

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

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.

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.—All communications designed for the Signs of the Times, should be directed, *post paid*, to the editor, J. V. HIMES, Boston, Mass. All letters on business should be addressed to the publishers, DOW & JACKSON, No. 14 Devonshire Street, Boston.

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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 spiritual,"

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 testify 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 housetops.

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. 1. 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 masters: 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. 13. 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 show 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 thee 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 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. 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. xvi. 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.

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 feelings 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 understand 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 *Metho- dist 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 PENTECOST.

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 necessarily 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 nowhere alludes to the millennial 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 millennial 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 millennial 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 millennial 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 kingdoms, and it shall stand forever."

The nature, therefore, of this millennial 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 False 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 prophetic scriptures. We are only to keep in mind the fact so often alluded to in these illustrations, that prophecy receives a fulfillment 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 CAMPBELL.

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 prophetic 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 DOETH 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 that the time when the Judgment shall set is veiled in impenetrated mystery. 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 fallible exposition of an infallible 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 spe-

cial 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 prophetic 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 infallibility 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 literally 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, if 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 grace 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 Lord 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 reference to the signs which were to precede the day. But the sacred penmen have among other things, given events to be fulfilled 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 fal-

liable 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 infallible 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 fallible.* If therefore we are running a fearful hazard whenever we lean on the staff of a fallible 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 predecessors 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 nominal churches 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 children of God to be, in all holy conversation and godliness, looking for and hastening 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 prejudice 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.

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 Christ's 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 Nazareth 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 Exiguus, 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 anoint 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 above-mentioned 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 chronologers 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 lunar 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 Artaxerxes 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 commission 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, Philegon, 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 Philegon 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."

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.

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 publicly. 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 1819 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. 168, and terminates when the pagan sacrifices ceased at Rome, A. D. 503. Third. This period, A. D. 503, 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 befall 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 fulfilled 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 disposed to make but little allowance for those who think differently from him on the Millennium; 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.*

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.

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.

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-HAMPSHIRE.
Thornton—Joseph E. Dow, Esq. P. M.