



## Of the Second Coming of Christ.

J. V. HIMES, EDITOR.]

"THE TIME IS AT HAND."

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### ILLUSTRATION OF PROPHECY.

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

#### MR. CABELL ON THE RETURN OF THE JEWS.

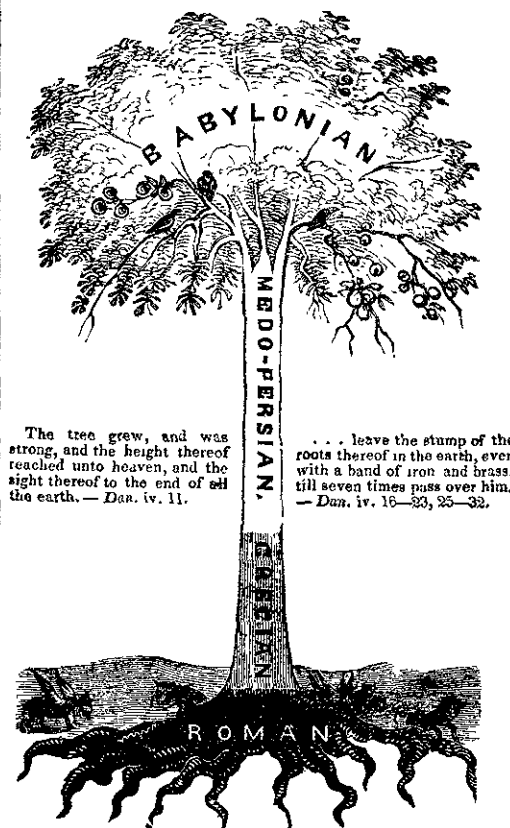
Daniel iv. 9. "O Belshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. Thus were the visions of my head in my bed; I saw, and beheld a tree in the midst of the earth, and the height thereof was great. This is the interpretation, O king, and this is the decree of the Most High, which has come upon my lord the king; That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

And "seven times shall pass over thee." This notable expression is repeated also, in verses 16, 23 and 32,—just four times, as in Leviticus xxvi. 18, 21, 24 and 28. "Seven times," which is four times repeated in those two chapters, 2520 years, constitutes the entire boundary of Daniel's evening vision. It commences with the captivity of the Jews in Babylon, and terminates with their general restoration from among all nations. The stump and roots of Nebuchadnezzar's visionary tree, which was the root of the four great empires, remain, "even with a band of iron and brass," during precisely the same period. It is true, the branches and leaves of this great tree, (Dan. iv. 14, 15,) denoted the splendor of Nebuchadnezzar's empire, and the cutting down of the tree, referred to the remarkable manner in which the king of Babylon was driven into exile "seven times," or seven literal years; but even this very strikingly accords with the period of the Jews' dispersion during the mystical "seven times," which equals 2520 literal years.

"The stump and roots" of the tree remain in the ground until "seven times pass over it." This clearly connects the three succeeding empires with the Babylonian, which are to continue precisely "seven times" before the "stone cut without hands" is to demolish them. Half of this period, that is, three times and a half, is as-

signed for the captivity of the Gentile church in mystical Babylon, and will be considered in its proper place.

Literal Babylon fell gradually, just in proportion as the Jewish captives were liberated, but was not utterly destroyed until the last company left, so will this tree, with mystical Babylon at its head, be destroyed, body and branch, stump and roots, just in proportion, and just as soon as the Jews are gathered from their long dispersion, and the Gentile church becomes purified from the harlotry of Rome.



This tree, as before remarked, in its primary signification, certainly exhibits the punishment of the Babylonian Monarch, but it contains, also, a more deep and comprehensive meaning. The four great empires of which Babylon was the first, form a perfect parallel line with the period of Israel's captivity, 2520 years. They both commenced together and will terminate together. The rise of these empires was gradual, and the fall of Ephraim and Judah, as we have seen, was gradual. The downfall of the last of these empires and the liberation of the Jews will be gradual, as we shall see hereafter. This emblem agrees most perfectly with the history of the house of Israel, as described in all other parts of Scripture. A modern writer gives this emblem another interpretation, and identifies it with the "vine brought out of Egypt." (Psalm 80.) To

this the author does not assent though the points of resemblance may hold good in some respects.

Daniel and Nebuchadnezzar were both troubled at this vision, but it is by no means to be supposed that either of them ever understood its deep and extensive meaning. It was designed for ages far future to them. Daniel sat one hour in astonishment, and his "thoughts troubled him" as the typical interpretation was revealed to him. (verse 19.) This had a direct bearing upon the person of the Babylonian monarch. Nebuchadnezzar, for his pride and arrogance against God, one year after the vision, was driven from among men, and his dwelling was among the beasts of the field, and he was made to eat grass like oxen until seven times, or seven literal years passed over him, and until he learned that the Most High ruled. This, as a matter of history, was fulfilled in seven years, but as a beautiful allegory, it requires seven prophetic times to be fulfilled on a proud and degenerate people. God warned them repeatedly by Moses and the prophets, that if they "would walk contrary unto him," and "would not be reformed by him" they should be driven among the beasts, that is the kings of the earth, and be punished seven times for their sins.

This is a long and dreary captivity to the Jewish church, the last half of which a degenerate Christian church suffers with her elder sister, the Jewish church, in mystical Babylon. But some few there are who have not "defiled their garments," and who have gone through the fiery furnace of persecution without the smell of fire upon their garments, though the furnace has been heated "one seven times hotter than it was wont to be heated," like the three Hebrew captives they came out unhurt. Daniel, too, stands as a representation of all true believers during this captivity, or in the words of prophecy, while driven among the beasts of the earth, the lion's mouths are closed and harmless.

In Jeremiah v. 14, we have this remarkable prediction.

"Wherefore thus saith the Lord God of hosts, because ye speak this word, behold I will make my words in thy mouth fire, and this people wood, and it shall devour them."

How long shall they burn? Ezekiel answers, xxxix: 9.

"And they that dwell in the cities of Israel shall go forth, and shall set on fire and shall burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves and the spears, and they shall burn them with fire seven years."

A long trial of 2520 prophetic days, for the Lord said to Ezekiel, I have appointed thee a day for a year. Therefore this consuming fire is to last 2520 years. This would be heating the furnace "one seven times hotter than it was wont to be heated." Yet the Jews will come out of it, and a wicked world will exclaim with an astonished Nebuchadnezzar, (Dan. vi: 25,) Lo, I see four men loose, walking in the midst

of the fire, and they have no hurt: and the form of the fourth is like the Son of God.

Yes, the Jews, when they return from their long captivity, will be seen walking with one like the Son of God. Ezekiel says, as quoted above, "they that dwell in the cities of Israel shall go forth," and Jeremiah, chapter 14, says. And it shall come to pass, if they say unto thee, whither shall we go forth? then thou shalt tell them, Thus saith the Lord; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for famine, to the famine; and such as are for the captivity, to the captivity. And I will appoint over them four kinds, saith the Lord; the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth to devour and destroy. Thus saith the Lord of hosts, They shall thoroughly glean the remnant of Israel as a vine; turn back thy hand as a grape-gatherer into the baskets.

Thus did the Lord make thorough work in executing the punishment predicted in the 26th chapter of Leviticus. Now let the question be decided, when did the 2520 years commence with Judah? There is no doubt about the time of Ephraim's captivity, neither should there be with regard to Judah. Those who affirm that it commenced B. C. 677, at the time Ephraim was utterly broken, found their argument on the following verses of the 45th chapter of Jeremiah, referring to Judah.

Before proceeding to sum up this whole matter, the reader's patience and attention is called to the consideration of a few more striking coincidences, relative to the exact order of predicted punishment and its infliction on Ephraim and Judah.

God's first threatening (Leviticus xxvi. 18) "I will punish you seven times for your sins," began its execution on Ephraim and Judah conjointly, in the year B. C. 677. The length of the captivity was typically fulfilled in Nebuchadnezzar's banishment among the beasts, (Dan. iv. 16,) "let seven times pass over him," and received its earnest of accomplishment by the 70 years respite on the penitence of Manasseh and reformation of Jerusalem, and will be finally consummated A. D. 1843.

Second prediction. (Lev. xxvi. 21.) "I will bring seven times more plagues upon you according to your sins."—Executed on Judah and Jerusalem in the reign of Jehoakim, 607, (2 Chron. 36,) typically fulfilled, (Daniel iv. 23,) "till seven times pass over him,"—received the earnest of its termination in the first edict of Cyrus, (Ezra i. 1.) 537, B. C. and will be consummated A. D. 1913.

Third prophetic warning. (Lev. xxvi. 24.) "I will punish you yet seven times for your sins," commenced its execution, B. C. 590, (2 Chron. xxxvi. 17, 18,) on Zedekiah and another portion of Judah with the destruction of the temple—typically fulfilled, (Dan. iv. 25,) "seven times shall pass over him,"—earnest of its termination, decree of Darius, (Ezra iv.) B. C. 520—fully consummated 1930.

Fourth and last predicted judgment. (Lev. xxvi. 28.) "And if ye will not for all this hearken unto me, but walk contrary unto me, then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins." This last threatening commenced its fearful execution B. C. 584, (Jer. lii. 30,) when the remnant of Judah "was thoroughly gleaned as a vine," like Israel 93 years before, (Jer. xv. 9,) by the Babylonians who "turned back the

hand as a grape-gatherer into the baskets." The allegorical fulfilment of this is also described, (Dan. iv. 32.) "seven times shall pass over thee until thou know that the Most High ruleth," and received its embryotic consummation in the twentieth year of Artaxerxes, (Neh. ii.) when the last party of the captives returned with Nehemiah, 445, and will receive its final and glorious consummation in their great Sabbatical jubilee, about 1936. The crowning year of release, which was to the Gentile slave what the jubilee was to the Hebrew, comes, as we shall see, about A. D. 2000.

Now we are prepared for a summary, approaching to a mathematical demonstration. Let the view be as familiar as possible. Take the time that "Ephraim was broken that he be not a people," and Manasseh carried captive, B. C. 677, from the whole period of the punishment

	2520
	677
<hr/>	
And we have for our first date, A. D.	1843
Next take from the seven times	2520
The date of Jehoiakim's captivity,	607
<hr/>	

Which brings us to	A. D. 1913
This period would show a great progress in the state of society, and perhaps be signalized for having passed the second engagement of the great battle of Armageddon,—the final termination of Mohamedism, and other forms of error.	
Thirdly, take from the seven times	2520
The period of Zedekiah's captivity,	590
<hr/>	

Which brings us to	A. D. 1930
By this time the Jews must begin to understand fully the spiritual nature of Christ's kingdom, and nothing will ever bring them to such an understanding but the fulfilment of Joel ii. 28, 29.	

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; And also upon the servants and the handmaids in those days will I pour out my Spirit.

The first fruits of this was realized at Jerusalem. A. D. 33, by Jews and Israelites "out of every nation under heaven." (See Acts ii.) That was a token of the glorious harvest, this will be the final consummation.

Fourthly and lastly, take from the period of the captivity	2520
The period of the gleanings of the last remnant of Judah,	B. C. 584
<hr/>	

And we are brought down to A. D. 1936 the grand year of jubilee,—the millennial "day of pentecost fully come" to the Jewish branch of the Christian church.

In my next, I will endeavor to elucidate the analogical importance of the Sabbaths and Jubilees of the Old Testament.

DAVID CAMBELL.

From Zion's Watchman.

THE KINGDOM AT HAND.

Continued.

6. I am further unable to consider the 70 weeks as foretelling or prefiguring the 490 years said to have closed at Christ's suffering, or at his birth, because I can find no inspired, nor other infallible testimony, that the period from Daniel's vision to Christ's birth, or suffering, was

just so many years. I know, that the next verse but one, says, "After three score and two weeks, shall Messiah be cut off;" (Dan. ix. 26) and that some understand this of Christ, the Messiah's being "cut off," by death, and at the end of the 70 weeks, of the 24th verse. But these 62 weeks, if reckoned, "each day for a year," would make but 434 years, which would be 56 years too few to match the 70 weeks, or 490 years already considered. Moreover, this verse with the next, foretells mighty events to come to pass at the same time; such as the coming to destroy "the city and the sanctuary;" bringing them to an "end," "with a flood," "unto the end of the war," with "desolation" "determined;" when the "sacrifice and the oblations" shall "cease;" "until the consummation and that determined shall be poured upon the desolate." And will not all this be signally done at the general judgment? Or, was the period of the crucifixion "the end of the war" with God's people? (See Isa. xl. 2; 2 Cor. x. 4; 1 Tim. i. 18; 2 Tim. iii. 7.) Or did the consummation then come? Or was God's "determined" "wrath" then "poured" "out without mixture" on all his enemies, finally to be "desolate," or forsaken? Or did the Church's sacrifice then cease? At the judgment, sure enough, all this will be done; and then, too, "Messiah" will "be cut off," not in dying for sinners, but from being their offered Savior as never before. Should any say that these terrible events were fulfilled 40 years after the crucifixion, in the destruction of Jerusalem by Titus, a mere mortal, in a siege of flesh and blood, I need only reply, that the argument virtually acknowledges that event as being "40 years" too late for the end of the supposed 490 years, or 70 weeks, at the crucifixion.

And finally, should I call the "2300 days," 2300 years; and the "70 weeks," 490 years; all beginning at Daniel's vision; and should I admit the close of the 490 years to be at Christ's crucifixion, I should, after all, find a difficulty in the way of closing the 2300 years at A. D. 1843. From my personal and critical Scripture researches to find the amount of successive periods of historic time from the creation to the Babylonian captivity; and calling that period 70 years, I find them all actually, about 61 years to small, after adding 2300 years more to them, to make them reach to A. D. 1843. Then subtract these 61 years deficiency from A. D. 1843, and the remainder will be A. D. 1782, when the 2300 years next following the captivity, were actually ended; i. e. 58 years ago already. \* (See calculation below.)

Whether the table below be, correct or not, I have as yet heard of none attempting to show an important mistake in it, while, for nearly two years, it has been extensively before the public in periodicals; and since inserted in my work entitled "the Scriptures Searched; Or the Kingdom at Hand."

Thus I have answered my brother's questions, with some reasons for not admitting his supposed Scripture proof that A. D. 1843, is the year of Christ's second coming; and yet I could not prove, if I would, that the event will not come on that very year. Neither could I prove conclusively, its distance to be even one year yet future. I therefore feel, as I trust, the amazing importance as sensibly as himself, of all Christ's witnesses preaching continually, "and rousing-ly, the necessity of immediate repentance to all, in consideration "the kingdom of heaven," or everlasting kingdom of Christ "at hand;" as Christ himself did it; as John the Baptist did it;

as Christ commanded his apostles to do it, (Matt. x. 7.) as they *did* it in substance, till suffering martyrdom in the work; and as their successors did it also, to the fourth century. And so should we do it *now*, and "so much the more, as" we "see the day approaching," with more special and full evidence than heretofore witnessed, that not only ourselves, but that all mankind will now soon "stand before the judgment seat of Christ."

In another communication, I propose to show the correctness of the principle already stated concerning the indefiniteness of prophetic periods of time, with further proof that the precise distance of Christ's coming to judgment, though now specially near, is yet actually among the secrets of the Almighty. HENRY JONES.

New York Feb. 24, 1840,

*\* From the Creation to the Flood.*

Adam begat Seth at the age of 130 years,	Gen. v. 3
Seth begat Enos, " 105 "	" v. 6
Enos begat Canaan " 90 "	" v. 9
Canaan begat Mahalaleel " 70 "	" v. 14
Mahalaleel begat Jared, " 65 "	" v. 15
Jared begat Enoch " 162 "	" v. 18
Enoch begat Methusalah " 65 "	" v. 21
Methuselah begat Lamech, " 187 "	" v. 25
Lamech begat Noah " 182 "	" v. 28, 29
Noah's age at the flood " 600 "	" vii. 6

Total 1656 "

*From the flood to Abram's sojourning.*

Shem begat Arphaxed, after the flood, 2 years	Gen. xi. 10
Arphaxed begat Salah at the age 35 "	xi. 12
Salah begat Eber " 30 "	xi. 14
Eber begat Peleg " 34 "	xi. 16
Peleg begat Reu " 30 "	xi. 18
Reu begat Serug " 32 "	xi. 20
Serug begat Nabor " 30 "	xi. 22
Nabor begat Terah " 29 "	xi. 24
Terah begat Abram " 130* "	xi. 26, 32
Abram sojourned " 75 "	Gen. xii. 4

Total 427 "

*From Abram's sojourning till coming out of Egypt.*

430 years Ex. xii. 40, 41 Gal. iii. 16, 17

*From coming out of Egypt to beginning of the temple in the fourth year of Solomon's reign.*

430 years 1 K. 6. 1

*From beginning of temple through Judah's kings to Babylonish captivity.*

Solomon farther reigned,	36 years, 1 Ki. xi. 42 2 Chron. ix. 30
Rehoboam next reigned,	17 " " 14. 21. xii. 13
Abijah or Abijam 3 "	" 15. 12 xiii. 1, 2
Asa 41 "	" 15: 8 10, "xvi. 13
Jehoshaphat 25 "	" 22: 41 42 " xx 31
Jehoram 8 " 2 Ki. 8: 16 17. " xxi. 16 20	
Ahaziah 1 "	" 8: 25 26. " xxii. 2
Athaliah 7 "	" 11: 3 4 20 21. " xxiii. 12
Jehoash or Joash 40 "	" 12. 1. " xxiv. 1
Amaziah 29 "	" 14: 1 2. " xxv. 1
Azariah or Uzziah 52 "	" 15: 1 2. " xxvi. 1, 3
Jotham 16 "	" 15: 32 33. " xxvii. 1, 8
Ahaz 16 "	" 16: 1 2. " xxviii. 1
Hezekiah 29 "	" 18: 1 2. " xxix. 1
Manassah 55 "	" 21: 1 2. " xxxii. 33
	" xxxiii. 1
Amon 2 "	" 21: 19 " xxxiii. 20, 21
Josiah 31 "	" 22: 1. " xxxiv. 1
Jehoaiah 1 "	" 23: 31. " xxxvi. 1.
Jehoiakim 11 "	" 23: 34 36. " xxxvi. 4. 5

Total 4194 years

From the creation to the flood	1656
From the flood to Abram's sojourning	427
From Abrams sojourning till coming out of Egypt	430
From coming out of Egypt to beginning of temple	430
From beginning of temple to Babylonish captivity	4194

Total from creation to Babylonish captivity, 3412  
Duration of captivity as supposed, 70  
Add "2300 days," Dan. viii. 14. calling them years, as some do; 2300

Total 5782 Take

to "A. D. 1843." Total 5843 From

Remainder less than reaching to A. D. 1843, 61 years.  
\* Subtract 75, Abraham's age at his sojourning, from 205, his father's age at his death, then 130 remain as Terah's age at Abraham's birth.

From Zion's Watchman.

REPLY.

The three following verses, *first*, fix the time when the 70 weeks were to commence:—not with the termination of the 70 years' captivity; but at the time of the promulgation of "the commandment to restore and build Jerusalem." They, *secondly*, divide the 70 weeks into three distinct periods, and point out some of the events which were to take place during, and at the end of each period. And also, they foretell several events which were to take place, not within the 70 weeks, but which should be fulfilled before, or with the termination of the 2300 days. The *first* period is 7 weeks, during which the streets and walls were to be built, even in troublesome times. From the end of the first 7 weeks, there should be 62 weeks to Messiah, when the kingdom of God should be preached. The *third* period, was one week, during which he was to confirm the covenant with many. After the 62 weeks, the Messiah was to be cut off, but not for himself. How long after the 62 weeks ended, it should be before Messiah was to be cut off, the text does not say. *In the midst*, or according to Prideaux, the *half part of the week*, he shall cause the sacrifice to cease, by offering himself as the great anti-type. I think it can be made to appear, that the above named events were fulfilled at the death of Christ. But that the city and sanctuary were not overthrown by the Romans until many years after, I freely admit. But their doom was sealed, when the Jews rejected Christ. The infliction of that doom is the work of time: "Jerusalem must be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke, 21—24.

But before proceeding to show that the above events had all taken place at the time of the death of Christ, it will be necessary to examine brother J's chronological objections, against calling the 70 weeks 490 years.

He says: "And finally, should I call the 2300 days 2300 years; and the 70 weeks, 490 years; all beginning at Daniel's vision; and should I admit the close of the 490 years to be at Christ's death; I should after all find a difficulty in the way of closing the 2300 years at A. D. 1843. From my personal and critical Scripture research, to find the amount of successive periods of historic time from the creation to the Babylonish captivity; and calling that period 70 years, I find them all actually about 61 years too small, after adding 2300 years more to them, to make them reach A. D. 1843. Then subtract these 61 years' deficiency from 1843, and the remainder will be 1782, when the 2300 years following the captivity were ended."

In the above extract, it seems to be taken for granted, that we admit that the seventy weeks began at the time of Daniel's vision; and that the 70 weeks and 2300 days, were to begin with the end of the 70 years' captivity. But neither of the positions are admitted. The Bible does not teach that they were to begin at that time; but at the going forth of the commandment to restore and build Jerusalem. No such commandment is on record, as having been given at the expiration of the 70 years. It is true, Cyrus, in the first year of his reign, permitted the Jews to go up to Jerusalem and restore the worship of God; and Darius, some years after, confirmed that decree. But neither of those monarchs said anything about restoring the Jewish state. In the seventh year of the reign of Artaxerxes, he did commission Ezra and his brethren to go up to Jerusalem and re-

store the Jewish commonwealth, and do all that the God of heaven required to be done. At that time, therefore, the 70 weeks began.

Brother Jones's table goes on the supposition that only 70 years elapsed between the captivity and decree to restore Jerusalem; and also only 4000 years are alleged to have transpired before Christ; neither of which is correct. The alleged time B. C. is 4004 years. I will continue Br. J's table principally from Rollin's chronology, to the 7th year of Artaxerxes' reign.

Beginning with the captivity of Jehoaiah, A. M.	}	3412 years 3 months.
Add to this the reign of Jehoaiah — 2 Kings, 24—8.		
" Zedekiah " 18—	}	11 " 3 months. which ended
in the 19th year of Nebuchadnezzar's reign; he farther reigned,		
Evil Merodach reigned	}	2 " 4 "
Neriglissor reigned		
Laborosoarched	}	9 "
Labyrit, in Scripture called		
Belshazzar.	}	18 " 2 "
Darius the Mede		
Cyrus the Persian	}	7 " 7 "
Gambyces		
Smerdis the Magian	}	7 "
Darius Hystaspes		
Xerxes	}	36 " 13 "
Artaxerxes before Ezra's commission		
From the creation to the 7th year of Artaxerxes	}	3546 years 10 months.
Add 2300 years of Dan. 8—14		
Total	}	5846 " 10 "
Take the alleged 4004 B. C. from it		
	}	4004
Will leave a remainder of	1842	10 "

So that the deficiency to make out the 1843 years after Christ, is only two months. From the 7th year of Artaxerxes' reign to Christ's birth, was 457 years; Jesus began to be about 30 years of age, when he commenced his public ministry. Although there may be no positive evidence of the exact time he exercised his ministry; yet it was evidently some years; it is very generally agreed over three, or until he was 33 years of age. This 33 added to 457 = 490; just the number of days in 70 weeks. Each day, therefore, stood for a year; and the whole was 70 weeks of years. See Lev. 25—3, 4.

Thus, at the time of the Savior's death, the 70 weeks, or 490 years terminated; and with their termination, the transgression of the Jews and Jerusalem was finished or filled up; and their doom to dispersion in all lands and to be trodden down of the Gentiles until the times of the Gentiles should be fulfilled, was passed; Christ, by his one sacrifice, had put away an expiated sin: God reconciled us to himself by the death of his Son. By his own blood Christ had obtained eternal redemption for us. The vision and prophecy to which the 70 weeks was a key, was sealed, confirmed. The Holy of Holies, was *anointed*, consecrated for us. In the last half of the week, Jesus Christ by his own sacrifice abrogated the offerings under the law. I cannot, therefore, admit that the prophetic periods of Daniel are not "definite but indefinite periods, the length of which cannot be known by mortals." In my next, I shall notice Bro. Jones' second article, and demonstrate, That the *time, times, and dividing of time*, of Dan. vii. 25, in 1260 years. J. LITCH.

Millennial Grove, March, 1840.

A FOOLISH LIE. "Miller, the prophet, told us there would be no rain after the first of June of this year. Had he been out in the rain of Sunday, he would have stopped prophesying for half an hour, at least. BOSTON TIMES.

## SIGNS OF THE TIMES.

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

BOSTON, JUNE 15, 1840.

## "THE SECOND ADVENT."

Messrs. Dow & Jackson propose to publish a new work in pamphlet form, with the above name, in connection with the "Signs of the Times." It will not be published regularly, but only from time to time, as it may be demanded, for the purpose of giving, in a book form, lengthy and important essays and discourses on the second advent of Christ. Each number will contain 16 large imperial octavo pages, on fine paper, and fair type. The first number is now out of the press, and ready for delivery. It contains a discourse by Rev. JOHN HOOPER, of England. It was first published ten years since, in London, and is a very important address on the signs of the times, and the duty of the Church in the "present crisis." He agrees, in the main, with Mr. Miller. His views of the *return of the Jews*, it will be seen, are very different from those advocated by the American Church. We do not agree with Mr. Hooper in all his views, but there is so much in which we do agree, that we think it unimportant to append any notes of explanation or dissent. We bespeak for the work a candid examination. The following extract will show his manner of treating the subject.

THERE are but few persons who do not feel and acknowledge, that the times in which we live are pregnant with great events—that we are arrived at some great crisis of the moral world—and that a great change will, at no very distant period, take place; which will, in some wonderful way, affect the larger portion of the human race. *What* will be the nature of that great change, few are concerned to enquire. The Bible, however, to those who seriously enquire, presents the all important information—this is the sure and divine interpreter of the *signs of the present times*; here we are taught to expect the *speedy* and glorious appearing of the Son of Man. With this grand event are most intimately connected—the restoration of the Jews—the destruction of anti-christ—the resurrection of the saints.

The design of the following address will be, FIRST, to shew the correspondence between the signs of the times in which we live, and the prophetic declarations of Holy Scriptures; and, SECONDLY, the duties which devolve on Christians, and the expectations which they are thus warranted in cherishing.

FIRST. In attempting to prove that there is a striking correspondence between the signs of the present times and the prophetic declarations of God's word, it will be my object to select a few of those leading events to which prophecy refers, and which have not yet received their full accomplishment. The "sure word of prophecy," among others, leads us to expect, as precursors or signs of our Lord's glorious advent, that the gospel shall be preached among all nations, Matt. xxiv. 14; that iniquity shall awfully abound, 2 Tim. iii. 1—9; that the state of the professing church will be sadly degenerate, Matt. xxv. 1—

10; that there will be scoffers, walking after their own lusts or inclinations, and asking, Where is the promise of his coming? 2 Peter iii. 1—5; that there will be signs in the political heavens, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth, Luke xxi. 25—28; that additional light will be thrown on the prophetic word, and that men shall consider it perfectly, Zech. xiv. 7; Jer. xxiii. 20; xxx. 24; that the church will be admonished of the near approach of the Bridegroom, Matt. xxv. 6; Rev. xix. 7; that the prophetic period of 1260 years, or the time, times, and an half, of Daniel and John, will be accomplished, Dan. vii. 25; Rev. xi. 2, 3; that the seventh and last trumpet shall sound, Cor. xv. 52; Rev. x. 7; xi. 15; that the mystic river Euphrates will be dried up, Jer. l. 24. 38; Rev. xvi. 12; and that the Jews will gain the sympathy and attention of the world, Ps. cii. 13—18. These, and similar events, are the signs and harbingers of the glorious appearing of the Son of Man,—of the resurrection of his saints,—and of his millennial glory. It remains for us—and how interesting the inquiry—to shew that there is a correspondence between the signs of the times in which we live, and these prophetic declarations of the Holy Scriptures.

1. Our blessed Lord declares, Matt. xxiv. 14, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and THEN shall the end come." The glorious gospel is a witness to all nations of the grace and mercy of God to man. It appears, however, from this prophecy of our Lord's, that the preaching of the gospel "in all the world," is to be a witness, or sign to all nations, of the near approach of the end of the present dispensation. Has the gospel then been published to the world, or has it not? If we look over a map of the world, and the reports of the different Missionary and Bible Societies, we shall find it difficult to place our finger on one spot of the globe where the glorious gospel of the blessed God has not been sent! The *rapidity* with which the gospel has been published is not less surprising than its *universality*. The efforts made of late years, for the spread of the gospel to the world, are unparalleled in the page of history. More has been effected in this way during the last five and thirty years, than since the introduction of the Christian era. It was not till the great political earthquake, in the year 1792, that the church was roused from her slumbers, and commenced, with any degree of earnestness, to fulfil the long neglected command of Christ, to preach the gospel to every creature. Since that, period what mighty efforts have been made! How numerous the missionaries to the heathen who have left the shores of England! In this great work surrounding nations have united. Even France, who, a few years since, declared the Bible a fable, and death an eternal sleep, has sent forth her sons to declare the truth as it is in Jesus! How numerous the religious societies in this country—how many millions of copies of the Scriptures have been sent forth—how numerous are the languages into which the gospel has been translated—now, nearly all the nations of the earth can read in their own tongues the wonderful works of God! Who can behold this, and not exclaim, with gratitude and praise, "What hath God wrought," and rejoice in it as one sign of the coming of the Lord! Who cannot perceive in all this the fulfilment of the Apocalyptic vision—"the angel flying through the midst of

heaven, having the everlasting gospel to preach to them that dwell upon the earth, and to every nation, and kindred, and tongue, and people, Rev. xiv. 6, and what follows? Another angel, saying, Babylon is fallen, is fallen! A third calls upon the nations to separate from her fornications—the Son of Man is seen sitting on a white cloud—the harvest of the earth is reaped—and the great wine-press of the wrath of God is trodden without the papal city, and blood comes out of the wine-press, even unto the horses' bridles, by the space of a thousand and six hundred furlongs. Thus did God deal with his people in former times. The Old World, Sodom, and Gomorrah, and Jerusalem were not destroyed till the word of God had been declared to the people; so now the Lord Jesus is coming to take vengeance on the guilty nations of the Roman earth, he hath caused the gospel to be freely preached. The fact of the wide, rapid, and almost universal spread of the gospel, is one of the signs of the present times, which is "a witness to the nations" of the approaching downfall of Babylon, and of the glorious coming of the Son of Man. Reader, hast thou embraced the great salvation revealed in the gospel? If not, delay no longer to seek this one thing needful; rest not till thou hast found peace with God, through our Lord Jesus Christ—till this gospel, which is travelling over the world as the messenger of mercy, prove the power of God to the salvation of thy soul.

2. The awful increase and abounding of iniquity is another sign of the near approach of the Son of Man, Matt. xxiv. 12, "Because iniquity shall abound, the love of many shall wax cold." As the present period is unparalleled in exertions put forth in the cause of truth, so also is it unparalleled in the abounding of iniquity. There are but few persons of observation who do not agree on this point. Crime, it is generally admitted, is alarmingly on the increase—it is advancing fast to maturity. How appalling the details of human depravity which are given us from the press! With what unblushing effrontery is crime of every description perpetrated! What pride and covetousness is every where manifested! What idolatry—what thirst for gain—what love of the world! How do almost all men set up their idols in their hearts, and "the mean man boweth down, and the great man humbleth himself." Again, what contempt of things sacred! How are the Scriptures neglected! With what impunity are the doctrines of the cross trampled under foot! How is the name of God blasphemed by the liberalism, false philosophy, and infidelity of the age! How many to whom the words of Isaiah are applicable, "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them; and the harp, and the viol, and the tabret, and pipe, and wine are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands." Surely of the present generation it may be said, "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter!" We enlarge not on this painful subject, for every Christian that looks around him, must be convinced, that he is living in an age pre-eminently sinful! How little is that exhortation regarded, and yet when was it more needed than at the present time—"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares, for as a snare shall it come upon all those that dwell upon the

face of the whole earth." Such abounding of iniquity are awful at any time, but more so at the close of the gospel day! If such iniquity prevail in the midst of all the means of grace the nations now enjoy, what would be the state of the world without these means? How awful the nature of sin, which can thus attain to such maturity under the full blaze of the gospel of grace and purity! "This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil."

See advertisement on last page.

**A SIGN.** The following resolution was passed by a Conference of Baptist ministers, held in this city on the recent Anniversary week.

Resolved, That this Conference consider it an occasion of special gratitude to GOD that the revivals of religion, now so general throughout the land, have mainly commenced and proceeded under the ministrations of the regular pastors, aided by the members of the churches.

Who can divine the object of the above resolution? What can it mean? Whoever heard of a general revival throughout the land that was not conducted by the regular pastors and members of the church? Who ever disputed this? Why this alarm, lest the world will not give them *due praise*? or that they will ascribe it to some other instrumentality? Did they ever hear of one WM. MILLER? How many of their converts have dated their conviction and conversion from Mr. Miller's Lectures in this city and vicinity?

**QUESTION BY A SUBSCRIBER.** "There is one question which is not well understood, in regard to the 2300 days or years. *When did they begin?* WM. MILLER says, "the same time that the 490 commenced, or 70 weeks." I am satisfied that the 70 weeks commenced with the order to rebuild the walls of Jerusalem. But the sanctuary and host being trodden under foot 2300 days, *don't prove* that it commences with the order to re-build the walls of Jerusalem."

Why not? Will "A Subscriber" give us his reasons? We do not comprehend his objections.

**LIGHTNESS.** We observe, by some of our exchange papers, that the Whigs think that there is a probability that Miller's prophecies will be fulfilled in 1843 if Mr. Van Buren is elected for a second term; and the Democrats are equally sanguine if Harrison should be elected. These editors, ere '43, may have something besides party politics to instruct them. The kingdoms of this world are soon to become the kingdoms of our Lord and his Christ. Gentlemen, see to it, that you make your own calling and election sure for the kingdom of God, where all is purity, peace, and love.

Bro. NATHANIEL BILLINGS, of Boston, is our accredited agent for this paper. We hope our friends will receive him as such, wherever he may travel.

## CORRESPONDENCE.

### MILLER'S LETTERS, NO. 7.

DEAR BROTHER HIMES.—I have now arrived at home, and intend to rest a little while under my Gourd as did Jonah, if the Lord will. I think you will do well to publish those English works of Messrs Pym and Hooper, on the second coming of Christ. They are very valuable, your subscribers want all the knowledge they can get on the "glorious appearing of Jesus Christ." Tell Br. Litch his writings are well received; he must keep at work. His faith and moral courage I doubt not are well received by the Lord, and the true Christian. Bro. Litch has answered Bro Bridge in a good spirit. And a few more such argumenters as Bro. B. will show the world the true character of modern ministers. "They have no confidence in a *fallible* exposition of an *infallible* truth." Then why do they pretend to give *any* exposition? Why deceive the people? Why not tell the people at once we cannot understand the word of God, and then leave them? Why preach and get their money from them; and then tell them we have no confidence in our own preaching. Perhaps in 1843 we may be ashamed; but it will be an honest shame. For we honestly believe what we preach. And Bro. B. must do the same, or he is a dishonest man. Does he tell the sinner if he believes not he will go to hell. Ah! says the sinner, you have "no confidence in your *fallible* exposition." Does he tell the righteous that he "shall be rewarded at the resurrection of the just." Ah! aha! says the righteous, some say the resurrection is past, and you tell us we are hazarding much to lean upon the staff of a *fallible* exposition, we will believe nothing until we see it.

Where do you place faith, Br. B.? How can we stand on a broken staff, *fallible* exposition? Abraham believed God, (made his own exposition of the words he heard) obeyed, and it was accounted to him for righteousness. Bro's L. and M. read the word of God, make their own exposition, and all infidels acknowledge they have got the true sense, (so Bro. B. says) and Bro. B. cannot confute it, only by his own prophecy, by saying Bro. L. and M. will be ashamed in 1843. They believe what they read in the *infallible* word. He believes what he prophecies out of his *fallible* heart. I ask—who is right? You say both may be wrong. Very well—both cannot be right. If Bro. B. will show us our wrong, by the *infallible* word, we will hear him, and retract it. But we want no more of his *fallible* prophecy.

Low-Hampton, June 1, 1840.

MR. EDITOR—On last Wednesday I met with your paper entitled "Signs of the Times," and was much pleased with the general design of the publication. Although I do not fall in exactly with Br. Miller's views, yet I think the work should be encouraged. It will have a great influence on the study of prophecy, and the Scriptures generally. In these times, when so many important transactions are passing in review before us; with the book of God open in our hands, it is only a mark of stupidity, or at least, of irreverence to our great Creator, to remain indifferent. Would the great Father of the universe bring any thing upon the world, and not reveal it to the prophets? Can the predictions of Scripture, relating to these last times, have only a spiritual fulfilment, when every pre-

diction relating to our Savior's first coming was fulfilled literally? Our Lord, when upon earth, rebuked the Pharisees, because of their want of penetration, with respect to the signs of His first coming; and the church, to a great extent, occupies the same position now, with regard to His second, and are to some extent, identified as the scoffers of the last times, who ask where is the promise of his coming, for since the fathers fell asleep, all things remain as they were from the beginning of the creation.

Enclosed I send you 10 dollars for which you will please to send the paper as directed below. With the assistance I have given in procuring these subscribers, you have my prayers for the prosperity of Zion, and the extension of the Divine Redeemer's kingdom, and that the church may be adorned, as a bride to meet the bridegroom, at the coming of our Lord Jesus Christ.

Yours, &c.

A. VALLERCHAMP

McDowel's Mills, Pa. May 25, 1840.

## THE NATIONS.

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

### SIXTEEN DAYS LATER FROM ENGLAND.

Things remain about the same in the *East*. THE EAST. Advices from Constantinople of the 22d ult. state that Akif Pasha had been superseded in his post, and exiled by a decision of the Porte, published on the preceding day. The Prince Royal of Holland arrived in Constantinople on the 18th ult. Despatches were received by the European legations from their respective consuls at Adrianople, intimating apprehensions of a general rising of the Ottoman inhabitants against the christians of that city.

The Trebisond steamer, which reached Constantinople on the 20th, brought intelligence of a pacific nature from Persia. It would appear that a reconciliation had taken place between our government and the court of Teheran, and that the Schah had given up, for the present, all idea of an expedition against Herat, on finding that Russia could not support him against England, after the defeats she had sustained in Circassia and Chiva.

Constantinople letters of the 22d state that the failure of the Russian expedition, and other events, had convinced the Shah of Persia of the necessity of yielding sincerely to the remonstrances of England. Akif Pacha has been degraded from the Pachalick of Nicomedia by the Supreme Council, which examined the complaints of the inhabitants, and received proofs of many cruel and useless murders committed by this notorious Turk. The example of the influence of the council—its listening to the complaints of the Turks, and redressing them, as also the Turks themselves applying to it for redress—shows that Reschid Pacha's reforms are not paper ones. Some fears existed of troubles at Adrianople, and of quarrels between Turks and Christians, but no actual outbreak had taken place.

The Carlsruhe Gazette contains a statement, that Mehemet Ali being persuaded that the preparations of Great Britain against China, were in reality destined to coerce him, had ordered that 15,000 men be concentrated at Suez.

[From the Bombay Times, March 10.]

The latest news from Arracan is, that the Burmese, with 15,000 men (muskets) are at the Sungyooch pass in a threatening position.

There is a rumor of an expedition being contemplated by Shah Soojah against Herat, where his authority is still held at nought by Prince Kamram.

#### APPROACHING CRISIS OF ROMANISM.

We may be enthusiastic in our views of prophecy. But be that as it will, we regard the downfall of Popery, as located by the prophets at a time not distant from the present—prophecy having purposely left the exact times and seasons undefined. And our eye is constantly out upon passing events, fancying that we see them converging to form the crisis. Taking the position that Babylon is to be overthrown in a general war of the European nations, ranged in two parties, for and against the Papal interest, we are looking for the causes that are to bring on the war, supposing it possible that we now may be near enough to the time to see the working of some of the incipient causes that will lead on to the final rupture.

Among the events on which our fancy so adjusted fixed with interest, are the following:—There is a quarrel, which for years has existed between the Pope and the King of Prussia, respecting a province in which the secular and spiritual authorities have come in collision. And the king of Denmark has recently forbidden all Catholic priests in its realm to hold any correspondence with the Pope's vicar in his dominions. The relations between the Pope and the government of Portugal are not the most easy, since Don Miguel is still at Rome, intriguing for the crown of Portugal, and not altogether without success. And between the Papal and the Spanish governments all negotiations have recently been suspended.—And Louis Phillippe of France and the Pope are still at loggerheads. The Pope, not satisfied with the present king of France, is fostering the Pretender, the grandson of Charles X.—He admits him to a formal audience.—And the semi-official journals of France are remonstrating against this favor shown to the young man. Then the Pope has come to a rupture with Russia. With so many sources of disquiet, it would not be difficult to create a general commotion. And the posture of affairs seems to render it possible that the battle of Armageddon is not far off.—*Puritan.*

#### RELIGIOUS CONDITION OF THE NATIONS OF CONTINENTAL EUROPE.

Extract of a speech, of E. N. Kirk before the Foreign Evangelical Missionary Society, New York.

Mr. Kirk remarked that the first proposition was somewhat startling. But it is true; and if this language be not justifiable, our enterprise should be abandoned. The sentiment is objected to by those who judge of a people from the external splendor of their situation. To such we willingly concede all they wish, of the mighty intellectual power of Europe. We have looked on southern Europe. We have stood with astonishment before the proud exhibitions of her greatness and glory, in every thing that attracts the admiration of the world, and yet we are compelled to say that Continental Europe is the tomb of immortal hopes! the grave-yard of immortal souls! It may be a splendid cemetery, a Campo Saul too, ornamented in the highest style of architecture; but it is a grave-yard still, a mighty charnel house! If there are Roman Catholics here, they should

give me an opportunity to defend in their hearing this assertion.

Those who have merely looked on the rites and ceremonies of the Romish church, and never inquired minutely into the state of the souls of individuals under that system; may say it is arrogant in you to speak thus. Especially does it savor of arrogance to speak thus of Germany, but still we do pity Germany, we pity Straus who, with the book he has written in his hand, must meet the Son of God. We pity the neologists whose sentiments he has condensed; and the German universities with all their learned infidelity. We pity Paris—it is a glided gateway to hell. We say it with the Bible in our hand and in the presence of God.

Mr. Kirk said if he had never visited Rome he should not have been prepared to take his present ground in opposition to that church. He knew no reason why he should hate the Pope or his Cardinals or any Roman Catholic brother of the German family. It would be sweeter far to open the arms of fraternal affection, and embracing them, to say, "You are all right; Luther was a liar; the Reformers are all wrong;" but our saying so would not make it so. Before going to Rome Mr. K. had felt a prejudice against Martin Luther which he would not have been willing to confess unless duty had demanded it. He should not have loved Luther half so well if his contest had simply been with the political power of the Pope. But he loved him when he saw him after his study of the Scriptures; after his fastings and macerations; with a poor, wearied spirit, clinging to this glorious truth; rejoicing in the light of this star; Christ giveth instantaneous salvation to them who believe. He loved him when he saw him going directly to Christ without the intercession of saints or of a poor frail woman whom God had honored by permitting her to be the mother of the Savior; and when, after his soul had rejoiced in the rich discovery of the mode of justification it had made, he heard him say to the Pope, I'll do any thing, I'll be any thing, only leave my Bible; only let me proclaim unbought salvation to men. And the Pope said No; Martin, what will become of the revenues which are to adorn the Cathedral of St. Peters, and replenish the treasuries of the church. It is on this ground that I have become a stern unwavering opposer of the church of Rome. It is as a church, an enemy to the Bible's being read by the people; an enemy of free grace. And when I see millions in Europe crushed and perishing beneath its power, I would make mightier efforts to deliver the nations from the Papal yoke.

Mr. Kirk said the more he had seen of France, the more anxious he was that she should be united with England and America in laboring for the conversion of the world. And he believed God was about to give us France; yea, even Paris, all bloody, and polluted, and atheistical as it has been; for even in Paris is a Theological Seminary, from which there have been sent out 12 devoted humble men to preach the gospel in Africa. And there are some features in the French character that are peculiar; a Frenchman is mercurial, ethereal, enterprising. Do you want courage? You find it in France. Do you want mind? It is in France. Do you want truth; the truth as it is in Jesus? Alas! It is not there. Oh that I might stir in the hearts of this assembly a spirit to pray. Oh God, baptize France with the Holy Spirit; send upon

that nation the soothing, subduing influence of the gospel.

Mr. Kirk declined extending his remarks farther, as he preferred leaving the meeting in the midst of the interest already awakened. Never, said he, have these anniversaries been held under such circumstances as the present year. We have come up with lightened purses, it is true, disciplined and scourged by the providence of God, but we have come from the midst of the outpourings of the waters of life; and the spirit of this glorious revival must be felt in these holy assemblies. Brethren from the country, do you not expect to go down from these meetings made more holy; quickened, warmed, and determined to do more than ever for Christ and his cause. I look back from this assembly to what I saw in France when our brethren in Christ were gathered for this same holy object; and could you, the descendants of the Puritans, and they the descendants of the Huguenots be permitted to meet; how your hearts and theirs would throb in unison with the hopes of a blessed meeting in the dwelling place of eternal rest. Even so Lord Jesus, come quickly.

#### SECOND COMING OF THE SON OF MAN.

The following article on the literal appearing of Christ a second time, is from "*Critical Notes on the Language &c of the New Testament*, by A. Cambell." We bespeak for it an attentive perusal. Particularly by those who contend that Christ came the 2d. time at the destruction of Jerusalem. ED.

COMING OF THE SON OF MAN on the clouds of heaven. Matth. xxiv 27, 37, 39, 50; "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. But as the days of Noe were so shall also the coming of the Son of man be. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn and they shall see the Son of man coming in the clouds of heaven with power and great glory." xxvi. 64; "Jesus saith unto him, Thou hast said; nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Mark xiii. 26; "And then they shall see the Son of man coming in the clouds with great power and glory." xiv. 62; "And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Luke xxi. 27. "And then shall they see the Son of man coming in a cloud with power and great glory." Whether this "*coming of the Son of man*" denotes a literal, or a figurative coming, is a question which has, recently, been much agitated. Since the days of President Edward's History of Redemption till now, it has been a commonly received opinion, that there are four comings of the Son of man spoken of:—of these two are literal, and two figurative—his coming in the flesh; his coming to destroy Jerusalem; his coming to destroy the works of the Man of Sin, and to reign with his saints a thousand years on earth; and his coming to judge the world at the last day. The first and the last are said to be literal and personal comings, the others figurative.

The question before us is purely a literary one; and for the following reasons it would seem to us that, however we may talk of a figurative coming, either at the destruction of Jerusalem or of the apostacy, the phrase, as it is found in Matthew and Luke, must denote a personal and literal coming of the Son of Man:—

1. On leaving the temple for the last time, Matth. xxiii. 39, he told the representatives of the Jewish nation that their house, or temple, was soon to be deserted, and that they should not again see him, till the day they would say, "Blessed be he that comes in the name of the Lord." After going out of the temple, this coming is made the subject of conversation between him and his disciples in private, chap. xxiv. and of course must be explained to them in the sense in which it was expressed in the temple; and there we learn it was such a coming, or return of the Savior, as could be seen by the Jews—"You shall not see me" till a particular day.

2. The Apostles ask, "What shall be the sign of thy coming?" And as they must have understood him in the sense he delivered himself in the temple, he would answer them in the same sense; for had they misunderstood him, he would have corrected them, as his manner was. The conversation was then about a personal, and not figurative coming of the Son of Man.

3. As his going away, or his absence, was not figurative, but literal and personal, so must his return or coming be literal and personal, else there is an application of words in a double sense in one and the same period; and if so, rules of interpretation are wholly unavailing.

4. But the coming of the Son of Man introduced Matth. xxiv. could not apply to Jerusalem's ruin; for the Jews did not then see him, nor say to him, "Blessed be he that comes in the name of the Lord," which he declared would be the case when he would next come. As they have not yet thus addressed him, we are assured that he has not come in the sense of Matth. xxiii. and xxiv.

5. As the Lord addressed the Scribes and Pharisees as representing the nation, so he addressed his disciples as representing his body, the congregation of saints; and after telling them, in order, the things that must happen them and the nations before the coming of the Son of Man, he places that event (Luke xxi. 27, "And then shall they see the Son of man coming in a cloud, with power and great glory," and Matt. xxiv. 27, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." After the destruction of Jerusalem, the dispersion of the nation, and the long persecution and sufferings of the real followers of the Lord.

6. When they should see these things, they were taught to rejoice, inferring that their deliverance, or redemption, drew nigh. But this deliverance has not yet arrived; consequently, the Son of man has not yet come on the clouds of heaven.

7. But this coming cannot be secret, or figurative, for it is to be as visible and striking as the lightning which, breaking forth from the east, shines even to the setting sun—"so shall the coming of the Son of man be."

8. Neither is it spoken of as if there were a plurality of events called 'comings of the Lord,' but as one and singular—*The coming of the Son of man.*

9. Again, as Daniel the prophet is quoted in

reference to the desolations coming upon the city and sanctuary, it is natural to suppose that the disciples would also remember that Daniel had placed the coming of the Son of man at the destruction of the little horn, when the "thrones were cast down," and "the beast was slain, and his body destroyed and given to the burning flame," and therefore could not be led to think that "the coming of the Son of man" was either figurative, or to be at the desolations which came on Judea.

10. But as seven parables are introduced, in this discourse, to explain the coming of the Son of man, or the Saviour's return; and as the last of them is on all hands agreed to denote a personal, and not a figurative coming, we are compelled to the conclusion, that the coming so often mentioned and so fully explained, must always be one and the same, which the last of the seven parables certainly makes literal and personal. These seven parables, or comparisons, all found in one and the same discourse, relative to one and the same coming of the Lord, are, first, the parable of the fig tree: from this he teaches them to know when his coming is near—second, the days of Noah and the deluge, sudden and unexpected by the world; "So shall the coming of the Son of man be"—third, the parable of the thief "Be ye also ready; for in such an hour as you think not, the Son of man comes"—fourth, the parable of the faithful and unfaithful servant; "The master of that servant shall come in a day when he looks not for him"—fifth, the parable of a marriage, or of the wise and foolish virgins; "Behold the Bridegroom comes: go out and meet him"—sixth, the parable of the talents: "After a long time, the lord of those servants comes, and reckons with them"—seventh, the parable of the sheep and the goats; "When the Son of man shall come in his glory," or in the clouds, he will gather the Gentiles, all the nations, before him, and separate the good from the bad. The coming of the Son of man is always kept in view, in these seven comparisons; and if we regard any one of them as literal, we must so regard them all.

These are a few, and but a few, of the reasons which incline us to regard this coming of the Son of man as not figurative, but literal; and not at the time of the destruction of Jerusalem, but at the close of the times of the Gentiles.

To this import of the phrase, the most plausible objection is drawn from the saying, This generation shall not pass, or fail, till all these things be fulfilled. But, as it will be seen under the word 'generation,' in the judgment of lexicographers, and some able biblical critics, the word *genea* signifies not only the race of living men on the earth at one time, but nation, people, or race, as a distinct and peculiar stock or family. Indeed the word *generation*, at the time of the king's version, signified nation, or people, very frequently, as will be seen by examining the following passages: Proverbs xxx. 11, 12, 13, 14; "There is a generation that curseth their father and doth not bless their mother. There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. There is a generation, O how lofty are their eyes! and their eyelids are lifted up. There is a generation whose teeth are as swords, and their jaw-teeth as knives to devour the poor from off the earth, and the needy from among men." Psalm xxiv. 4—6; He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully; "He

shall receive the blessing from the Lord, and righteousness from the God of his salvation: is the generation of them that seek him, that seek thy face, O Jacob. Selah." xiv. 5; "There were they in great fear: for God is in the generation of the righteous." His seed shall be mighty upon earth: the generation of the upright shall be blessed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light" compare Jer. ii. 28, 31; "But where are thy gods that thou hast made thee? Let them arise if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah. O generation, see ye the word of the Lord; Have I been a wilderness unto Israel, a land of darkness? wherefore say my people, we are lords; we will come no more unto thee?" vii. 28, 30; "But thou shalt say unto them, This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: truth is perished, and is cut off from their mouth. For the children of Judah have done evil in my sight saith the Lord: they have set their abominations in the house which is called by my name, to pollute it." "For I know that after my death ye will corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the sight of the Lord, to provoke him to anger through the work of your hands." xxxii. 5. "They have corrupted themselves; their spot is not the spot of his children: they are a perverse and crooked generation. "A nation void of counsel" is at another time called "a froward generation;" a peculiar people is also called a chosen generation. To this it may be added, that the word translated *kindred* is often, in the Septuagint, this same *genea*, at other times translated *generation*. From all which it appears that our Lord meant no less than that the nation, or race of people amongst whom, and in reference to whom, these things were spoken, should continue to exist, notwithstanding all their desolations and dispersions, till he came again, and then they should hail him as blessed, coming in the name of Jehovah.

#### MASSACHUSETTS BIBLE SOCIETY.

This association met according to appointment in the Marlboro' Chapel on Monday afternoon of this week. The meeting was called to order by its president, the Rev. Dr. Pierce of Brookline. A report of much interest was then read by the Rev. Dr. Parkman. This society, with one exception, is the oldest of the kind in the country—one in Philadelphia was previously formed. In various ways it has done great good and sent forth a large amount of silent, beneficent influence. It has awakened attention to the importance of supplying the destitute with Bibles, and been the origin of many other societies. It is true, vastly larger associations are now formed of greater resources, and more extensive and various operations. But the good done by the Mass. Bible Society should not be forgotten, nor the good it can do neglected. It has expended 97,955 dollars, and distributed 167 thousand copies of the Bible and Testament. The British and Foreign Bible Society was referred to in the report. It has translated the Bible into 136 languages and has 18 more in preparation. It has expended nearly twelve millions of dollars, and distributed eleven millions of Bibles and Testaments.

After the report was read, the Rev. Baron

Stow, of this city, addressed the meeting in a speech that contained an unusual amount of striking and condensed thought. We stand, said the speaker, on an elevated platform, above the heated, noxious atmosphere that is exhaled from party conflicts. I breathe more freely—the prospect is richer and wider, the heavens bend more magnificently over me, and are clothed with kindlier aspects. It is good to be here on this height—for Moses and the prophets, Jesus and the Apostles are here. It is good occasionally to compare not notes but hearts, to feel and increase the activity and number of common sympathies and affinities.

Look over the world. What regions are dark and barbarous? Those in which the Bible is not. Survey Christian communities—which are most enlightened, free, moral and happy—those in which the Bible is most respected and read. That we may appreciate in some degree, the amount of good the Bible has done, let us endeavor to conceive what would be the condition of the world, if all it has effected for its enlightenment, morals and happiness was taken from it. Extract all the influence it has exerted on literature and government, on domestic and social institutions, on the poor and rich, on the wayward and lost, on the weak and powerful. What an amount of human welfare would at once disappear! What spiritual desolation would spread over the nations!

Mr Stow concluded by saying that were there time, he should like to speak on three points. 1st, The Bible as adapted to the wants of man as ignorant of the truths most important for him to know. 2d, As afflicted and suffering. 3d, As perverted and sinful.

The meeting was then addressed by the Rev. Mr Clark of the Episcopal Church. He offered the following resolution.

*Resolved*, That the interest we take in spreading the Bible, is a fair test of the personal interest we feel in its truths.

He spoke of the obligations we are under to the Bible. Most there is good in ourselves, neighbors and friends, in our homes, in society, in our political institutions, in all the conditions and relations of life, can be traced directly or indirectly to the Bible. Ought we not then to do what we can to spread through the world an agent so powerful and fruitful in producing the best results?

Rev. Mr Pierce of the Methodist Church next addressed the meeting. He said he had not received the advantages of education of those around him—but he had ever had free access to the Bible, and that was an advantage in comparison with which all others were trifling. It had been to him knowledge, wisdom, light and guidance. It had instructed, strengthened, and consoled him. It was his shield, his sun, his refuge, his rock. Let the waves of trial and temptation beat against him, holding on to that he could not be moved. Take all other things from him, leave him but that and he was rich. Let every other resource fail him, leave him but that and he was strong to do and bear. With that in his hands he could look calmly on all the ills of life and death divested of all terror. We wish we had time to do justice to his speech, which evidently gave great satisfaction to the audience.

Rev. Mr Adams, of this city, rose. He spoke of the purity of the Bible as compared with the religious books of the heathen, of its moral power over the conscience and life, of its benign influence in literature. It gave us the Pilgrim's Progress and Paradise Lost. Wherever it goes and is felt, passion subsides, cruelty relaxes, li-

centiousness retires to its native dens, selfishness and oppression stand rebuked, love, joy and peace abound, man is redeemed and God glorified.

Rev. Mr Gannet was the last to address the meeting. His object was to show that the Bible and the Bible alone, in its various and mighty influences can regenerate and save the world. It is first and greatest among the means for its improvement and redemption. Philosophy cannot do what is most necessary to be done. It enlightened Socrates and Cicero—but left the great body of the people in Athens and Rome, as it found them, wretched and degraded. Literature cannot do it. It may refine a few, but cannot restrain and elevate the multitude. Commerce and arts cannot do it. They may enrich, but cannot sanctify. Statesmen and institutions cannot do it. They may, in some degree, protect the social interests and promote the material well being of individuals and communities, but they cannot free, enrich, exalt and bless the soul. Nothing can do this but the wisdom and power of God as revealed in the Bible—the spiritual life and energy that came from above and emanate from its pages. There is hope in no other agency—there is no other fountain of living waters for the healing of the nations. Most of the philanthropy, benevolence, disinterestedness, now at work in the world, came from and is nurtured by the Bible. All our charitable societies and operations are based on the Bible. It is the soul of the world and its sun. It alone can demolish the strong holds of tyranny and superstition. It is the armor of frail and suffering humanity. Its spirit is the spirit of freedom, equality, brotherhood, love. It wars with heaven-tempered weapons against every social wrong, cruelty and oppression.—*Register*

## Refuge of Scoffers.

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

### "THE WITNESS," vs. MR. MILLER.

We are sorry to be under the necessity of placing an article in the "*Scoffers Refuge*," from the pen of Messrs Noyes, editors of "*The Witness*," who advocates the doctrine of PERFECT HOLINESS—PERFECTION! We suppose they mean Christian perfection!!

From the Witness.

### MILLER'S IMPOSTURE.

Our readers are doubtless aware that Miller's famous doctrine of the speedy coming of Christ "in the clouds of heaven," is based on that old desperate delusion of Christendom,—the denial that he has already come. Miller appears to have known the New Haven testimony on this subject, and in his book he undertakes to refute it. Like Gates, he evades Matt. xxiv. 34. by referring the word "generation" to the race of the Jews; thus adding another to the long list of foolish, not to say blasphemous devices, by which ungodly men have sought these thousand years to turn aside and stultify the plainest and most solemn declaration of the Son of God. He may say he honestly believes this to be the true interpretation; like Gates, he may now and hereafter plead his sincerity and the beneficial results of his falsehood, in extenuation of his guilt; and they who are willing that their charity should deceive their judgment may believe him an upright man, and call the delusion he is propogating an "honest error;" but I shall take the lib-

erty to assert that he *knows* his interpretation of Matt. xxv. 34, is a dishonest evasion; and if any such fear of the Lord were upon him as a sincere belief of an impending judgment must produce, he would confess its dishonesty, and thus with his own hand take away the very key-stone of the arch on which he has built his air-castle; I therefore call him an imposter. But he certainly has the advantage of the churches on whom he practices the imposition. They, and their teachers have like him rejected the plain meaning of the word of God, and the testimony which for years has called them back to that plain meaning. Their doctrine concerning the Second Coming of Christ is like a ship tossed on the billows, without pilot or commander. Whoever like Miller has impudence enough to seize the helm, can steer the ship into any port he pleases.

Any one who knows all the circumstances under which this doting epidemic originated, and has been propagated, can hardly avoid applying Paul's prediction to the case.—2 Thes. ii 11, 12. "God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." On the other hand, we have reason to rejoice that this delusion makes occasion for many to examine honestly the subject of the Second Coming. All sober men must soon find themselves "shut up" to the acknowledgement that Christ came the second time according to his promise, within the life-time of some of his followers.

## NOTICE.

The Union Conference commences at Groton, Aug. 10, 1840. We shall give a particular notice in our next No.

## A NEW WORK.

THE SECOND ADVENT. Dow & Jackson propose publishing, as the sales will permit, a periodical of the above title. It will contain Essays, Sermons, &c., which are too lengthy to do them justice in a newspaper, which is necessarily taken up with such a variety of other matter. The present No. contains an elaborate argument in favor of the near approach of the end of the world, deduced from the signs of the present times and the present condition of the Christian Church. It is neatly printed on good paper and fair type; with printed covers; and will be sold at the low price of 10 cents per copy. Persons from any part of the Union, by sending one dollar, can have sixteen copies sent them, the postage being the same as that of other periodicals.

N. B. The next No. will be issued soon, containing a more lengthy article, which will make it necessary to issue two Nos. (2 and 3) together. Due notice will be given of their publication in the Signs of the Times.

Address DOW & JACKSON 14 Devonshire St. Boston.

## MILLER'S LECTURES.

On the Second Coming of Christ about the year 1843, for sale wholesale and retail, by DOW & JACKSON, 14 Devonshire Street.

## ADDRESS TO THE CLERGY

On the near approach of the Glorious Everlasting Kingdom of God. By Rev. Josiah Litch, author of "*Review of Miller*," &c., for sale Wholesale and Retail, by DOW & JACKSON, 14 Devonshire Street.

## CAMBELL'S ILLUSTRATIONS OF PROPHECY.

This Book is designed to refute some of the most prominent arguments in Mr. Miller's Theory, embellished with cuts, for sale Wholesale and Retail, by DOW & JACKSON, 14 Devonshire Street.

## AGENTS.

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