SIGNS OF THE TIMES,

RELATING TO

The Second Coming of Christ.

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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.

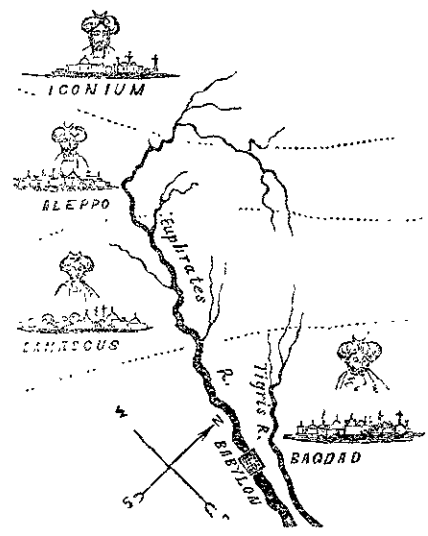
THE SIXTH TRUMPET PERIOD.

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

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.