may be saved from the power of the Grecians, 158 years B. C. 1 Mac. viii. Dan. xi. 23. Here commences the history of the fourth or Roman kingdom, Dan. vii. 7, 8, as a persecuting power under its different forms; 1st. Pagan Rome, 666 years. 2d. Christian Rome, or the ten kings, who have their power one hour with the beast, Rev. xvii. 12, which we shall prove is 30 years 3d. Papal Rome, or the union of the civil and ecclesiastical powers of Rome, to the time of the end, or taking away of the civil power, 1260 years. Dan. vii. 25, xii. 7; Rev. xi. 2, xiii. 5. 4th. From the taking away the civil power to the final destruction of Daniel's fourth kingdom, with the brightness of the coming of Christ, 2 Thess ii. 8, a period of 45 years

*b c* is from the league to the birth of Christ, 158 years.

*c d* is the life of Christ, 33 years.

*d* is the death of Christ, which seals or establishes the vision at which seventy weeks of years of the vision are accomplished. Dan. ix. 24.

The question may be asked, how are we to know the seventy weeks, equal to 490 days, were fulfilled in years, each day a representative for a year?

Ans. The seventy weeks are divided into three parts. Dan. ix. 25—27. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be seven weeks and sixty-two weeks, and he shall confirm the covenant with many for one week, 27.

1st. The 7 weeks of yrs.= 49 yrs. was literally accomplished under Ezra and Nehemiah, who were governors over Jerusalem 49 years, in which time the walls were rebuilt.

2d. The 62 weeks of yrs.=434 yrs., brings us down to 26 years after Christ's birth, and to the 15th year of the reign of Tiberius Cæsar, Luke iii. 1, and to the beginning of the gospel of Jesus Christ. Mark i. 1.

3d. 1 week of yrs.= 7 yrs. The ministry of John and Christ, 3½ years each.

70 490 years.

Here then we have 70 weeks of the vision, or 490 days, fulfilled in years, which brings us down from its commencement to the death of Christ, which establishes the vision, and gives the length of a prophetic day.

"As further proof," says a late writer, "let any one examine the chronology, as given by Rollin or Josephus, from the 7th year of Artaxerxes to the 22d year of Tiberius Cæsar, which was the year our Lord was crucified, and he will find it was 490 years."

It is the opinion of some, that Christ was born four years before the commencement of our Christian era. But admitting this a fact, it does not alter the seal of the vision; it only makes Christ four years older at his death, which some of the learned suppose was the fact.

Let it be distinctly understood, that "the vision" which foretels the death of Christ, fortels his second coming, and his death, not his birth, seals "the vision;" hence we reckon back from *d* to *a* 490 years, and from *d* to *h* forward to his second coming, which includes the whole vision, 2300 years.

Now from Dan. viii. 14, 2300 days or years, as has been proved, take " ix. 24, 490 " " "

" —

and we ascertain that 1810 years from the death of Christ, his second coming and the first resurrection take place.

*d e* is from the death of Christ to the taking away of the daily sacrifice or pagan worship, a period of 475 years, which we obtain from the numbers given in Dan. xii. 11, 12, represented by *e g*, 1290 days, and *e h*, 1335. That the 1335 days end at the first resurrection, is evident from Dan. xii. 13, for Daniel was to rest, that is, to die, and stand in his lot at the end of the days, that is, at the resurrection.

It has been ascertained that the line *d h*, that is, from the death of Christ to the resurrection, is 1810 years The careful reader will observe that the lines *d h* and *e h* end at the resurrection, or at the end of the vision. Now to ascertain when the daily sacrifice was taken away and the abomination that maketh desolate set up, Dan. xii. 11, from *d h* = 1810 years,

take *e h* = 1335 "

We find *d e* to be 475 years. To *d e* add *c d*, Christ's age, 33

and we find that in A. D. 508 the daily sacrifice was taken away. See Dan. viii. 11; xi. 31; Rev. xvii. 16, 17.

In the A. D. 476, the Western empire fell, and before A. D. 490, ten kings had arisen upon its ruins, Dan. vii. 7, and formed ten separate kingdoms; France was the principal. These kingdoms were all governed by Pagan kings; and we are informed by history, that in the city of Rome and other places in the empire, these Pagan conquerors sacrificed men, women, and children to their supposed deities; and that in A. D. 496, Clovis, king of France, was converted and baptized into the Christian faith; and that the remainder of these kings embraced the religion of Christ shortly after, the last of which was christianized A. D. 508; since which Christianity has been the religion of Rome. At this period commences Christian Rome, or the ten kings, who have their power one hour with the beast. See Rev. xvii. 12. At this period the abomination that maketh desolate is set up for 1290 days, which, from Christ's quotation, (see Matt. xxiv. 15, and Luke xxi. 20,) we learn to be the Roman armies or civil power of Rome, and when these ten kings give their kingdom or power unto the beast, Rev. xvii. 13—17, then commences the reign of the little horn or papal power, (see Dan. vii. 8—24,) whose age we find to be 1260 days. See Dan. vii. 25; xii. 7; Rev. xi. 2; xiii. 5.

Now from *e g* = 1290 days, the time that the abomination that maketh desolate is set up, take *f g* = 1260 the reign or age of papal Rome, and we have —

*e f*, the age 30 days, each day a year, of Christian Rome. Add *c e* = 508

and we have *c f* = 538, the A. D. that the papal power was established. A. D. 534, Justinian, the Greek emperor, constituted the Bishop of Rome head of all the churches, and 538 conquered Rome and established the pope in his see. We are now brought down to *g*, or end of the civil power of Rome, Dan. vii. 26. A. D. 1798, the pope of Rome lost his civil power. On the fifteenth of February, Berthier, a French general, entered Rome with a French army, deposed the pope, abolished the papal government, and erected the republic of Italy. The pope was taken prisoner, was carried by them a prisoner first to Lienna in Tuscany, from thence to Florence, afterwards to Grenoble, then to Valence, in France, where he died, on the nineteenth of August, 1799; since which time the pope of Rome has exercised no power over any of the kings in Europe, or the Protestant church.

We are now brought to *g*, the commencement of the time of the end, (see Dan. xii. 9,) or taking away of the civil power of the pope.

Now from *e h* = 1335 days

take *e g* = 1290 "

and we have *g h* = 45 years, or time of the end from the taking away of the civil power to the resurrection. As a part of the vision from its commencement to the death of Christ was fulfilled in years, each day a year, it proves that all of it is to be fulfilled in years, therefore I shall use years in recapitulating our reckoning of the vision.

| | | Years. | |
|---|---|---|---|
| Line | *a b* = | 299. | From the commencement of the vision to the league, Dan. xi. 23. |
| " | *b c* " | 158. | From the league to the birth of Christ. |
| " | *c d* " | 33. | Christ's age. |
| " | *d e* " | 475. | From Christ's death to taking away daily sacrifice. |
| " | *e f* " | 30. | Christian Rome. |
| " | *f g* " | 1260. | Papal Rome. |
| " | *g h* " | 45. | The time of the end. |

" *a h* = 2300 years, the length of the vision.

Let us now prefix the date to the several letters.

| | | |
|---|---|---|
| *a* | 457 | B. C. |
| *b* | 158 | " " |
| *c* | | Christ's birth. |
| *d* | 33 | A. D. Christ's death. |
| *e* | 508 | Daily sacrifice taken away. |
| *f* | 538 | Papal power set up. |
| *g* | 1798 | Civil power of the pope taken away. |
| *h* | 1843 | End of the vision, or Second Coming of Christ. |

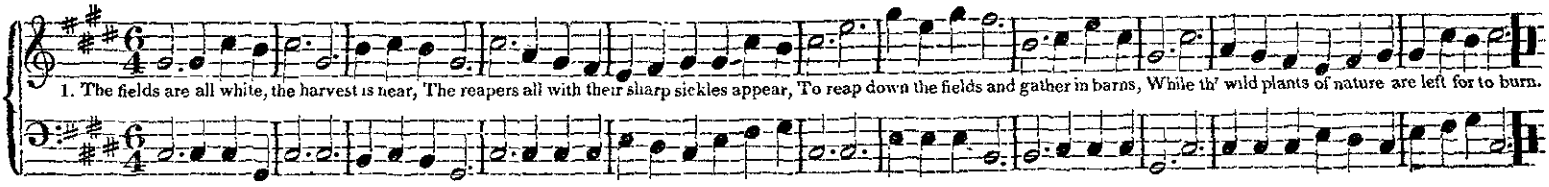
Note.—And now, dear reader, do you believe that Christ will appear personally again on this earth, to raise his dead saints, change his living to immortality, receive them to the marriage supper of the Lamb, and by his angels gather everything out of his kingdom which offends, and *them* which do iniquity, that the righteous may shine forth as the sun in the kingdom of their Father, that he may be glorified in his saints, and admired in all them that believe?

Are you willing to believe that in little more than two years, these awful and glorious events will take place according to promise and prophecy?

If you are, then lift up your heads and rejoice, for your redemption is nigh. See to it that your lamp is burning, that your faith is active, that your loins are girt with truth, that you are established in the truths of God's word. For the vision is yet for an appointed time; but at the end it shall speak and not lie.

C. FRENCH.

# Second Advent Hymns---No. X.




2. Come then O my soul, and think on that day,
When all things in nature shall cease and decay,
The trumpet shall sound, the angels appear,
To reap down the earth both the wheat and the tares.
Rev. xxi. 5, Matt. xxiv. 31, 2 Thess. iv. 16, Matt. xiii. 39, 40, 41.

3. But hear the sad cry ascending, the sky
Of those in distress who have no where to fly,
They call for the rocks and mountains to fall,
Upon their poor souls for to hide them from thrall.
Rev. i. 7, ix. 6, vi. 16, Hos. x. 8, Luke xxiii. 30.

4. Twill all be in vain, the mountains must flee,
The rocks fly like hailstones and shall no more be,
The earth it shall shake, the sea shall retire,
And this solid world shall then be all on fire.
Rev. vi. 14, xvi. 20, 21, xvi. 18, xxi. 1, Matt. i. 1, 2 Pet. iii. 7, 10, 12.

5. Then, O wretched mortals, look up and 'spy
The glorious Redeemer descending the sky,
On chariots of fire, to earth he is bound,
With guards of bright angels attending him down,
Matt. xxiv. 30, 2 Kings vi. 17, Dan. vii. 10, 13, Matt. xxiv. 20, 31, 2 Thes. i. 7

6. But hear the kind judge, that great day alarms,
First gather my children all into my arms,
That seven last plagues be poured out on those
Who've blasphemed my name and my saints have opposed.
Ps. l. 3—6, Matt. xxiv. 31, Rev. xvi. 1—21.

7. Come hither, ye tribes, your sentence receive,
No longer my spirit shall strive and be grieved,
My sentence is right, my judgment is just,
Come hither ye blessed, but depart all ye cursed.
Matt. xxv. 31—34, xli. 46, Gen. vi. 3, Ps. cxix. 75.

8. O, sinners take thought, and seek ye the Lord,
I have not been jesting, it is Christ's own word,
That those who've done good, in glory shall stand,
While those who've done evil, shall surely be damned.
Isa. li. 6, Matt. vii. 7, John v. 28, 29, Rev. xiv. 1, vii. 4, 9,

9. So farewell, I leave you pondering your way,
The Lord seal instruction to what I now say,
Your souls to God's throne be poured out in prayer,
That you be prepared to meet Christ in the air.
1 Thess. v. 17, Acts. ii. 21, 1 Thess. iv. 17.

## OBITUARY.

Died in Lowell, Mass. Jan. 28th, of consumption, sister Eliza C. A. Sprague, wife of Dr. S. L. Sprague, formerly of Boston, aged 28.

Sister Sprague professed faith in the holy Redeemer eight years ago, and has been from that day to the time of her death a faithful follower of the Lamb of God—a Bible christian. Her whole heart was in the cause of her Redeemer. She *earnestly looked for* "the glorious appearing of the great God and our Savior"—ever watching for his approach. She sought by all means to be ready and to persuade others to be ready also. Being industrious and expert with her needle, from the fullness of her heart, she gave half she earned for the support of the cause of Christ. Her house was the pilgrim's home; the servants of God were ever welcome with a warm heart to partake of her bounty.

By her death the Zion of God have lost a sure and tried friend. She died one of the most triumphant deaths that I ever knew. Time would not permit me to notice all the blessed words she spoke in her dying hours. Suffice it to say, she was perfectly ready; her work was *done*. She *fell* calmly asleep in Jesus, and now "rests with the fathers." Her funeral was attended at the first Christian church on Sunday afternoon, by an overwhelming congregation who mourned for their loss; but we all felt that our loss was her *gain*. *May God* bless the bereaved husband, and sanctify this dispensation to the church.

TIMOTHY COLE.

☞Bro. Henry Jones, of New York City, is our Agent for the "Signs of the Times," in that city and vicinity. He is also a regular contributor to the paper.

DOW & JACKSON,
Book, Card, and Fancy Job Printers,
14 Devonshire Street, Boston.

## New and Valuable Work.

MILLER'S VIEWS.

This work will be of the same size and style of the Boston editon of Mr. Miller's Lectures. It will contain a large amount of new and interesting matter. It will throw much light upon his other lectures; particularly in his guide to the right interpretation of Scripture and his Chronology; with the chronology of prophecy. The following table of contents will give some idea o the work.

CONTENTS.

I. Memoir of William Miller.
II. Mr. Miller's Influence upon the People.
III. Rules of Scriptural Interpretation.
IV. Explanation of Prophetic Figures.
V. Synopis of Mr. Miller's Religious Views.
VI. A Bible Chronology from Adam to Christ.
VII. A Dissertation on Prophetic Chronology.

PART SECOND.

ADDRESS AND LECTURES.

I. An Address to the Believers in the Second Advent near.
II. Lecture on the Battle of Gog—Exek. xxxix. 1—11.
III. Lecture on the two Sticks—Ezek. xxxvii. 15–17.
IV. Lecture on the Times and its Duties—Rom. xiii.—12
V. Lecture on What is Truth—John xviii. 38.
VI. Lecture on the Visions of Exekiel—Ezek. xii. 27.
VII. Lecture on the Harvest of the World—Rev. xiv. 16.

LETTERS.

I. On the Second Advent
II. On the *Return of the Jews*
III. To Mr. Cambell, on the Little Horn, Evening and Morning Vision, Jews' Return, Millennium before the Resurrection
IV. Closing of the Door of Mercy—Millennium—The Chronology
V. Mr. Miller recovering—*Disappointment in being* deprived of meeting the Conference—His Resignation, &c.

APPENDIX.

I. Extract from Fergerson's Astronomy
II. Extract from the "Present Crisis"
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# SIGNS OF THE TIMES




OF THE SECOND COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.] "THE TIME IS AT HAND." [DOW & JACKSON, PUBLISHERS.

VOL. I. BOSTON, MARCH 15, 1841. NO. 24.


## Illustration of Prophecy.

### THEORY OF TYPES. NO. I.

BROTHER HIMES,—With your consent, I propose to publish, in the Signs of the Times, a *series of Numbers, on what may be termed a Theory of Types.* The want of more methodical arrangement must be excused, The present Number may serve as an introduction. The subject of the next Number will be the *Harmony of Church Chronology.* In the third and fourth Numbers, a selection of calculated antitypes will be presented, and objections will be anticipated and answered.

SKETCH OF A THEORY OF TYPES.

The present sketch was originally intended—not for publication—but as part of a letter to a friend.

My object has been, to discover a general rule for calculating the period between a type and its antitypes. How far the object is accomplished, may not be unworthy of candid inquiry.

My chronology, if I mistake not, is proved to be correct;—first, by the scriptures; secondly, by the authority of eminent chronologers; thirdly, by the harmony of the chronology itself But this will form the subject of my next number.

The length of our Savior's life, proves to have been 37 years: so that the current christian era is 4 years too late. From the creation of Adam to the birth of Christ, or *true* christian era, must have been 4107 years, equal to 3 times 37 times 37 years, or 3 times the square of the length of our Savior's life. From the creation of Adam to current A. D., 1846, or true A. D., 1850, are consequently 5957 years; or 43 years less than 6000. Therefore, if we assume, as the harmony of events, types, and antitypes apparently requires, that each of the six days of creation was seven years—that the creation of Adam terminated with the 6th day—and that "the Spirit of God moved upon the face of the waters" for one year before the six days of creation began; there will be 43 years from the beginning of creation to the creation of Adam—and 6000 years from the beginning of creation to current A. D. 1846. †

In Matthew's Genealogy—if we include Jehoiakim, who is left out of the text, but inserted in the margin, there are fifty individuals from Arphaxed (born 2 years after the flood) to Christ, inclusive; or 49 ancestors.*

Also, from the end of the flood, A. M., 1657, to Christ, *or the true christian era*, are 49 *generations* of years, averaging 50 years each. Matthew has divided his generations into classes: and I have done the same; though in a manner somewhat different. From the end of the flood to the birth of Isaac, were 450 years, which [in the calculation of the times of antitypes] we must call nine generations, of 50 years each. * From the birth of Isaac to the finishing of the first temple, were 1000 years, which we must call 14 generations, of 71 3 7 years each. From the finishing of the first temple to the birth of Christ, were 1000 years, which we must call 26 generations. The number of generations in these three classes, is, therefore, as it *should* be—49; or the sum of 9, 14, and 26. But, in the calculation of antitypes, the third class, containing 26 generations, must be divided into two classes: namely, one class extending from the time of completing the first temple, to the time of beginning the second, (current B. C. 535,) and comprising 15 generations of 31 1-4 years each; and the other class, extending from the time of beginning the second temple to Christ, and comprising 11 generations, of 48 1-4 years each. † From the true christian era to currant A. D. 1846 [true A. D. 1850], are 1850 years, which we must call 50 generations of 37 years each; making each generation equal to the length of our Savior's life. From the beginning of our Savior's ministry, A. D. 30, to A. D. 1843, are 49 generations, of 37 years each.

It seems highly probable, that the period of types [or divinely appointed shadows, figures, or patterns of things to come, particularly, if not exclusively, in the church], begins 43 years before the creation of Adam. But I shall here say, the period of types begins not later than the end of the flood, A. M. 1657, and has its termination, not earlier than the death of Christ.

The rule for calculating the time or date of an antitype, is this:

Between a type and its *true* antitype, there are 49 generations of years. This is analogous to the law of Moses, according to which, in the year of jubilee, things returned to their former state. The following are a few illustrations of the rule.

According to the Jews, and the Samaritans—and I doubt not they were correct, Melchisedec and Shem, who was in the ark, was the same person. Melchisedec "was made in all things like unto the Son of God." Consequently, Shem or Melchisedec, in his egress from the ark, or the world before the flood, or his entrance into the post-diluvian world; must have been a perfect type of the Son of God, in his nativity: and between these two events, or the type and the antitype, there are 49 generations. Whether the beginning of the post-diluvian world, or the beginning of what may be termed the new material creation, at the end of the flood, must not also have been a true type of the spiritual creation at the birth of Christ; I leave it for others to decide. The first coming of Christ, was not at his birth, but was when his public ministry began. The prophet Daniel did not foretell the time of Messiah's birth; but spoke of the last of the 70 weeks, and "the dividing of the week." The prophet Malachi had said, "The Lord whom ye seek, the messenger of the covenant, shall suddenly come to his temple." This our Savior actually did, at the beginning of his ministry—when he entered into the temple, and literally *cleansed the sanctuary*, by driving out those who had made his Father's house a house of merchandise, and a den of thieves. At the first coming of Christ, there was likewise a judgment. He said—For judgment I am come into this world—Now is the judgment of this world—Now is the prince of this world cast out—He that believeth not, is condemned already. As there was consequently, a judgment, and a cleansing of the sanctuary, begining with the ministry of Christ, A. D. 30: so there must be a judgment, and a cleansing of the sanctuary, 49 generations after—that is, in the year 1843. "Then shall the sanctuary be cleansed." Again—as the first judgment was for 3 years, beginning A. D. 30, and ending with the resurrection of Christ, when "the graves were opened, and many bodies of the saints which slept arose:" so the second judgment must begin in the year 1843, and end in the year 1846, when the resurrection of the saints must take place. Let us now put the Rule for calculating the time of antitypes, more fully to the proof.

Allowing the entering of the Jews into the literal wilderness, to have been the type of the entering of the christian into the spiritual wilderness, spoken of in the Apocalypse—and supposing the time of the Exodus, (for the entering of the Jews into the wildernes,) to be given; let it be required to find when the christians must have entered their wilderness, according to the rule, that between a type and its antitypes, there must be 49 generations.

From the vocation of Abram to the Exodus, or entering into the wilderness, were "430" years. Consequently, as Isaac was born 25 years after the vocation of Abram; it follows, that from the birth of Isaac to the entering into the wilderness, there were 405 years. It is the opinion of many, and I have no doubt of its correctness—that the christian church entered the wilderness in the year 538, when the decree of Justinian, constituting the bishop of Rome head of all the churches, was carried into effect.

† *Possibly*, the one year, here placed before the week of creation, should have been placed after the year 1846. In the next Number, we shall see how it may be.

* It is evident that Matthew, when speaking of generations, had reference to certain numbers of years, which he called generations; for, directed, probably, by the Holy Spirit, he has left out three kings.

*According to my hypothesis, which I expect fully to establish;—from the beginning of creation, to the end of the week of creation, were 50 years, which we must call one generation; and from the end of the week of creation to the end of the flood, were 1650 years, which we must call ten generations, of 165 years each.

† The reason that some of these generations are so long, and others so short, is this; that the longest generations are in the line of youngest sons; and the shortest generations are in the line of oldest sons. It should have been observed, that by a *generation*, is here understood the period from the birth of a father to the birth of his son. Thus: Adam lived 130 years, and begat Seth; Seth lived 105 years, and begat Enos. While there was poligamy among the Jews, a man, in his old age, might have a son born of a young woman

Now, allowing every generation, from the birth of Isaac, to the completion of the first temple, to be 71 3-7 years; it follows, that the 405 years from the birth of Isaac, to the entering into the wilderness, are equal to 5 2-3 generations. And these 5 2 3 generations, when added to the 9 generations, from the flood to the birth of Isaac, make 14 2-3 generations from the end of the flood to the entering into the wilderness. Therefore, as there were 49 generations from the end of the flood to the birth of Christ; it follows, if the above rule for calculating the times of antitypes is correct, that the christians must have entered the wilderness 14-2-3 generations, or 14 2-3 times 37 years, equal to 542 2-3 years, after the true christian era. Consequently, as the current or vulgar christian era is four years later than the true, the christians must have entered the wilderness, A. D. 538 2-3. The fraction 2-3, which is over and above 538—the year when the christians *actually* entered the wilderness, may be owing to odd months, which are not taken into account in the calculation.

You will bear in mind, that the period between this type and antitype, or between the Exodus and the year 538, is more than 2100 years; and that the method of calculation was *not* previously made to suit this case in particular.

Having proceeded thus far, it appeared that I *ought* to consider the rule for calculating the times of the arrivals of antitypes, as demonstrated. But, by the help of the Scriptures, chronological tables, and histories of the Jewish and christian churches, I have since calculated the times of numerous antitypes, of which the corresponding types extend from an era, 43 years before the creation of Adam, to the death of Christ. And, to me, it appears beyond all rational dispute, that, making due allowance for the uncertainty of dates, the want of historical documents, &c. &c.; the *calculated* times of these antitypes, have all the agreement with the *true* times, that could reasonably be expected, on the supposition that the rule of calculation is *really* correct. *

You will also perceive, that if, by this method, the second coming of Christ is actually proved to be in the year 1843, it is proved *independently* of the prophecies. It appears, therefore, to be the more important, to inquire what the prophecies teach concerning the second coming of Christ. For on the prophecies our chief reliance should be placed.

If I have indeed proved, that from the beginning of creation to A. D. 1846, there must be 6000 years; it seems to follow, first, that the reign of the saints with Christ, for a thousand years, must begin in the year 1846—and secondly, that the thousand years must be *literal*.

E. B. K.

*Let it not be *forgotten*, that I confine the word *type*, to an event, person, or thing, occurring 49 generations after another event, person or thing, which I call the *antitype*. Isaac, for instance—though not "made in all things like unto the Son of God"—was a very striking *figure* of Christ, of whom he may be, and is, called a *type; but not in the sense* in which I employ the term. Be it remembered, also, that I have not asserted, either that every person, thing, or event, in the Jewish church, *is a type*—or that I can always find the antitype. Much less have I asserted, that every person, thing, or event, *whatever*, is a type. Of my doctrine or theory of types, *this is* the amount;—that in the churches, or the spiritual world, the most important events, and personages, do, in *fact*, recur, *figuratively*, so much oftener, at the end of 49 generations, than at the end of any other interval—as to establish the general rule.

NOTE. I had long *hesitated*, whether to call it 1000, or only 998 years, from the completion of Solomon's temple to Christ. But since the above Sketch was written, I have concluded to allow but 999, which is 27 times 37. According to this final arrangement, there will still be 2000 years from the birth of Isaac to the true Christian era; and the calculated time of entering the christian wilderness will be A. D. 538 7-12. I have concluded, likewise, to make the 4th class of generations from the flood commence, B. C. 536, which was the end of the Babylonish captivity, and the time when Cyrus issued his proclamation for building the second temple.

With great regard, I am yours, E. B. K.

## CHRIST'S COMING AT HAND.

WITHOUT A PREVIOUS MILLENIUM. No. 2

Dan. xi. 35, 36, "*And some of them of understanding shall fall, to try them, and to purge and to make them white, even to the time of the end, because it is yet for a time appointed. And the king shall do according to his will,—and shall prosper till the indignation be accomplished, for that that is determined shall be done.*"

Several declarations in this passage are considered as positive proof, that the saint's millennial reign with Christ, on "thrones," in "the first resurrection', &c, (Rev. xx. 4—6,) is no part of it this side the "resurrection" of the dead saints, to be as the angels of God in heaven, at and after the end of the world.

1. It declares that some of the saints, or persons "of understanding, shall fall to try them," &c. "even unto the time of the end." Where then, is their millennial reign with Christ, before this "time of the end?"

2. It declares that "the king" [of the bottomless pit"] or powers of darkness, "shall do according to his will,—and shall prosper till the indignation be accomplished." And surely, the appointed "indignation" will not "be accomplished" against men while on probation, a thousand years before "the end," or time appointed for its being done.

3. The passage declares that this prosperity of the wicked shall continue "till that that is determined shall be done." And certainly God has "determined" to do great glorious and terrible things at the judgment of the last day. Then how shall we suppose this prosperity of the wicked shall give way for the saints to reign with Christ a thousand years before "that that is determined shall be done?"

Dan. xii. 9, 10. "*And he said, go thy way. Daniel, for the words are closed up and sealed till the time of the end.*" *Many shall be purified and made white and tried; but the wicked shall do wickedly, and none of the wicked shall understand.*"

1. This passage declares, as it seems most naturally understood, that "many shall be—tried," &c. "till the time of the end," Then where is the period of all the saints on earth reigning with Christ a thousand years before "the end," without being tried?

2. It declares that "the wicked," (without exceptions) "shall do wickedly," &c. till the same "time of the end;" as the passage seems to explain itself. If so, there can surely be no place for the conversion, peace and holiness of this sinful world, with none to "do wickedly" a thousand year before "the time of the end."

Dan. ix. 21, 22, "*I beheld and the same horn* [or power against God] *made war against the saints and prevailed against them, until the ancient of days* [the Lord] *came and judgment* [finally] *was given to the saints, and the time came that the saints must possess the kingdom.*"

If we understand this prophecy to mean literally what it expresses, as is most Scriptural for us to do, it teaches most clearly and positively, that there will be a "horn," or power making "war with the saints," and prevailing "against them till the ancient of days" shall come to give "judgment" and the promised "kingdom" to the saints." This promise most surely will be fulfilled to all the saints, at Christ's coming and the end of the world, and not before. How then shall they enjoy a thousand years of previous reign and judgment with Christ before the judgment, and while the "horn" of their enemies shall be still making war and prevailing "against them'

Dan. vii. 25, 26. "*And he* [the opposing "king," or power against the Lord] *shall speak great words against the Most High—and shall wear out the saints of the Most High—But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end.*"

This is an apparent repetition of the preceding prophecy, under another form of expression, as the word of the Lord is "precept upon precept" &c. and shows exclusively that, until "the judgment shall sit," this "king," or power against the Lord, will speak great words against the Most High—and shall wear out the saints till, on that mighty occasion his dominion shall be destroyed and consumed "unto the end." And surely a thousand years reign of the saints while still in these bodies of clay, and worn "out" by their opposing king, speaking great words against the Most High, "unto the end;" would be comparatively sorrowful, pitiful and humiliating, rather than blessed and glorious, as in case of "the angels of God in heaven," according to the promise repeatedly made unto them. J.

## CHRISTMAS DAY REFLECTIONS.

The following article would be out of season, but for its excellence. ED.

"A merry Christmas" is an expression commonly used on the birth day of Him who is our Savior, and who will be the Messiah, Immanuel, *God with us*. This is not the birth day of an Alexander or a Washington, but of Him who when he shall have taken unto himself "dominion and power" at his "coming and kingdom" will be King of kings and Lord of lords. It will then be that "his satanic majesty" will be chained a thousand years, his going up and down the earth cut off, and during that length of time the glorious and happy reign of *the Messiah* established in its stead upon the ruins of Satan's kingdom here, on earth the scene of his triumph, which has been enacted ever since the flaming sword was placed to guard the Tree of Life and the entrance to the garden of Eden. By the coming of the kingdom of Christ on earth "our vile bodies will be changed in a moment in the twinkling of an eye," our yoke of bondage broken, the original design of God to man by placing him in the garden of Eden with the right and qualification of free agency; perfected—the power of Satan destroyed—the paradise and image of God and the Tree of Life, restored to sin stricken man through the new covenant in which Christ has promised to bless all the nations of the earth. Oh! glorious era in the history of this fallen world. Ye wheels of time roll on the hour when the earth shall be

"Renewed, improved,
With fertile vale and wood of fertile bough;
And streams of milk, and honey, flowing song;
And mountains cinctured with perpetual green;
In clime, and season fruitful *as at first*,
When Adam woke, unfallen, in Paradise.

* * * * * * *

How fair the daughters of Jerusalem then!

How glorious from Zion hill she looked!
Clothed with the sun and in her train the moon,
And on her head a coronet of stars,
And girdling round her waist with heavenly grace,
The bow of mercy bright, and in her hand
Immanuel's cross, her sceptre, and her hope.
* * * * * * *

The animals, too, in Eden, lived
In peace, the wolf with the lamb, the bear
And Leopard with the ox.

The time is hastening on when we can look upon this life as a dream of the

"Dark stormy night,"

And in the stillness of the grave the trump of God will call these bodies up, renewed, to live and reign with Christ a thousand years. What glories will then fill our eyes—what new extacies the soul. The earth we now tread beneath our feet will then be clothed with living green. This mortal clothed upon with immortality. Paradise, with all of its unending joys, will be ours. Paradise! lost by man--by Christ regained. 'Tis there we'll taste and feed upon the Tree of Life, with its twelve manner of fruits, whose leaves are for the healing of the nations. Not only the Tree of Life will be there, but the living spring, the streams whereof shall make glad the city of our God. Then we shall drink in the fulness of immortality. Then we shall thirst no more. We shall drink new wine and eat the bread of life in our Father's kingdom. There shall we no more be sick—no more the bitter tear shall fall—but joy unspeakable and full of glory—The wonderful "mystery of Christ manifest in the flesh" made known to us. Oh hasten the time when "the tabernacle of God shall be with men." Oh hasten the coming and kingdom of our Lord and Savior Jesus Christ. What means that wonderful prophetic vision of St. John, but a view of the glorious kingdom of Christ on earth ?—What are they but "words true and faithful." Who is this which testifieth *these things* but Christ, Immanuel, who saith "surely I come quickly." And to them who look for his coming will he appear s second time "without sin unto salvation." Do we not live in a day when "the midnight cry is heard, behold the bridegroom cometh?" Midnight cry! yes midnight darkness are upon the churches—What are the revivals here and there arousing its slumbering members, but the slight disturbance of their dreamy rest. But there are a few faithful watchmen on the walls of Zion that are catching the signal sound, that will electrify the church, as with a voice from the throne of God; they will call up their virgins "to trim their lamps." Hasten, Oh! hasten the time when

"Justice, Mercy, Truth and Love,
Among the people walked, *Messiah reigned,*
*And earth kept jubilee a thousand years*" S. P. G.

## LETTER FROM RICHARD WALKER.

Mr. Editor.—I have had the pleasure of reading a large portion of your numbers of the "*Signs of the Times*" from its commencement. I heartily approve the object of your paper, and believe it to be very beneficial in the diffusion of light, on the near approach of the second advent of the dear Savior, and glorious morning of the resurrection—the consumation of the Christian's hope; to wit, the redemption of the body.

I admire the spirit with which it is conducted, its liberality, and fairness, in admitting arguments both for and against (if there be any against) said doctrine; but I think this liberality is tresspassed upon, and the design of your paper in part defeated, by correspondents endeavoring to pick Mr.Miller's (well established) theory to pieces, without giving as good a one of their own, and filling your columns with *endless questions, and building a Babel of words, or sentences,* from Scripture prophecy, without giving their opinion when they were, or when they ever will be fulfilled. Among such, (as I think) are several communications, signed "*Bible Reader,*" who seems to think (if I rightly understand him) that nearly all Scripture prophecy is unfulfilled, and yet in future.

Now, Mr. Editor, as the doctrine of the near approach of Christ's second appearing to judge the world, is creating so deep an interest, and has such able advocates, as Miller, Litch. and others I do think that it is a duty that every writer owes to the public, if he wishes to confute said doctrine, or rest the applications of the prophecies from their advocates, that he shows that they apply as well to something else, and carry out the connection, so as to make sense, and satisfy the reader that there may be something of argument, in his view of the subject.

But what has the "Bible Reader" done in this respect? Why: after Mr. Miller had approved of the "Bible Readers" rules of interpreting Scripture, and applied the same to interpret Rev. xi. 8, and proved that the two witnesses were the Scriptures; he objects, and interprets them to be the dead bodies of two persons, because the Holy Ghost introduces them as "my two witnesses," and thinks they had not appeared, when John wrote, because the text says "I will give power unto my two witnesses and they shall prophecy 1260 days, clothed in sackcloth." Now suppose I say, I will send my two children to a neighbor's house, clothed in sackcloth, would that prove to the "Bible Reader" that they do not now exist, or that they would never have any thing more to do after their return. His other objections are about of the same weight, for, after Mr. Miller had taken the Bible Readers own rules, and applied them to the whole account of the two witnesses (as in No. 18, page 110 of your paper) and proved by express Scripture testimony what they were, and what the beast was that should make war with them, and what the great city in which their dead bodies were to lie, he seems to object to the whole, because it is not literal enough to suit his ideas, or because the Holy Ghost has not said so in so many words. See No. 17, page 1st,objections and questions. Now as the "Bible Reader" believes the fulfilment of his prophecy to be in future: (as he states) and the two witnesses to be two literal persons, clothed with flesh and blood, and the city they are to be slain in is Jerusalem, why does he not take his own way, and show us that the city of Jerusalem will be rebuilt again, and that two such persons with miraculous power, clothed in sackcloth, will yet prophecy in the streets of it, and that a literal monstrous beast, with seven heads and ten horns, will make war with them and kill them, and also inform us what nations he thinks will then have power over Jerusalem, to prevent them from burying their dead, and what part of the city will be likely to be sunk, in the earthquake; and further, whether the seven thousand that are to be slain, w ll be likely to be Jews. And then after he has sufficiently studied the first verse in Revelation, which states that *these things must shortly come* to pass, if he will tell us when he thinks they will come *to pass,* and give us one tenth the proof and argument that Mr. Miller has in support of his theory, and then he need only to *sign his own name* to his communications, and we will read them with delight. RICHARD WALKER.

Portsmouth, N. H. Feb. 10 1841.

## RETURN OF THE JEWS TO SYRIA.

The following eloquent extracts are taken from *Der Orient,* a German newspaper. It is known that the Jews have, of late years, been returning to Palestine. The quotation would seem to betoken an attempt at a general movement. The allusion to their peculiar fitness to inhabit Syria —"a land of tumult"—from their commercial habits, is strikingly true, and has a tendency to "reconcile the ways of God to man":—

"We have a country, the inheritance of our fathers, finer or more fruitful, better situate for commerce, than many of the most celebrated portions of the globe. Environed by the deep-delled Taurus, the lovely shores of the Euprates, the lolty steppes of Arabia, and of rocky Sinai, our country extends along the shores of the Mediterranean, crowned by the towering cedar of Lebanon, the source of a hundred rivulets and brooks, which spread fruitfulness over shady dales, and confer wealth on the inhabitants. A glorious land! situate at the furthest extremity of the sea which connects three-quarters of the globe, over which the Phænicians, our brethren, sent their numerous fleets to the shores of Albion, and the rich coast of Lutherania, near to both the Red Sea and the Persian Gulf; the perpetual courses of traffic of the world, on the way from Persia and India to the Caspian and Black Sea; the central country of the commerce between the east and west.

"Every conntry has its peculiarity: every people their own nature. Syria, with its extensive surrounding plains unfavorable to cultivation, as a land of transit of communication, of caravans.—No people on earth have lived so true to their calling from the first as we have done. We are a trading people, born for the country where litle food is necessary, and this is furnished by nature almost spontaneously for the temperate inhabitants, but not for ruder north.

"In no country of the earth are our brethren so numerous as in Syria; in none do they live in as dense masses, so independant of the surrounding inhabitants; in none do they perserve so steadily in their faith in the promise of their fathers as on the beautiful shores of the Orontes. In Damascus alone live near 60,000.

"The Arab has maintained his language and his original country; on the Nile, in the deserts as far as Sinai, and beyond Jordan, he feeds his flocks. In the elevated plains of Asia Minor the Turkoman has conquered for himself a second country, the birthplace of the Osman; but Syria and palestine are depopulated. For centuries the battle field between the sons of Altan and the Arabian wilderness, the inhabitants of the west, and the half-nomadic Persians, none have been able to establish themselves and maintain their nationality; no nation can claim the name of Syria. A chaotic mixture of all tribes and tongues, remnants of migration from north and south, they disturb one another in the possession of the glorious land where our fathers for so many centuries emptied the cup of joy and woe, where every clod is drenched with the blood of our heroes when their bodies were buried under the ruins Jerusalem.

"The power of our enemies is gone, the angel of discord has since mowed down their migh-

ty hosts, and yet ye *do not bestir yourselves*, people of Jehovah! What hinders? Nothing but your own supineness.

"Think you that Mehemet Ali, or the sultan in Stamboul, will not be convinced that it would be better for him to be the protector of a peaceful and wealthy people, than, with infinite loss of men and money, to contend against the ever-repeated, mutually-provoked insurrections of the Turks and Arabs, of whom neither the one nor the other is able to give prosperity to the country?

"Our probation was long, in all countries, *from the north pole to the south!* There is no trade, no art, which we have not practised, no science in which we cannot show splendid examples. Where will you find better proclaimers of civilization to the wild tribes of the east.

"People of Jehovah, raise yourselves from your thousand years' slumber! Rally round leaders; have really the will, a Moses will not be wanting. The rights of nations will never grow old; take possession of the land of your fathers; build a third time the temple of Zion, greater and more magnificent than ever. Trust in the Lord, who has led you safely through the vale of misery thousands of years. He also will not forsake you in your last conflict."


# SIGNS OF THE TIMES.

BOSTON, MARCH 15, 1841.


## CLOSE OF THIS VOLUME.

Through the grace of our Lord Jesus Christ we have been enabled to sustain our enterprize, for one year, and to bring this volume to a successful termination. By a review of the past, we are enabled to "thank God, and take courage." The cause we advocate, has, during the past year, triumphed gloriously. Thousands have been converted to the faith of the "kingdom of heaven at hand." A goodly number of the heralds of the cross, too, have been converted from the *fables* of a temporal millennium, and the literal return of the Jews; and are now *rather looking for the* "blessed hope and glorious appearing" of the Lord Messiah, to "cleanse the sanctuary," and set up the glorified and everlasting kingdom.

We are happy to know, also, that the doctrine has been blessed to the salvation of thousands of the impenitent: who, till they heard the "midgnight cry" were sleeping under the ordinary *ministrations* of the gospel. And others, who were sceptics, deists, and universalists, have been awakened, and brought to believe the evangalical, and saving doctrine of the Cross; and are now rejoicing in the glorious hope of an endless life.

We sincerely thank our brethren and sisters, who have aided us by articles for our columns, and subscriptions for support.

We are now about to enter upon another year's campaign. The opposition of the past year is hardly worthy to be mentioned. But in the coming year, we shall have to meet the fierce opposition of a corrupt ministry, and the mass of the Laity of the Laodicean church, who will unite to put down this cause. Let the friends of Christ, and of the doctrine of the Advent near, stand fast. Fear not. Be active, be diligent, be watchful and prayerful. "*Be thou faithful unto death, and I will give the a crown of life.*"

## NOTICES OF MR. MILLER.

We recently had the pleasure of visiting Mr. M. at his residence in Low Hampton, and to spend a week in his family, and among his neighbors. It was to us a most interesting and profitable visit. We took occasion to enquire about the "stone wall," the "*rail fence*," and others of the *thousand and one* foolish reports circulated to injure and destroy his influence. All we have to say about the matter, is, that such things are not ENTERTAINED by those who are acquainted with him and his family.

If his enemies wish to be confounded, let them go *to Low Hampton, N. Y.*

ANOTHER "HONEST EDITOR."

## MILLER AND THE PROPHECIES.

We took a prejudice against this good man, when he first came among us, on account of what we supposed a glaring error in interpreting the scripture prophecies, so that the world would come to an end in 1843. We are still inclined to believe this an *error, or miscalculation; at the same time we have* overcome our prejudices against him by attending his lectures, and learning more of the excellent character of the man, and of the great good he has done and is doing. Mr. Miller is a plain farmer, and pretends to nothing more except that he has made the scripture prophesies an intense study for many years, understands some of them differently, from most other people, and wished, for the good of others, to spread his views before the public. No one can hear him five minutes, without being convinced of his sincerity, and instructed by his reasoning and information. All acknowledge his lectures to be replete with useful and interesting matter. His knowledge of scripture is very extensive and minute, that of the prophecies especially, surprisingly familiar. His application of the prophecies to the great events which have taken place in the natural and moral world, are such generally as to produce conviction of their truth, and gain the ready assent of his hearers. We have reason to believe that the preaching or lecturing of Mr Miller has been productive of great and extensive good. Revivals have followed in his train. He has been heard with attention wherever he has been, although a bigoted priesthood are opposed to him as the same class were to our Savior and his apostles, and as they are in these days to all moral and useful reform. We would give more for a Miller, than for a Kirk; or an army of merely popular orators; yet the pulpits are closed against the former, while they are swung wide open for the entrance of slaveholding clergymen, and proud and pampered priests, without piety or virtue.

There is nothing very peculiar in the manner or appearance of Mr. Miller.—Both are at least equal to the style and appearance of ministers in general. His gestures are easy and expressive, and his personal appearance every way decorous. His scripture explanations and illustrations are strikingly simple, natural and forcible, and the great eagerness of the people to hear him has been manifested wherever he has preached. The meeting houses in Boston have been closed against him with one or two exceptions. The Chardon street Chapel, where he has been lately lecturing, will hardly hold half who press for admittance.—*Lynn Record.*

## MORE RESOLUTIONS,

By the Boston Baptist Association, held at Watertown, Sept. 16—17, 1840.

*Resolved*, That we regard it as worthy of record, and of devout thanksgiving, that the revivals reported have so generally been commenced and sustained by the Spirit of God, in connexion with the stated labors of the Pastors, aided by their respective churches.

*Resolved*, That Br. THRESHER, in connexion with the Clerks, he requested to prepare and publish with the Minutes of the Association, a narrative of the revivals within our bounds during the past year, giving a particular account of its general characteristics, the means used to promote it, and the extent of its results, so far as developed, and that this narrative be regarded as the Circular to the Churches.

From Bro. Thresher's report, we give the following extracts. After speaking of the character of former revivals, &c., he proceeds:—

"*But in these revivals*, the several churches seem to have been, in an unusual manner, isolated. Each one appears to have been pursuing its own plans: and at a moment unexpected, God was pleased to revive his work among them. *Nor can we learn that any extraordinary means were used.* Certain it is, that there was no unusual amount of preaching performed. The pastor preached to his own people, and ordinarily but twice on the Sabbath, with perhaps but one lecture on a week day's evening."

"So far as we can learn, no special prominence has been given, in the bestowment of the divine blessing, TO ANY PARTICULAR INSTRUMENTALITY."

REMARKS. 1. Why is Bro. T. so particular to give all the credit of these revivals to the Pastors and churches? The answer is this: Mr Miller had been chiefly instrumental in three of the greatest revivals reported in their letters to the Association. In order to destroy Mr. Miller's influence, he attributes the revivals to *other causes*.

2. Why does he deny that "*any particular instrumentality* was blessed of "God in the revivals that were reported:" when the letter from the churches in Watertown, Cambridgeport, and Littleton distinctly stated that Mr. Miller's labors were chiefly instrumental in the revivals in those places.

3. And why did he say that no "extraordinary means were used;" when in fact, Mr. M. had, in all the above named places, given *full courses* of his lectures to listening crowds?

There is no reason that can be given for this *one-sided* and jesuitical report, but in the determination of the opponents of the doctrine of the *second advent near*, to withhold, so far as they can, a knowledge of the good effects of that doctrine from the people, and jesuitically attribute its good fruits to *other causes!*

## FREE DISCUSSION.

Our paper is *still*, and will continue to be open to the free and full discussion of the Second Advent of Christ, and the subjects necessarily connected therewith. We have given to *all*, thus far, a full and fair hearing. In future however, we cannot *prolong discussions*, in which the same ideas are reiterated again and again, to the dissatisfaction of our readers. We are driven to this course by the want of room, and the increase of interesting articles of a practical character that we cannot, in justice to the cause, crowd out. *Free discussion*, in our estimation, is simply this: For each one to have the privilege, *fully and fairly*, to present his views, with his proofs and reasons therefor. And then, if there is no mistake made, or misunderstanding of a radical nature concerning them, which needs correction, or farther illustration, let them stand or fall, as their merits may decide. If they do not stand the test of candid examination, an interminable discussion will never *save them.*

We bespeak attention to the articles on the "Theory of Types."

## ITEMS.

OUR NEXT. The next number of our paper will commence the second Vol. We have several interesting articles for it, among which is an interesting letter from James A. Begg, of Glasgow, Scotland. Also an article from *Dr. Cotton Matther*, on the Sec-

ond Advent—and a thrilling extract from *Dr. Payson*, on the Second coming of Christ. We shall also commence the republication of Bro. Miller's first work, that he published on the Second Advent, in Pamphlet form, in 1833, which but few, if any of our readers, have ever seen. We shall publish it in chapters, and give the work entire in the course of the next volume.

☞ Nos. WANTING. We are in want of Nos. 13, 14, and 21. We will allow any of our subscribers, who do not keep a file, 12 1-2 cents a piece for the above numbers, particularly No. 21. Will they not favor us with them? *Attend to it now, and then it won't be forgotten.*

## OUR OBJECT.

On discussing, or proposing to discuss the subject of Christ's second coming, at hand, scarcely any thing is more common than the grave inquiry, by the acknowledged disciples of Christ,—"What is your object?" Or "What do you wish to effect by the agitation of this subject?" And thousands there are, among the most reputable of the churches, that see no cause for now bringing up the subject, any more than heretofore, before the public. And on hearing our reasons assigned for doing it, they are not backward to reply, That there is no occasion for its being done, assuring us that so far as they know, it is already sufficiently discussed among other things of importance by their minister; and that their own churches, at least, are doing well in the life and power of religion; and scarcely, if at all, behind the primitive saints in their faithfully bearing the cross to follow Christ. But in stating and urging this doctrine of the everlasting kingdom at hand, we feel constrained boldly to dissent from such assumptions, and to call upon all who have open eyes on this subject, to compare the present love and conformity of the church to the world, with the state of the church as it was, when Paul and Silas were scourged and imprisoned at Phillipi, for their self-sacrificing labors of love in pulling sinners out of the fire, by daily and faithfully preaching to them the soon coming of "Jesus and the resurrection." Though many of our good brethren do not as yet see as we do, on this subject, and we are just beginning to see men as trees walking; it appears to some of us, at least, that comparatively speaking, the church, as a body, or in the hundreds of the sectarian or broken fragments of her body, is now in her Laodician state; as the overcome and slain witnesses unburied in the street, as "bones at the grave's mouth," or as "very many" and "very dry" in the "valley." We also feel assured that the false prophet has deceived the dear saints, in wresting from their embrace most of the "exceeding great and precious promises;" together with their gospel armor generally, in the famishing of their souls, and principally by perverting and thus withholding from them the real daily bread of the gospel kingdom. At the same time, we are admonished that immortal souls in every land are constantly perishing forever, by thousands; and this very much in consequence of the omission of the life giving doctrine of the near coming of Christ and his kingdom to judge the world at the last day. Therefore, we are abundantly prepared to say, in answer to the above common inquiry, that our great and special OBJECT in our work, is, to comply with the express injunction of Christ, for his disciples to act their part in preaching the gospel of the kingdom of God at hand, to all nations, as soon as possible; and to comply with the same injunction made upon the people of God in the Old Testament, again and again; and in language like the following—"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain, let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand."&c. (Joel ii. 1—13.) In thus doing, we would also keep in view as a part of our OBJECT our own eternal salvation from sin, death and hell; and the same for millions of our fellow immortals, that we and they may "glorify God and enjoy him forever." J.

## PROSPECT OF HARMONY IN OUR ENTERPRISE.

In the various moral enterprises of the age such as temperance, anti-masonry, anti slavery, peace, non-resistance, moral reform, anti-papacy, and christian union; their advocates have soon become so divided and arrayed against each other, in their clashing opinions, as in a great measure to hinder the very work they were wishing to do. And thus have they strengthened and rejoiced their opponents in the work of opposition. In these several enterprizes, their advocates, on first commencing them, have seemed to be agreed, at least, in their theory of what they wished to accomplish. But in *this* more important, solemn and all-absorbing subject of the second coming of our Lord, its advocates have labored, and are still laboring under an embarassment, which has not, in like manner, met others at the very threshhold of their undertaking. The advocates of Christ's soon coming again, are in some things apparently much disagreed, in the very outset, before beginning, or preparing to begin their union labors in calling others to consider and prepare for the event. They differ in their theories of the advent seriously. They differ widely in their principles and manner of interpreting many prophecies, supposed by some of them to foretel the events connected with it; and by others of them to foretel the things of the church and the world long passed by; such as the battles of Alexander, Constantine, Mahomet, Bonaparte and others. But for the encouragement of those who even feebly believe in, and love this blessed appearing of the great God and our Savior Jesus Christ, I would now make a few suggestions.

1. These discrepancies of opinion among us at the outset, are no strange affair, but just what should have been expected under such circumstances. Those other enterprises commenced suddenly, or without any long established preconceived and clashing opinions as to the theory of reform, because their new proposed measures for reform, had never been discussed publicly to give opportunity for disagreement. But this is a subject which, for a long time, has been discussed in some of its parts, by the most learned in the church, by the pulpit and the press, and in private conversation. More than this, it has been a subject of the most vital and general importance; so that, of course, the false prophet has long had a part in the discussion, in causing the disagreement thereon which we now witness. But until of late, he never had the opportunity nor occasion, thus to divide the advocates of these other moral enterprises; or, at least, since the reformation. Under these circumstances of darkness and thick darkness upon this subject, our present diversity of opinion is perfectly natural. And since our very recent and yet partial awakening to examine this subject, we have had comparatively no opportunity for mutual discussion and explanation, in comparing our different theories one with another, and with the unerring standard, or more sure word of prophecy."

2. There will be found, on careful examination, far less serious difference of feeling and sentiment on *this* subject, than we sometimes apprehend, on first attempting to compare our theories together. On this point, I have had more and longer opportunity for experience than some others more recently considering the subject. Our first meeting with "W." three years ago, whose theory on this question I now approve; his manner of expressing, even his present views, was so different from my own, (as they are now,) that I dispaired of any co-operation or help from him. But on learning each other's vocabulary on the subject, our views appeared substantially alike, without essential changes on either side; though I have been much assisted and instructed in shaping and expressing the general theory, by mutual conversation with him and others on this subject. In many instances, more recently, I have heard new beginners express their views of the question, and from experience, could perceive them to be in substance like my own, though differently presented; and yet, they could not at first understand my own to harmonize with theirs.

3. Though still seriously disagreed on some points of apparent importance in our theory, as the restoration of Israel to their own land—the chronology of prophecy, and set time for the advent at hand in particular; we certainly have now many things to strengthen and encourage us in our onward course in this holy and blessed enterprise. It is the cause of God, and must, and will, ere long, prevail and triumph over all opposition. It is the cause of the whole word of God. The prophets, apostles, and primitive saints always taught it, and "loved not their

lives unto the death," in doing it. Reformers in every age have done it. The present public confessions of the several denominations of the church in Christendom, are expressly in its favor. The humble and childlike disciples now, of every class, love and receive the doctrine at once, on candidly hearing and fully understanding its blessedness to saints, and its terror to sinners. The trumpet of the second advent at hand, has recently begun to sound in God's "holy mountain;" while its blast is rapidly becoming louder and more distinct. While the advocates of other reform enterprises have become alienated and separated by mutual and public discussion; the more *this* is discussed, either by its friends or foes, so much the more do its advocates unite together in their christian affection and friendly agreement in measures for unyielding and successful perseverance unto the complete victory, at their Lord's coming in his kingdom. A specimen of proof on these several points, let the doubtful reader procure and carefully examine the late stereotyped Report of the first General Conference on the Second Advent, held in Boston, October 14, and 15, 1840. Or, let him become a constant reader of the "Signs of the Times." Or let him attend the next General Conference and witness for himself. J.

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EDITORS WAKING UP. The "Puritan," and "Watchman" are out this week upon a *certain individual* in this community, who is said to be "scattering abroad in this vicinity his peculiar views of the second coming of Christ." We suppose the individual referred to must be *Wm. Miller*. But then how can these "*dignitaries*" stoop so low as to mention his name?

The article in the "Puritan," would do honor to the spirit of the Puritans which hung the Quakers, and banished the Baptists. Our readers will find the article in its proper place.

*Mr. Crowell*, of the "Watchman," will also receive due attention.

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☞We give an article relating to the Jews in another column as a matter of history. We have no faith in the success of the object of which the writer speaks so eloquently. The only hope for the Jew, is in Jesus of Nazareth.

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MR. MILLER IN ANDOVER. Mr. M. closed his lectures in Andover on the 2d inst. The immediate effect was powerful, and salutary upon saints and sinners. Many were awakened, and several were converted. Among the converts was one Deist. A full account hereafter.

He is now (March 8th,) lecturing in the Marlboro' Chapel, to multitudes who flock to hear. He commences in Fairhaven, Mass., the 13th inst.

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THE NATIONS.

The nations of the earth seem for the present to wear the aspect of peace. But they are engaged in the most formidable preparations for War! Things may rest for a little season, but the great conflict is at hand.

The four powers have settled the "Eastern question," at least for a time. Mehemet Ali has submitted. But things are far from being satisfactory to the Musselmen of Turkey, or Egypt. Things are hushed; not settled.

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## SCOFFING.

THE CHARACTER OF OUR OPPONENTS.

The following article is from the "Puritan." This paper is edited by the *Rev. Parsons Cooke*, and the *Rev Jonathan E. Woodbridge* The article is *anonymous;* but the editors shall have all the honor of *authorship*, until they give us the *real author's* name.

This is one development of "spiritual wickedness in high places." We shall see more and more of it developed as the truth prevails.

"Thy prophets speak of such; and, noting down
The features of the last degenerate times,
Exhibit every lineament of these."

From the Puritan.

## THE FANATIC OF PROPHECY.

If a self-assumed commission given by dreams,—the claim of having the special and sole charge of a message to cry the world over, expressed in the lowest cant-phrase of ostentatious pietism, guided by a deeply devoted zeal—if these qualities define a *fanatic*, the people of Boston and vicinity need not consult the columns of lexicography to know the import of that term. A living example of the qualities named is moving before the public eye, in this region. The "Second Coming of Christ," has been the favorite theme of fanaticism since Jesus Christ left the world. In the first years of the Christian Church it spread its panic all along the path the gospel had trodden, and had then an importance in mischief that attracted the rebuke of the apostle's pen. 1 Thess. v. 1.

The history of the church shows its worst prominence in the tenth century, when countless wealth was rent from the deluded, but to fall into the purse of the Romish church—when multitudes abandoned all employment, in the full trust of the speedy return of the Messiah to earth. Ours is a day of its peculiar manifestation. *One man* from the thousands of Christians on earth, is "moved by the Spirit," to warn the land, that in the year 1843 Christ will appear "in the east on a cloud," &c.

This prophet passes through community, accompanied by a notoriety, great, indeed, but great like the destructive avalanche plunging from the Alpine cliffs, swelling its mass by the ruin it produces; its velocity accelerating as the size augments, till it dashes in pieces on the rocks below. This preacher seems trying to thrust himself into that fearful cloud that shrouds the plans of the Eternal—to rend away the flaming veil that girts the council chamber of the great "I AM"—and to make false that precept—"Of that day and hour knoweth no man," &c. He brings to this work a mode of interpretation that belies the alphabet of the sacred text,—an ignorance that gives falsehood to the first principles of natural philosophy, by his illustrations, and that offends the choicest and best feelings of the soul in his appeals. The perfection of his oratory is, to make the nearest approach to indecency that will avoid it—in a low-lived, conceited, bombastic harangue, that degrades the house of holiness to a kind of arena—and its sacred duties to an offensive bull-bait. This fanaticism progresses as it does, by treating credulous minds like "The Children in the Wood"—bewildering them in the maze of those "secret things" whose "awful *shade*" envelopes the eternal throne, then boasting its success in the transport with which the faintest path, one which even "the vulture's eye hath not seen," is seized, to relieve the torn and weary wanderer. Its choicest maxim must be, *first amuse, then delude.* Distorting history most abusively, to make a show of correspondence to the more distorted postures the sacred text is made to take—fixing the most important data on the translations of Hebraisms, or idioms, denoting *indefinite time.* A diction, mode of assumption, and style of harangue, that confine every impression of the hearer to the lowest class, and in the utterance of this, shocking the plainest rudiments of language.

Such is the *leader* of a plauding *multitude*, who, *perhaps*, find relief to their shame of personal ignorance, in the obloquy thrown by an accustomed tongue, on all learning and learned men; or who are glad to forget the weakness of their own understandings, in the vaunting assumptions of a mind of their own class.

Such are *some* of the *means used* by this prophet of a revived delusion. We hasten to a few of the natural consequences. How does the approval given to such a fanaticism oppress with odium that denomination of Christians, whose fellowship and denominational character sustain all its movements? How must it waste a reputation, already reproachfully dimimutive for acquisitions in sacred study. How shall that professed *minister* of *the* gospel answer it to his sacred office and to the sacred duties of his office, who leads into his pulpit the abusive defamer of schools of learning and learned men! Who with tongue of exemplary proficiency would sink the sacred office to the meanest ability—who breaks the barriers of taste and sanctuary decorum, by filling the consecrated desk and its stairways with those from the multitude who love the "chief seats." The minister who courts or accepts such aid, pays to *himself* a compliment of superlative severity. He asserts his imbecility of mind or want of discretion, in a more palpable mode than ordinary cases require. And he also gives a tribute to the *people of his charge*, that cannot fail to provoke, in proportion to the amount of apprehension remaining, after delusive credulity has led captive the common faculties. It is virtually telling them that his ordinary ministrations had graduated their abilities to this scandalous standard, or that he had found them incapable of rising to any other.

It is unkind and unjust to the sacred profession to bid God-speed to such a man—since in the eyes of all discerning men it degrades it, in proportion to the hue and cry that accompanies his progress. But who shall measure the evil done a community by a single visitation of such an error—depraving the public taste—arming the tongue of scoff—giving a piercing point to infidel ridicule—stripping religion of her comely, well-wrought garments, to clothe her in the repulsive rags of fanatic conjecture. How it tramples the sacredness of God's house—robs it of those devout associations that should hallow its walls. How it corrupts the relish for simple truth and reasonable appeal, and spreads through all society the bane of restless, conceited, mad fanaticism. Truly—"*Fools* will rush in, where *angels* fear to tread." EYE.

THE "CHRISTIAN WATCHMAN." We give the following from the Editor of the "Christian Watchman." We shall review in it our next.

## THE END OF THE WORLD.

It is a lamentable fact that mankind generally are far more interested in questions of idle curiosity, than those of real and practical importance, and it is still more to be lamented that even Christians should be more or less tinctured with the same feeling. This inconsistency can be charitably overlooked as one of the foibles incident to humanity, when excited in reference to small matters, but when little puny mortals undertake to pry into the purpose of the Maker and Proprietor of the universe, it is suitable that their mischievous propensity should receive a just rebuke. Some of our readers may have wondered why we have not before this taken some notice of the doings of an individual who has been scattering abroad in this vicinity his peculiar views of the second coming of Christ. The truth is, after examining his book, and listening to his harrangues till we had reason to believe that we had obtained a fair specimen of the man, we regarded the whole as such a palpable tissue of false glosses and blunders, that we could not believe any refutation of them would be necessary in such a community as this. Of the piety of this individual we say nothing: we only speak of his manner of interpreting and applying Scripture, which to us was painful in the extreme. Some of our churches seem to have been carried away with the notion that they must hear what every lecturer or theorist has to say, even though his starting point contradicts first principles. Others seem to suppose that although a man teaches a great deal of error, yet that they can make use of the novelty of his theory to call people together, and of his pious and solemn exhortations to convert them. They seem to regard it as a fine affair to get up a rush of all sorts of people to their meeting-house, from any motive, with the hope that the little truth which they hear will prevail over the greater portion of error, and that some of them may be converted. To say nothing of the improbability of such a result on philosophic principles, nor of its disastrous results in practice, it appears to us too much like "doing evil that good may come." When churches find it necessary to resort to such means to revive *attention* to religion among them, it gives reason to fear that either they have left their first love, or that they have wandered far from first principles. It begets painful suspicions that the church as a body are not willing to labor and pray for the conversion of sinners, and to set that holy and unblameable example before the world, which as a living epistle forms such an unanswerable argument for the religion which they profess. It is an error to suppose that such churches have need to send for some revival preacher, or singular theorist, to bring them up; their duty is at once to "repent and do the first works," and the mere outward prosperity they have, and the greater crowd they draw while in their worldly and backslidden state, the worse it will be for all concerned.

As the manifold errors of the individual in question have been well exposed by an excelent friend, in a work entitled "Dowling's Reply to Miller," we advise all our readers who take sufficient interest in the subject, to obtain that work. They will require nothing more to set their minds at rest on this subject, so far as this individual is cencerned, though we think their time may be more profitably employed in prayerfully studying the Scriptures and their own hearts; and in doing good to others, than in reading or hearing either.


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CONTENTS.

I. Memoir of William Miller.
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IV. Explanation of Prophetic Figures.
V. Synopis of Mr. Miller's Religious Views.
VI. A Bible Chronology from Adam to Christ.
VII. A Dissertation on Prophetic Chronology.

PART SECOND.

ADDRESS AND LECTURES.

I. An Address to the Believers in the Second Advent near.
II. Lecture on the Battle of Gog—Exek. xxxix. 1—11.
III. Lecture on the two Sticks—Ezek. xxxvii.15–17.
IV. Lecture on the Times and its Duties—Rom. xiii.—12
V. Lecture on What is Truth—John xviii. 38.
VI. Lecture on the Visions of Exekiel–Ezek. xii. 27.
VII Lecture on the Harvest of the World—Rev. xiv. 16.

LETTERS.

I. On the Second Advent
II. On the Return of the Jews
III. To Mr. Cambell, on the Little Horn, Evening and Morning Vision, Jews' Return, Millennium before the Resurrection
IV. Closing of the Door of Mercy—Millennium—The Chronology
V. Mr. Miller recovering—Disappointment in being deprived of meeting the Conference—His Resignation, &c.

APPENDIX.

I. Extract from Fergerson's Astronomy
II. Extract from the "Present Crisis"
III. Views of the closing of the Door of Mercy

The above work may be had of the subscriber, 204 Hanover St., $6 per doz and retail, 62 cts. M. A. DOW.


INDEX.


A

Agency in New York, 135
" Low Hampton, &c., 181
Agents Letters from, 119
Alarm (Refuge of Scoffers.) 39
Algiers, 39
Allen, Rev. Wm. on Time, 73, 88, 98, 106
Answer to a Subscriber, 61
Apostolic Faith, &c., 68

B

Battle of Armageddon, 85, 94
" Begun, 117
" Great, 85
" Progress of the, 128, 138, 151,
Beast, the Wounded, 135
Begg, J. A.—Letter from, 108
" on the signification of "Generation," 139
" on our Savior's Coming 136
Benton, Selah, Letter from, 119
Berk, Matthew A., 84, 93
" Lecture in Boston, 102
Bible Classes on Second Coming, 150, 174
" Interpretation 97
" Its own Interpreter, 25
" Society, (Mass.) 47
" Symbolical Dreams and Visions in, 129, 145
" What it is, 142
Biblical Interpretation, 131, 145
Billings, Nathaniel, Agt. 45
Book Store, Mr. Dow's, 130
Boston, Progress in, 22
Burgh, Rev. Wm. on Second Advent, 177

C

Cambell, David, Correction of Error, 15
" on Daniel xii. 27
" on the Jews, 35, 41
" Letter from, 155
" on Little Horn, 9
" on Time, 59
Camp-Meeting at Eastham, 84
Carver, Revival in, 180
China, News from, 63, 71, 77, 129
Christian Mirror, 13
" World (newspaper.) 143
Christians vs. Pagans, 77
Christmas Day Reflections, 186
Chronology, 30, 121, 133, 134
" Bible, 80, 111
" and Chro. Table, 103, 104
" Mr. Miller's, 77, 80, 91, 143, 144
" of Revelation, 19
Circassia, News from, 111
Clerical Association, 8
Close of the Volume, 188
Cogswell, Rev. Wm. Letter to, 75
Conference on Second Coming, 76, 84, 112, 113
" Editor's Remarks, 84, 100
" Prospects of, 101
" Circular unnoticed, 150, 182
" List of members, 120
" another Meeting of, 151, 157
Constantinople, News from, 63
Cooke, Parsons, vs. Millerism, 46
Cook, to Whittemore 148
Copeland's request to Miller, 134
Correction (Erratum) 37
Correspondents, Notice to, 110
Corwin, John, Letter from, 78
Covet, Thou shalt not, 127
Creeds, Primitive, &c., 68
Cushing, J. S. Letter from, 125

D

Daniel's Visions, Diagrams of, 193
Dartmouth College, 70
Day of Grace, 92
Designations of Time, &c., 98, 106
Destruction of the World by Fire, 2
Diagram of the Apocaliptical Seals, Trumpets and Vials, 24
Diagram of Daniel's Visions, 193
Dowling's Reply to Miller, 77
Duffield, Rev. G. Letter from, 179

E

Earth, Destruction of, 168
East, Affairs of the 128
" News from, 38, 71, 85, 86, 94, 101, 110
Editor's Course, 13, 126
Egypt, News from, 8, 38, 56, 159, 168
End of the World, (Refuge of Scoffers) 23
England and Naples, 63
Errors, Eight Fundamental, in Miller, 11
Europe, Religious condition of, 46
" News from, 23, 38, 71, 101, 110, 117, 138, 152, 159
Ewen, John, Letter from, 38
Exchange Papers, 37

F

False Prophet, (in France) 12
Faith, the Analogy of, 166
Ferguson's Astromony, Extract from, 30
Eernald, Eld. M. on Chronology, 133
Finney, C. G. to Ministers, 79

Fleming, L. D. on Second Coming, 66
Folsom and Truair, " " 66
Foolish Lie, 43
Foolishness of God wiser than men 166
France and Algiers, 71
Fruits, ye shall know them by, 174
Fuller, E. Letter from, 87

G

Generation, Meaning of, 139
Giles the Prophet, 54
Glad Tidings, Extracts from, 131
Gospel of the Kingdom, 126
Grace, Day of, 69
Great Britain and China, 129
" " (Second Advent) 108
Great Prophet, 152
Grosvenor, C. P. and Miller, 149
Groton, Priestcraft at, 96

H

Hall, Mrs. S. M. (Obituary.) 138
Harvest of the World, 49
Hawley, S. Letter from, 31
Hendrick, E. A. Letter from 119
Hilkiah and the Law, 148
Himes to Begg, 109
Hitchcock, Dr. (teeth) 64
Holland, E. G. Letter from, 135
Hymns on Second Advent, 181
" " No 1. 184

I

Innovations, Commendable, 127
Interpretation of the Scriptures, 97
" Principles of, 133
Investigator on Spirit of Prayer, 96
Items, 188

J

Jerusalem, Hebrew College at, 56
Jews, Captivity of, 105
" Conversion of, 56
" Persecution of, 71, 160
" Mr. Berk's Statement, 93
" Return of, 14, 27, 35, 41, 76, 78, 86, 90, 93, 100 102, 103, 112, 121, 155, 160, 187
Jones, Rev. H., Fears of our Doctrine, 172
" on Interpretation, 133
" on Kingdom at hand, 90
" Letter from, 151
" to Litch, 33, 42, 54, 57, 83, 89
" on Second Advent. 109, 186
Judgment Day, (Sonnet) 120
" in 10th Century, 12
" in 1843, 28
" Inhabitants how stand on earth at, 32
" by Miller, 153

K

Kingdom at hand, 33, 42, 57, 83, 89, 90
Kirk, Rev. Mr., in Boston, 95, 143
" and the Gospel, 149
Lectures at Marlboro' Chapel, 7

L

" Chardon St., 8
" Low Hampton, 22
" New York, 27, 36
" Cambridgport, 96
" Boston, 173
Life's Calling, 147
Light, Importance of spreading, 152
Lightness, 45
Litch, Josiah, Letter from, 15, 117
" to J. D. Bridge, 28
" on Chronology, 91, 134
" Review of Cambell, 105
" on Little Horn, 17
" to Jones, 33, 34, 43, 55, 58, 89
Literalist, 61, 70, 93
Little Horn, 1, 9, 17, 169

LITERARY NOTICES.

Peabody's Sermon, 13
Cambell's Illustrations of Prophecy, 13
Address to the Clergy by Litch, 40
Dowling's Reply to Miller, 44
Literalist, 61, 93
A Word of Warning, 65
Folsom and Truair on the Second Coming, 66
L. D. Fleming on the Second Coming, 66
The Scripture Searcher, by H. Jones. 85
Memorable Events, &c.. by A. B. Smolniker 95
Jones on Second Advent, 109
Jones' Principles of Interpretation, 134
Glad Tidings, by H. D. Ward, 134
Christ to Return, 135
Begg's Letters to a Minister of the Gospel. 135
Miller's Life and Views, 165
Bible Student's Manual, 181

M

McGreggor, Rev. Daniel, 85
Malachi, 63
Manual, Bible Student's 181
Medbury, R. B. Letter from, 37
Mehemet Ali, 128
Millenists opposed to Faith, 172
Millennium, Doctrine of, 63
" Miller's View of, 156
Miller to Bible Reader, 150, 175, 181
" in Boston, 173
Miller in Andover, 190
" on Chronology, 143
" not at Conference, 109
" Day of Grace, 92
" Description of, &c., 31
" and the French Prophets, 12
" Future Labors, 174
" Harvest of the World, 49
" Impostor, (Refuge of Scoffers,) 48
" and the Infidels, 72
" Influence upon the People, 13
" on the Judgment, 153
" Lectures, (book.) 130
" Letter from, 120
" Letters, No. 1, 8; No. 3, 14; No. 4, 21; No. 5, 25; No. 6, 37; No. 7, 45; No. 8, 81; No. 9 and 10, 118
" to Litch, &c., 103
" on the Little Horn, 1
" in New York, 36
Miller's Predictions, 112
" Remarkable fulfilment of Prophecy, 157
" Reply to Cambell 34
" Review of Chronology, 121
" " of Dowling, 67, 74
" Sentiments, 20
" on Signs of the Times, 3
" on Two Witnesses 181
" Views, (book) 130, 134, 151, 164
Ministers, Finney's Address to, 79
Mohamedan Power, 77, 134
Myrick, A. on Destruction of the Earth, 168
" on Prophetic Times, &c., 121

N

Nations, Glimpse at the, 23
" Condition of the, 182
Notice, " Signs of the Times," 53, 72, 86
New Year, 149

O

Objections from Scripture Answered. 127
Opium War, 39
Ottoman Power, 102, 161
Ottoman Power, fall of, 70, 87, 152
Our Object, 189

P

Papacy, or the Little Horn, 135
Penticost, Modern, 27
Persia, News from, 39
Philadelphia, Religious Excitement in, 191
Pope, the, 169, 191
Popery, Spread of, 71
" and Protestantism, 182
Portland, Revival in, 22
Predictions of the End of the World, 26
Present Crisis, 51
Proceedings of General Conference, 113
Prophecy, Fulfilment of, 157, 169
Prophecy, the Fanatic of, 190
" Right use of, 177
" Can be Understood, 61
Prophetic Study, Tendency of, 108
Prophetic Times, 54, 78, 110
Prospects of this Paper, 157
Prospect in our enterprise, 189
Prospectus, 8, 16
Prostestantism and Popery, 182
Protracted Meetings, 40
Publisher's Notice, 13, 20, 22, 27, 43, 63, 100, 150, 174
Puritan, (paper) 71
Pym, Rev. Wm. W. 65

Q

Question by a Subscriber, 45
" Evaded (Monthly Miscellany) 26
" to Mr. Miller, 150

R

Report of the Conference, 130, 143, 150, 151, 157, 165
Resolution of Baptist Conference, 45
Resolutions of Watertown Baptist Association, 188
Restoration of Israel, (See Jews Return,)
Rockingham Church Conference, 95
Romanism, Approaching Crisis of, 46
Russia, News from, 16, 111

S

Sabbath Convention, 135
Scoffing by our Opponents, 190
Scriptures, Search the, 147
Second Advent just at hand, No. 1, 147; No. 2, 176
" " Antiquity of, 147
" " (pamphlet) 144
Second Coming, 46, 95
" " of Christ, 10, 70
" " at hand, 146, 186
Second Woe, Events to succeed, 70
Sectarian Folly, 151
Seven, the Number, 130
"Signs of the Times," its Object, 43
Sixth Trumpet Period, 19
Sixth Vial, 22
Sketches, No. 1, 148
Smolniker, A. B. 95
" communication from, 110
Spirit, the Right, 151, 180
Sprague, Mrs. (Obituary) 174
Subscribers, Notice to, (See Publisher's Notice.)
Subscription, Form of, 130
Swarm of Be(e)s, 72
Symbolical Dreams and visions, 129, 145
Syria, News from, 138, 159

T

Thayer, R. Letter from, 180
Thinkers, Thoughts for, 82, 107
Thomas, J. M. Letter from, 119
Time, Computation of, 32, 59
" Designation of in Daniel and John, 73, 88
Truair, John, Letter from, 30
Turkey, News from, 16, 159, 168
Turkish Eupire, Egypt &c., 8
" Question, 58
Types, theory of, 185

U

Union Convention, 43, 84, 91

V

Vallerchamp, A. Letter from, 45
" on Chronology, 112
Volume II, 150, 173, 181
Do. I, W close of 188
Waking up of Editors, 190
Walker, Richard, Letter from, 187
War, Symtoms of, 36, 86
Warlike aspect of the World, 182
Ward, J. Letter from, 125
" to Jonathan, 143
" H. D. Extract from, 131
Warning, Word of, 65, 70
Witnessess, the Two, 162, 171, 178, 181
World in Commotion, 119
World, end of the, 191
" Old, Condition of, 36
" " News from, 56


NOTE. Occasionally a prominent article is referred too by two distinct indexs, so that it may more readily be found.

☞Two errors in the paging occur in this volume. No difficulty in using the index will result from this, only it will be observed that pages 45 and 46 apparently ocur *twice in succession.*


## Account Books.

THE Subscriber *manufactures to order, and keeps constantly* on hand at the NORTH END BOOKSTORE, 204 Hanover St. Blank Books of every description; *Ledgers, Journals, Day Books, Waste Books,* from 6 quirs down to 1, in Russia, Sheep, and half bindings. long, wide, and quarto sizes,—Also, *Manuscripts, Memorandum Books, Pass Books, [by the gross, dozen, or single,] Writing Books,* &c. Also perfect Ruled Letter Paper at $1,87 per ream. Also, STATIONERY of every description.

## BRIEF REVIEW OF AN ARTICLE BY THE EDITOR OF THE "CHRISTIAN WATCHMAN," OF MARCH 5.

The editor of the "Watchman," has at length condescended to notice the doctrine of the second coming of Christ, as explained by Mr. Miller.

The Baptist churches who have shown Mr. Miller any respect, by patronizing his lectures, are very seriously admonished of their folly. It would seem that in his estimation the *people* were not capable of judging what would be for their good; or if they are, that they are very selfish in seeking to know *the truth*, of which they are *denied* by their own ministers. No credit is given for *honesty*, or love of the truth, or desire to know present duty. If they invite Mr. Miller to lecture with them for the best and holiest of purposes, and from the best possible motives too; why: they must be charged with selfishness. "*O it is to build up the church!*" *It is to* get up a revival. It is to draw promiscuous crowds to their meeting houses, &c.

The conduct of Mr. Crowell in this case, strongly reminds of one recorded in John vi. 47—49. "But this people who knoweth not the law, are cursed." How the independent laity of the Baptist churches will receive these lessons remains to be seen.

The article is a sort of preface to an extract from "Dowling's Reply to Miller." We will briefly notice a few things.

I. Is the subject of the "end of the world," an "Idle Curiosity?" If so, why did Christ so often speak concerning the "END OF THE WORLD?" The "Watchman" says;

"It is a lamentable fact that mankind generally are far more interested in questions of idle curiosity, than those of real and practical importance, and it is still more to be lamented that even Christians should be more or less tinctured with the same feeling. This inconsistency can be charitably overlooked as one of the foibles incident to humanity, when excited in reference to small matters, but when little puny mortals undertake to pry into the purpose of the Maker and Proprietor of the universe, it is suitable that their mischievous propensity should receive a just rebuke."

*Matt. xiii. 40. As therefore the tares are gathered* and burned in the fire; so shall it be in the end of this world.

49. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just.

Matt. xxiv. 14. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.

33. So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

38. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until *the day that Noe entered into the* ark.

39. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

John xvi. 8. And when he is came, he will reprove the world of sin, and of righteousness, and of judgment.

Matt. xxviii. 20. Teaching them to observe all *things whatsoever I have commanded you; and lo,* I am with you always, even unto the end of the world. Amen.

*Again.* If looking for the "end of this world," be an "IDLE CURIOSITY;" then why did the apostles so often refer-to *this subject*; illustrate it, and admonish the early disciples to *keep it in mind*, and to be in readiness to meet it?

Acts xvii. 31. Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof *he hath given assurance unto all men, in that he* raised him from the dead.

Acts xxiv. 25. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time: when I have a convenient season I will call for thee.

Rom. ii. 1. Therefore thou art inexcusable, O man, whosoever thou art, that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things.

2. But we are sure that the judgment of God is according to truth, against them which commit such things.

3. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4. Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance?

5. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God.

6. Who will render to every man according to his deeds.

Rom. viii. 22. For we know that the whole creation groaneth, and travaileth in pain together until now:

23. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Phil. iii. 20. For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ:

21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 Thess. i. 10. And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

1 Thess. ii. 19. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the *presence of our Lord Jesus Christ at his coming?*

iii. 13. To the end he may establish your hearts unblameable in holiness before God, even our Father at the coming of our Lord Jesus Christ with all his saints.

iv. 13. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14. *For if we believe that Jesus died and rose* again, even so them also which sleep in Jesus will God bring with him.

15. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

18. Wherefore, comfort one another with these words.

v. 1. But of the times and the seasons, brethren, ye have no need that I write unto you.

2. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night.

3. For when they shall say, Peace and safety; *then sudden destruction cometh upon them, as* travail upon a woman with child; and they shall not escape.

2 Thess. i.6. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

7. And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9. Who shall be punished with everlasting de*struction from the presence of the Lord, and from* the glory of his power;

10. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

ii. 1. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

1 Tim. vi. 14. That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ;

15. Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords.

2 Tim. iv. 1. I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom:

8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but *unto all them also who love his appearing.*

Titus ii. 11. For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13. Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.

James v. 7. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8. Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh.

9. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door.

10. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

1 Peter iv. 5. Who shall give account to him that is ready to judge the quick and dead,

6. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7. But the end of all things is at hand: be ye therefore sober and watch unto prayer.

v. 2. Feed the flock of God which is among you, *taking the oversight thereof, not by constraint, but* willingly; not for filthy lucre, but of a ready mind;

3. Neither as being lords over God's heritage, but being ensamples to the flock.

4. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

2 Peter i. 12. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

13. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance:

14. Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

15. Moreover, I will endeavor that ye may be able after my decease, to have these things always in remembrance.

16. For we have not followed cunningly devised fables, when we make known unto you the power *and coming of our Lord Jesus Christ, but were eye*witnesses of his majesty.

17. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18. And this voice which came from heaven we heard, when we were with him in the holy mount.

19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.

iii. 10. But the day of the Lord will come as a

thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11. Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness.

12. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

1 John ii. 18. Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

28. And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed at his coming.

iii. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3. And every man that hath this hope in him purifieth himself, even as he is pure.

Jude 14. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints,

15. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speechess which ungodly sinners have spoken against him.

16. These are murmurers, complainers, walking after their own lusts; and their mouth speaking great swelling words, having men's persons in admiration because of advantage.

17. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

17. How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19. These be they who separate themselves, sensual, having not the Spirit.

20. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Again, he says:

2. "Some of our readers may have wondered why we have not before this taken some notice of the doings of *an individual* who has been scattering abroad in this vicinity his peculiar views of the second coming of Christ."

We do not wonder at all that men who stand "in high places," who "love the praise of men more than the praise of God," should pass by "*little puny mortals;*" especially those who like the ancient servants of God, are scearching the Scriptures to know something of the glory that is to be revealed at "the revelation of Jesus Christ."

1 Peter i. 10. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you:

11. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before-hand the sufferings of Christ, and the glory that should follow.

12. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13. Wherefore gird up the loins of your mind, be sober, and hope to the end for grace that is to be brought unto you at the revelation of Jesus Christ.

Again;

3. "The truth is, after examining his book, and listening to his harrangues till we had reason to believe that we had obtained a fair specimen of the man, we regarded the whole as such a palpable tissue of false glosses and blunders, that we could not believe any refutation of them would be necessary in such a community as this."

We cannot believe he has either candidly heard Mr. Miller, or examinied his works. If he had he would have written a very different article. His article shows the most consummate ignorance of Mr. Miller and his views.

If there are "false glosses and blunders," in Mr. Miller's expositions, why is it that he does not in charity to the people expose them fairly; and give the people a more correct views? He is mistaken in his view, in supposing that in such a "community as this,"—a "refutation of them is *unnecessary*." He is also mistaken, if he supposes that he can satisfy the people with sweeping denunciations.

4. "Of the piety of *this individual* we say nothing: we only speak of his manner of interpreting and applying Scripture, which to us was painful in the extreme."

Why was it "painful in the extreme." To the primitive Christians the doctrine of "Christ's second coming," was a "blessed hope." And they comforted one another "with these words;" or this doctrine. "Of Mr. M's piety he has nothing to say." But his "mischievous propensity should receive a just rebuke.!!"

5 Some of our churches seem to have been carried away with the notion that they must hear what every lecturer or theorist has to say, even though his starting point contradicts first principles. Others seem to suppose that although a man teaches a great deal of error, yet that they can make use of his theory to call people together, and of his pious and solemn exhortations to convert them. They seem to regard it as a fine affair to get up a rush of all sorts of people to their meeting-house, from any motive, with the hope that the little truth which they hear will prevail over the greater portion of error, and that some of them may be converted. To say nothing of the improbability of such a result on philosophic principles, nor of its disastrous results in practice, it appears to us too much like "doing evil that good may come." When churches find it necessary to resort to such means to revive *attention* to religion among them, it gives reason to fear that either they have left their first love, or that they have wandered far from first principles. It begets painful suspicions that the church as a body are not willing to labor and prey for the conversion of sinners, and to set that holy and unblamebly example before the world, which as a living epistle forms such an unanswerable argument for the religion which they profess. It is an error to suppose that such churches have need to send for some revival preacher, or singulrr theorist, to bring them up; their duty is at once to "repent and do the first works," and the more outward prosperity they have, and the greater crowd they draw while in their worldly and backslidden state, the worse it will be for all concerned.

In this extract, the "laity," or the churches who patronise Mr. Miller, are accused of *selfishness*. To what extent this charge may be true, in churches with whom we have no particular acquaintance, we know not; but so far as we are acquainted, we know the charge of 'novelty' & selfishness is incorrect. That souls are saved, and that the churches are quickened under Mr. Miller's labors is true, but that the churches have selfish and unworthy motives, in procuring his labors we think is false.

6 "As the manifold errors of the individual in question have been well exposed by an excellent friend, in a work entitled "Dowling's Reply to Miller," we advise all our readers who take sufficient interest in the subject, to obtain that work. They will require nothing more to set their minds at rest on this subject, so far as this individual is concerned, though we think their time may be more profitable employed in prayerfully studying the Scriptures and iheir own hearts; and in doing good to others, than in reading or hearing either.

He recommends "Dowlings Reply to Miller," as a refutation of the "*manifold errors*," of Mr. M. In connexion with this sheet, we give a little tract entitled "a *brief review*," of "Dowling's Reply to Miller," which will at least show the "Manifold" misrepresentations that Mr. D. has made of Mr. Miller's theory.

## SCOFFING.

THE CHARACTER OF OUR OPPONENTS.

The following article is from the "Puritan." This paper is edited by the *Rev. Parsons Cooke*, and the *Rev. Jonathan E. Woodbridge* The article is *anonymous;* but the editors shall have all the honor of *authorship*, until they give us the *real author's* name.

This is one development of "spiritual wickedness in high places." We shall see more and more of it developed as the truth prevails.

"Thy prophets speak of such; and, noting down
The features of the last degenerate times,
Exhibit every lineament of these."

From the Puritan.

## THE FANATIC OF PROPHECY.

If a self-assumed commission given by dreams, —the claim of having the special and sole charge of a message to cry the world over, expressed in the lowest cant-phrase of ostentatious pietism, guided by a deeply devoted zeal—if these qualities define a *fanatic*, the people of Boston and vicinity need not consult the columns of lexicography to know the import of that term. A living example of the qualities named is moving before the public eye, in this region. The "Second Coming of Christ," has been the favorite theme of fanaticism since Jesus Christ left the world. In the first years of the Christian Church it spread its panic all along the path the gospel had trodden, and had then an importance in mischief that attracted the rebuke of the apostle's pen. 1 Thess. v. 1.

The history of the church shows its worst prominence in the tenth century, when countless wealth was rent from the deluded, but to fall into the purse of the Romish church—when multitudes abandoned all employment, in the full trust of the speedy return of the Messiah to earth. Ours is a day of its peculiar manifestation. *One man* from the thousands of Christians on earth, is "moved by the Spirit," to warn the land, that in the year 1843 Christ will appear "in the east on a cloud," &c.

This prophet passes through community, accompanied by a notoriety, great, indeed, but great like the destructive avalanche plunging from the Alpine cliffs, swelling its mass by the ruin it produces; its velocity accelerating as the size augments, till it dashes in pieces on the rocks below. This preacher seems trying to thrust himself into that fearful cloud that shrouds the plans of the Eternal—to rend away the flaming veil that girts the council chamber of the great "I AM"—and to make false that precept—"Of that day and hour knoweth no man," &c. He brings to this work a mode of interpretation that belies the alphabet of the sacred text,—an ignorance that gives falsehood to the first principles

of natural philosophy, by his illustrations, and that offends the choicest and best feelings of the soul in his appeals. The perfection of his oratory is, to make the nearest approach to indecency that will avoid it—in a low-lived, conceited, bombastic harangue, that degrades the house of holiness to a kind of arena—and its sacred duties to an offensive bull-bait. This fanaticism progresses as it does, by treating credulous minds like "The Children in the Wood"—bewildering them in the maze of those "secret things" whose "awful shade" envelopes the eternal throne, then boasting its success in the transport with which the faintest path, one which even "the vulture's eye hath not seen," is seized, to relieve the torn and weary wanderer. Its choicest maxim must be, first *amuse*, then *delude*. Distorting history most abusively, to make a show of correspondence to the more distorted postures the sacred text is made to take—fixing the most important data on the translations of Hebraisms, or idioms, denoting indefinite time. A diction-mode of assumption, and style of harangue, that confine every impression of the hearer to the lowest class, and in the utterance of this, shocking the plainest rudiments of language.

Such is the *leader* of a plauding multitude, who, *perhaps*, find relief to their shame of personal ignorance, in the obloquy thrown by an accustomed tongue, on all learning and learned men; or who are glad to forget the weakness of their own understandings, in the vaunting assumptions of a mind of their own class.

Such are *some* of the *means used* by this prophet of a revived delusion. We hasten to a few of the natural consequences. How does the approval given to such a fanaticism oppress with odium that denomination of Christians, whose fellowship and denominational character sustain all its movements? How must it waste a reputation, already reproachfully dimimutive for acquisitions in sacred study. How shall that professed *minister of the gospel answer it* to his sacred office and to the sacred duties of his office, who leads into his pulpit the abusive defamer of schools of learning and learned men! Who with tongue of exemplary proficiency would sink the sacred office to the meanest ability—who breaks the barriers of taste and sanctuary decorum, by filling the consecrated desk and its stairways with those from the multitude who love the "chief seats." The minister who courts or accepts such aid, pays to *himself* a compliment of superlative severity. He asserts his imbecility of mind or want of discretion, in a more palpable mode than ordinary cases require. And he also gives a tribute to the *people of his charge*, that cannot fail to provoke, in proportion to the amount of apprehension remaining, after delusive credulity has led captive the common faculties. It is virtually telling them that his ordinary ministrations had graduated their abilities to this scandalous standard, or that he had found them incapable of rising to any other.

It is unkind and unjust to the sacred profession to bid God-speed to such a man—since in the eyes of all discerning men it degrades it, in proportion to the hue and cry that accompanies his progress. But who shall measure the evil done a community by a single visitation of such an error—depraving the public taste—arming the tongue of scoff—giving a piercing point to infidel ridicule—stripping religion of her comely, well-wrought garments, to clothe her in the repulsive rags of fanatic conjecture. How it tramples the sacredness of God's house—robs it of those devout associations that should hallow its walls. How it corrupts the relish for simple truth and reasonable appeal, and spreads through all society the bane of restless, conceited, mad fanaticism. Truly—"*Fools* will rush in, where *angels* fear to tread." EYE.

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## NOTICES OF MR. MILLER.

We recently had the pleasure of visiting Mr. M. at his residence in Low Hampton, and to spend a week in his family, and among his neighbors. It was to us a most interesting and profitable visit. We took occasion to enquire about the "stone wall," the "rail fence," and others of the *thousand and one* foolish reports circulated to injure and destroy his influence. All we have to say about the matter, is, that such things are not ENTERTAINED by those who are acquainted with him and his family.

If his enemies wish to be confounded, let them go *to Low Hampton, N. Y.*

AN "HONEST EDITOR."

## MILLER AND THE PROPHECIES.

We took a prejudice against this good man, when he first came among us, on account of what we supposed a glaring error in interpreting the scripture prophecies, so that the world would come to an end in 1843. We are still inclined to believe this an error, or miscalculation; at the same time we have overcome our prejudices against him by attending his lectures, and learning more of the excellent character of the man, and of the great good he has done and is doing. Mr. Miller is a plain farmer, and pretends to nothing more except that he has made the scripture prophesies an intense study for many years, understands some of them differently, from most other people, and wished, for the good of others, to spread his views before the public. No one can hear him five minutes, without being convinced of his sincerity, and instructed by his reasoning and information. All acknowledge his lectures to be replete with useful and interesting matter. His knowledge of scripture is very extensive and minute, that of the prophecies especially, surprisingly familiar. His application of the prophecies to the great events which have taken place in the natural and moral world, are such generally as to produce conviction of their truth, and gain the ready assent of his hearers. We have reason to believe that the preaching or lecturing of Mr Miller has been productive of great and extensive good. Revivals have followed in his train. He has been heard with attention wherever he has been, although a bigoted priesthood are opposed to him as the same class were to our Savior and his apostles, and as they are in these days to all moral and useful reform. We would give more for a Miller, than for a Kirk; or an army of merely popular orators; yet the pulpits are closed against the former, while they are swung wide open for the entrance of slaveholding clergymen, and proud and pampered priests, without piety or virtue.

There is nothing very peculiar in the manner or appearance of Mr. Miller.—Both are at least equal to the style and appearance of ministers in general. His gestures are easy and expressive, and his personal appearance every way decorous. His scripture explanations and illustrations are strikingly simple, natural and forcible, and the great eagerness of the people to hear him has been manifested wherever he has preached. The meeting houses in Boston have been closed against him with one or two exceptions. The Chardon street Chapel, where he has been lately lecturing, will hardly hold half who press for admittance.—*Lynn Record.*

*From the Lynn Record.*

MILLER AND THE PROPHECIES, ONCE MORE.—The ignorance of the true character of Mr. Miller which extensively prevails, in consequence of the malignant misrepresentations, which have been industriously circulated concerning him, and the injustice which we, among others, have involuntarily and ignorantly done him, together with the interesting and extraordinary incidents in his life, induce us to add a few words in this place relating to this remarkable man: We last year spoke of Mr. Miller's interpretation of the scripture (from the misrepresentations we had heard of him) as being a great *hoax*, or imposition upon the people. In our paper of February 10, we did justice in part only. We now intend to complete the *amende honorable* due to his name.

WILLIAM MILLER was born in Pittsfield, Mass., February 15, 1782, of course he is 59 years of age. When four years old his father moved to Hampton, Washington county, N. Y., where he has lived to the present time, except a few years in the western part of Vermont. His means of obtaining a common school education were less than were usually enjoyed, yet he improved them to the best advantage, acquired an early thirst for knowledge, and was favored with the means of gratifying his fondness for reading, when quite young, by having access to the libraries of several dtstinguished men in the neighborhood. Few men have a more thorough or correct knowledge of history or of scripture.

Mr. Miller wishing to understand thoroughly everything he read, often asked the ministers to explain dark passages of scripture, but seldom received satisfactory answers. He was told that such passages were incapable of explanation. In consequence of which, at the age of 22, he became a Deist or disbeliever in the truth of Revelation. He thought an all-wise and just God would never make a revelation of his will which nobody could understand, and then punish his creatures for disbelieving it. There were fifty Deists in the small town in which he lived. Mr. Miller continued to be a Deist twelve years, but always had a prevailing belief in a future state. He is a plain farmer. In the late war he received a Captain's commission, and served two years, in which time he became thoroughly disgusted with what he saw of public life. He was afterwards Sheriff of Rutland county, Vt. In 1816 he became convinced of the truth of the Bible. The study of the scriptures became his delight and his employment. The prophecies especially engaged his attention

Mr. Miller is naturally possessed of a strong, vigorous, intelligent mind, and a remarkably retentive memory; and having for twenty-five years devoted his whole attention to the study of the Bible, he cannot only repeat almost any passage, but name the exact place, book, chapter and verse, where it can be found. Having also an extensive knowledge of history, he can readily refer to past events, in which the prophecies have been fulfilled. With these resources at his command, he is intrenched as in a strong fort, and becomes a formidable foe to attack. The clergy, aware of this, are careful not to approach him, but fire their small guns at a distance. The means they employ, misrepresentotion and slander, are cowardly and malignant. They represent him as a wild, ignorant fanatic, going about to impose on the public, by alarming the ignorant, and robbing them of their money. They shut their pulpits against him, and warn their people to avoid him, as they would a place of immoral resort. In fact, they accuse him of using language as near to indecency as he dares to go, and that his discourses are made up of pompous rant and declamation, and vulgar wit. These accusations are so glaringly false—so diametrically opposite to the truth, that all who have ever heard him would see at once the falsehood of such accusations. Mr. Miller is a man of no ostentation, parade, or pretence. In his manner and appearance throughout, he is humble, modest, simple, and sincere, depending on facts and scripture alone. Yet he is often eloquent, without appearing to know it.

We have never been an advocate or defender of Mr. Miller or his doctrine, but we like to see truth and fairness used in argument. We have not been able as yet to determine for ourselves as to the correctness of his views or intepretation of Daniel's vision, relating to the second coming of Christ. We have considered the coming of Christ predicted as *spiritual*, upon the hearts of men, and not *personal* and that the millenium was to take place in this world. Mr. Miller adduces many scripture passages

in support of his views' But whether his interpretation as to the *nature* of Christ's appearance be correct or not, *the time* appears to have been accurately calculated. He has *published* his calculations of time, which appears to be plain and undeniable.

Mr. Miller published a small work on the prophecies ten or eleven years ago, which brought him into public notice. About eight years since, he was invited into a town, near where he lived, to lecture or expound the scripture, in the absence of the minister, which he did with great effect. A powerful revival of religion was the immediate consequence. Since then he has been continually applied to, and almost continually employed in the same way, and with similar effect, *without pay*. His lecturing appears to have been attended with powerful effect everywhere. He has been the instrument of more conversions to Christianity, especially from Deism, than any other man now living in these parts. He has read Voltaire, Hume, Paine, Ethan Allen, and made himself familiar with the arguments of Deists, and knows how to refute them. He is a regular member of a Baptist church in good standing, uniformly, exemplary, amiable and unblemished in his walk, and deserving the respect and love of every Christian.

## OUR OBJECT.

On discussing, or proposing to discuss the subject of Christ's second coming, at hand, scarcely any thing is more common than the grave inquiry, by the acknowledged disciples of Christ,—"What is your object?" Or "What do you wish to effect by the agitation of this subject?" And thousands there are, among the most reputable of the churches, that see no cause for now bringing up the subject, any more than heretofore, before the public. And on hearing our reasons assigned for doing it, they are not backward to reply, That there is no occasion for its being done, assuring us that so far as they know, it is already sufficiently discussed among other things of importance by their minister; and that their own churches, at least, are doing well in the life and power of religion; and scarcely, if at all, behind the primitive saints in their faithfully bearing the cross to follow Christ. But in stating and urging this doctrine of the everlasting kingdom at hand, we feel constrained boldly to dissent from such assumptions, and to call upon all who have open eyes on this subject, to compare the present love and conformity of the church to the world, with the state of the church as it was, when Paul and Silas were scourged and imprisoned at Phillipi, for their self-sacrificing labors of love in pulling sinners out of the fire, by daily and faithfully preaching to them the soon coming of "Jesus and the resurrection." Though many of our good brethren do not as yet see as we do, on this subject, and we are just beginning to see men as trees walking; it appears to some of us, at least, that comparatively speaking, the church, as a body, or in the hundreds of the sectarian or broken fragments of her body, is now in her Laodician state; as the overcome and slain witnesses unburied in the street, as "bones at the grave's mouth," or as "very many" and "very dry" in the "valley." We also feel assured that the false prophet has deceived the dear saints, in wresting from their embrace most of the "exceeding great and precious promises;" together with their gospel armor generally, in the famishing of their souls, and principally by perverting and thus withholding from them the real daily bread of the gospel kingdom. At the same time, we are admonished that immortal souls in every land are constantly perishing forever, by thousands; and this very much in consequence of the omission of the life giving doctrine of the near coming of Christ and his kingdom to judge the world at the last day. Therefore, we are abundantly prepared to say, in answer to the above common inquiry, that our great and special OBJECT in our work, is, to comply with the express injunction of Christ, for his disciples to act their part in preaching the gospel of the kingdom of God at hand, to all nations, as soon as possible; and to comply with the same injunction made upon the people of God in the Old Testament, again and again; and in language like the following—"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain, let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand."&c. (Joel ii. 1—13.) In thus doing, we would also keep in view as a part of our OBJECT our own eternal salvation from sin, death and hell; and the same for millions of our fellow immortals, that we and they may "glorify God and enjoy him forever." J.

## MORE RESOLUTIONS,

By the Boston Baptist Association, held at Watertown, Sept. 16—17, 1840.

*Resolved*, That we regard it as worthy of record, and of devout thanksgiving, that the revivals reported have so generally been commenced and sustained by the Spirit of God, in connexion with the stated labors of the Pastors, aided by their respective churches.

*Resolved*, That Br. THRESHER, in connexion with the Clerks, he requested to prepare and publish with the Minutes of the Association, a narrative of the revivals within our bounds during the past year, giving a particular account of its general characteristics, the means used to promote it, and the extent of its results, so far as developed, and that this narrative be regarded as the Circular to the Churches.

From Bro. Thresher's report, we give the following extracts. After speaking of the character of former revivals, &c., he proceeds:—

"But in these revivals, the several churches seem to have been, in an unusual manner, isolated. Each one appears to have been pursuing its own plans: and at a moment unexpected, God was pleased to revive his work among them. *Nor can we learn that any extraordinary means were used.* Certain it is, that there was no unusual amount of preaching performed. The pastor preached to his own people, and ordinarily but twice on the Sabbath, with perhaps but one lecture on a week day's evening."

"So far as we can learn, no special prominence has been given, in the bestowment of the divine blessing, TO ANY PARTICULAR INSTRUMENTALITY."

REMARKS. 1. Why is Bro. T. so particular to give all the credit of these revivals to the Pastors and churches? The answer is this: Mr Miller had been chiefly instrumental in three of the greatest revivals reported in their letters to the Association. In order to destroy Mr. Miller's influence, he attributes the revivals to *other causes.*

2. Why does he deny that "*any particular instrumentality* was blessed of "God in the revivals that were reported:" when the letter from the churches in Watertown, Cambridgeport, and Littleton distinctly stated that Mr. Miller's labors were chiefly instrumental in the revivals in those places.

3. And why did he say that no "extraordinary means were used;" when in fact, Mr. M. had, in all the above named places, given *full courses* of his lectures to listening crowds?

There is no reason that can be given for this *one-sided* and jesuitical report, but in the determination of the opponents of the doctrine of the *second advent near*, to withhold, so far as they can, a knowledge of the good effects of that doctrine from the people, and jesuitically attribute its good fruits to *other causes!*

MR. MILLER IN ANDOVER. Mr. M. closed his lectures in Andover on the 2d inst. The immediate effect was powerful, and salutary upon saints and sinners. Many were awakened, and several were converted. Among the converts was one Deist. A full account hereafter.

He is now (March 8th,) lecturing in the Marlboro' Chapel, to multitudes who flock to hear. He commences in Fairhaven, Mass., the 13th inst.

## SIGNS OF THE TIMES.

The First No. of the second volume of the Signs of the Times, on the second Advent, will be issued the first of April next. And will be published the first and fifteenth of every month, *at one dollar a year in advance.* Office 14, Devonshire St.

*Wm. Miller*, J. Litch, H. D. Ward, Henry Jones, and others will write for the paper. Also, James A. Begg of Glasgow, Scotland, and other writers on the prophecies in Great Britian.

J. V. HIMES.

Boston March, 12, 1841.


## Second Advent Books.

MOSES A. DOW, at the *North End Bookstore*, 204 Hanover street, intends to make his store a general depot for Books and Periodicals of the above character, where they may be had at the lowest prices, wholesale and retail. He has now the following:

SCRIPTURE SEARCHER, By Rev. H. Jones.

MILLER'S LECTURES on the Second Coming of Christ about 1843.

ADDRESS TO THE CLERGY. By Rev. J. Litch.

FLEMING'S SYNOPSIS of the Evidences of the Second Coming of Christ in 1843.

PRINCIPLES OF INTERPRETATION of the Holy Scriptures. By Rev. H. Jones.

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