

SIGNS OF OF THE SECOND



THE TIMES COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.]

"THE TIME IS AT HAND."

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ILLUSTRATION OF PROPHECY.

ON THE DESIGNATIONS OF TIME IN DANIEL AND JOHN:—THE 1260 DAYS OF DANIEL AND JOHN, AND THE 1000 YEARS OF JOHN.

By Rev. William Allen, D. D. Northampton, Mass.

PROFESSOR STUART, in a learned article, published in the Biblical Repository and Quarterly Observer, for Jan. 1835, has endeavored to prove, that the term *days*, in the prophecy of Daniel and of John concerning the 1260 days, has not the import of *years*, as is commonly supposed, but means literal *days*, or an indefinite period; and that the 1000 years of John are also *indefinite*. In view of the fallibilities of man, it must be admitted to be possible, that he has fallen into a mistake in these particulars, however correct in general he may be in the interpretation of Scripture. Persuaded that he has thus erred, and that his erroneous opinion on the designations of time in the prophecies is calculated to throw a cloud over the bright anticipations of the Church in respect to the near approach of the millenium, I propose to state the grounds on which my mind has arrived at a different conclusion; and may find it necessary to examine the arguments, by which he has endeavored to support his position.

In the Apocalypse, (xii: 6.) we read, that the woman, clothed with the sun, etc., fled into the wilderness for "a thousand two hundred and threescore days;" and in verse 14th, the same period is expressed by "a time, and times, and half a time," meaning three years and a half of days, or three times and a half 360, equal to 1260. So in Rev. xi. 2, it is predicted, that the Gentiles should tread the Holy City under foot "42 months;" and in Rev. xiii. 5, that the beast should continue "42 months," equal to 1260 days.

In Daniel (vii. 25,) it is predicted of the impious king, that he should continue "a time, and times, and the dividing of time;" and it is also predicted, that to the end of the wonders xiii. 7,) is "a time, times, and an half;"—equal to 1260 days.

Now, as John and Daniel were inspired of God to predict the future, it seems altogether probable, that in both their writings this period is to be construed in the same way, and must mean in both either literal *days*, or literal *years*, or some *indefinite period*. Mr. Stuart thinks, that in Daniel *literal days* are intended, and in John an *indefinite time*. It is my object to prove, that in both, but certainly in John, neither literal days nor an indefinite time, but the exact period of 1260 *years* is intended.

1. To begin with DANIEL. In ch. vii. 25, it is predicted, that the saints are to be delivered into the hands of a persecuting power "until a time, and times, and the dividing of a time,"—which, I maintain, must mean a longer period, than 1260 literal *days*, and a different power from that of Antiochus, for this reason,

that the universal establishment of the kingdom of the Most High is immediately to succeed that period. For the next verses are these, v. 26, 27, "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Antiochus, between 160 and 170 years before Christ, persecuted the Jews and polluted the temple for three years; but after his death no events occurred like those described in the passage just quoted. So far was religion from spreading through the world, that even the Jewish character was found, at the coming of Christ, very corrupt and debased, and true religion was almost extinct. How then can we imagine, that Antiochus is the persecuting power, here predicted, and that the period is 1260 literal *days*?

2. For a similar reason it may be maintained, that the prediction of "a time, times, and a half," as the end of the wonders (Dan. xii. 7) cannot mean 1260 literal days, or the short persecution of Antiochus; for it is added, "and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." But surely, it cannot be pretended, that about 165 years before Christ, "the power of the holy people" ceased to be scattered. Even now the Jews are scattered over the earth, and the anti-Christian power of Rome is little less than it has been for centuries.

3. In these two passages of Daniel the word *days* is not used, and the time designated may in strict philological propriety be understood 1260 *years*. All that is expressed, is 1260 *divisions* of time, and these divisions must be regarded as *years* rather than *days*, provided there are any considerations, which render it more probable, that the prophet intended years and not days.

In a perfectly similar case, in the same writer, (Dan. ix. 24, "seventy weeks are determined on thy people,") even Mr. Stuart admits, that the meaning is 70 weeks of *years*, or 490 years, for he says, that the Hebrew word "designates only *heptade* or *heptades* [divisions of seven]; and whether these are sevens of years, or sevens of days, must be determined by the context and the nature of the case."

If Daniel, in speaking of the future in his 9th chapter by the word *weeks*, or *heptades*, or *divisions of seven*, means a week of *years*, or seven years, is it not to be presumed, that in his 7th and 12th chapters, where he speaks of a *division* amounting to 1260, he must mean also so many *years*? If 70 weeks, amounting to 490 days, means 490 *years*; why, in the same writer, should not 3 1-2 times, amounting to 1260 *days*, mean also 1260 *years*? Is it probable, that

Daniel in his 7th chapter would adopt one mode of reckoning; a different one in his 9th chapter, and revert in his 12th chapter to his first mode? When he is predicting the future, under the guidance of infinite wisdom and for the instruction of man, may we not rest satisfied, that he uses one and the same method of reckoning?

4. There is a historical difficulty in the application of the prophecy of 3 1-2 years, or 1260 days, to Antiochus. For, by comparing Maccabees i. 54, 59, and iv. 52, it appears that the idol altar remained upon the altar of God precisely three years, and not 3 1-2 years. It appears also from Josephus, Antiq. 12, c. 5, § 4, and c. 7, § 6, that Antiochus held possession of the temple exactly three years, for he "got possession of the city" on the 25th day of the month *Chaslevi*, and on the same day of the same month was the sacrifice re-established. Here is no use of "round numbers," as Mr. Stuart supposed, confining his attention to the passage of Josephus last referred to, and overlooking the first. It may be, indeed, that Josephus was mistaken, for it is evident from the Maccabees, that the city was captured some time before the idol altar was set up; but whether this time was exactly six months, is not mentioned, and may be difficult to be proved. It must be admitted, that Josephus, in his "Wars," states the time during which Antiochus held Jerusalem, at "three years and six months;" but whether he meant to be precise to a day, is uncertain. The prophecy is precise,—1260 days. Nor should it be forgotten, that in his "Antiquities," in which he gives precisely three years, he professes to be exact; for he says, in regard to Antiochus, "I will now give a particular account of what concerns this king, how he subdued Judea and the temple; for in my former work I mentioned those things very briefly, and have therefore now thought it necessary to go over that history again, and that with great accuracy." Ant. 12, c. 5, § 2.

5. There is also a historical difficulty in applying to Antiochus the 1290 and 1335 days, mentioned in Daniel xii. 11, 12. It will be remarked, that the period of 1290 exceeds that of 1260 by 30 days. Do these two periods end at the same time? Mr. Stuart supposes that they do;—that 3 1-2 years or 1260 days are taken as the half of the sacred number seven, and are not designed to be definite, but are used in a popular, general way; but that 1290 days are specific, precise, exact, extending from the capture of Jerusalem by Antiochus to the purification of the temple. Yet there are no notes of time in any ancient historian, by which this number of days can be made out precisely.

Mr. Stuart also supposes, that the 1335 days do not end with the 1290, but relate to the time of the death of Antiochus, 45 days after the purification of the temple. For this exactness also there is no authority derived from the ancient historians. It is a mere supposition. The time of Antiochus' death is not designated.

All that we know, is, that he had heard, on the borders of Persia, of the defeat of his army in Syria, and was taken sick, and was sick for a considerable time. If this prophecy did relate to Antiochus, and of course has been fulfilled, should we not expect to find a precision and exactness, which would remove all doubt, as in the case of the 70 weeks or 490 years? Moreover, if the 1260 and 1290 days have a common ending, why should not the 1335 days end also at the same time? Why should not all the three periods either be successive, or have a common termination? But in either method, or in that of Mr. Stuart, there is an uncertainty in the application of these periods to Antiochus, not to be expected in an accomplished prophecy.

6. Even Mr. Stuart admits, that sometimes the Hebrew word for *days*, is used to denote *years*, as in Judg. xvii. 10, 1 Sam. ii. 19, Ex. iii. 10, Isa. xxxii. 10. comp. xxix. 1, 2 Chron. xxi. 19. If, then, this word be sometimes thus used in Scripture in places not prophetic, why should it not be thus employed in prophetic passages? It is not enough to say, that prophecy ought to be plain. It may be, that God has designed it to be obscure in a degree until its fulfillment. And it may be added, that this use of the term *days* does not render prophecy more obscure, than some other parts of Scripture. Besides, the declaration of Jehovah to Ezekiel (Ez. iv. 4-6), "I have appointed thee each *day* for a *year*," might lead the careful student of prophecy to consider, that in other instances it might please God, in the communication of his will, to make use of *days* as symbolical of *years*.

7. If it should be admitted, that the 8th and 11th chapters of Daniel relate to Antiochus, and also Dan. xii. 11, 12; yet this admission will not necessarily affect the question as to the meaning of the 3 1-2 years, for the reasons assigned in § 3. Let it be, that whenever in Daniel the word *days* is used, it means literal days, this will decide nothing as to the import of other phrases, or designations of time, which have been considered.

The only specific note of time in Dan. viii. is 2300 *days*, in our translation; in Hebrew it is 2300 *evenings and mornings*. Mr. Stuart supposes, that this period extends from the murder at Tyre of three Jewish Deputies by Antiochus, in the year B. C. 170, to the purification of the temple, B. C. 164. It is known, that the interval between these events was about six years. As to the 140 (Mr. S. says 14 by mistake) additional days required to make out the 2300, it is hypothesis, not history. The period might have been 2300: or it might have been only 2160 *days*, or six years.

If this passage relates to Antiochus, the following will perhaps be regarded as a more probable computation. The word *days* is not used, but *evenings and mornings*. One saint asked another, "How long shall be the vision concerning the *daily sacrifice*?" etc. Now, as the sacrifices were twice a day, in the evening and morning, the answer may have respect to the number of *sacrifices* to be interrupted, and that number being 2300, the number of days thus expressed is 1150, or three years and 70 days. This may be the period, to which Josephus refers in his "Wars," as already quoted, "three years and six months," provided he speaks generally, and not precisely to a day. If we look into the Maccabees, we find, that although it was precisely three years from the offering of sacrifice on the idol altar to the cleansing of the temple; yet that Antiochus, some

short time *before* the establishment of idol worship, sent messengers to Jerusalem to forbid sacrifice in the temple. Mac. i. 44. Now it is possible, that the *interruption* of the sacrifice was 70 days before the idol altar was used. Thus would be made out the 1150 days, or 2300 sacrifices interrupted.

To be continued.

SECOND COMING OF CHRIST.

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

MILLER'S REPLY TO DOWLING. NO. 2.

BRO. HIMES:—I am pained to the heart, when I see the deceit and art that is used at the present day, to lull the church to sleep, and deceive souls. Yes, I see even those who profess to be servants of Christ, and lovers of souls, taking sides with the scoffer, and ridiculing and treating with contempt an important doctrine of the Bible which has eternal consequences hanging upon a right understanding, and a just appreciation of its truth. Of all the writers which I have seen, none is equal to "John Dowling, A. M. Pastor of the Pine Street Baptist Church, Providence, R. I." He, in my opinion, will be the means of sinking more souls into perdition, than your "Parsons Cook, Whittemore, Skinner, Cobb, Thomas," and all the host of scoffers put together. For they have only prompted men to read and hear the more. I have found that their writings, like a cold northwester gave men a better appetite. But Dowling steals upon men in that sly, deceitful, and artful manner, that they are chilled before they know it, and poisoned with an obnoxious vapor by the air they breathe. The effects will be easily seen, wherever Dowling's work is read, and believed; the Bible will be neglected, reformations will cease, and indifference succeed.

Permit me, through the "Signs of the Times," to examine a few of his main attacks on my "four pillars," as he calls them. 1. The 2300 days, Daniel viii. 13, 14. This he has endeavored to destroy, root and branch: and if his assertion were evidence, I would give it up; but to a rational and free mind it is not sufficient. He begins with the 70 weeks, at the last end of my argument, (he calls it no argument.) You may inquire—Why he begins with the seventy weeks? This is very evident;—he wishes to avoid the main argument. And first, to assert, over and over again, that I am ignorant. This would throw some dust in the reader's eyes. What is his final conclusion? I answer—he finally concludes, that 70 weeks were fulfilled in 490 years, and ended A. D. 33. Ignorant as I am, we agree in this to a charm. Very well. What is his next argument? His next argument of any bearing or force, is, that "the vision of the Ram and He Goat," was Antiochus Epiphanes. Here he is very careful to keep out of sight my argument that the *three visions*, had at three several times, are but *one prophecy*. Nebuchadnezzar's dream, Dan. ii. 26-45. Also Daniel 7th chapter. And then the 8th chapt.—Ram and He Goat. My argument was, that these three visions are but *one prophecy*. "The dreams are the same," as Joseph said to Pharaoh. And if this be true, then the little horn, instead of being Antiochus, must be the Roman kingdom. This would be natural; and then, to be consistent, all the proof that I should be under any obligation to show would be the *agreement between the little horn and the Roman kingdom*. The little horn in the 7th chapter, is

explained to mean the fourth, or Roman kingdom. See Daniel vii. 7, 8. And what rule has Mr. D. to apply the same "*little horn*," in the next vision to some other kingdom, when the inspired writer has no where told us he meant another kingdom; but the reverse. See Dan. viii. 1. "After (or like) that which appeared unto me at the first." Then he sees the vision of the Medes and Persians; compare Dan. vii. 5 with viii. 3, 4. Then of the Grecian, Dan. vii. 6 with viii. 5-8. Then the little horn answers to the fourth kingdom. Now let us compare Daniel vii. 7, 8, with viii. 9, 10. The first was "dreadful, and terrible, and strong exceedingly." The other "waxed exceeding great towards the south, towards the east, and towards the pleasant land." The first "devoured, brake in pieces and stamped the residue with the feet of it." The next, "It cast down *some* (or residue,) of the host and stars to the ground, and stamped upon them." The first, (Daniel vii. 21) "Made war with the saints and prevailed against them." The other, "waxed great against the host of heaven." The first "shall speak great words against the Most High," Dan. vii. 25. The last, "Yea, he magnified himself against the Prince of the host." The Roman kingdom is described by Moses, (Deut. xxviii. 49, 50.) As "a nation of fierce countenance," "a nation whose tongue thou shalt not understand." Daniel says this little horn is "a king of fierce countenance and understanding dark sentences." The first, Dan. vii. 25, 26.

And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end.

Now, viii. 24, 25.

And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people.

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

Surely, Mr. D., this is an *argument* that you cannot *guess* away; nor can all your magicians, astrologers, sorcerers and soothsayers of Babylon confute.

The next argument Mr. D. brings, is, "that he does not regard the 2300 evenings and mornings as prophetic days or years." Page 84. What do I care what *he regards*? Shall we crouch and fawn to his dogmatism? No, my dear reader; if you have read my lectures, you know I have proved as clearly that the 70 weeks is a part of the vision; *as he has proved* that the 70 weeks were 490 years. And if 490 years were included in the same vision. (see Dan. ix. 23-24, then of course his 3 years and 55 days, and all his long struggle on that point is but wind. For the question is, as he has shown, page 70,—"For how long a time shall *the* vision last?" I answer, as he says, page 71, "Unto two thousand and three hundred days." But what was to be done in the vision? The text says, as Mr. Lowth translates it, "The daily sacrifice be taken away, and the transgression of desolation continue." What does Daniel say about taking away daily sacrifice and the transgression of desolation continuing? Dan. xii. 11.

And from the time that the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Here Mr. D. is 1290 days, and you acknowledge, page 71, that these are *probably years*; where then is your "1150 evenings and mornings?"

a lame conclusion, poor logic this! What else must be done in the vision? "To give both the sanctuary and host to be trodden under foot." What does Daniel and John say about treading under foot? Dan. vii. 7, 19, 25.

After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns.

Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a times and times and the dividing of time.

Rev. xi. 2. But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

These times spoken of in Daniel and Revelation means 1260 years he admits, on page 71. Where then is your 1150 common days, Mr. D.? Is there no argument in this? The argument about the little horn, page 86, "Placing the little horn which was to spring from the head of the goat, before the time when the goat began to exist," which he charges me as having done, is a subterfuge too base to be replied too, and an argument too silly to need a serious answer. The vision began 457 B. C. *not the little horn*. If Mr. D. is so weak in his cranium, I would advise him to go to the Bostonian clergy, and get a "resolution" passed in his favor, or I would advise his friends to get the Editor of the "Christian Watchman," and "Secretary" to give him a few more puffs.

THE PRESENT CRISIS.

The signs of the times demand that we should be "looking for and hastening unto the coming of the Son of man." We are not to sit down careless and unconcerned, but, like diligent and faithful servants, who having received intimation of their master's speedy return, make every thing ready for his reception, wait daily at the posts of his doors, and listen to hear the sound of the wheels of his chariot, "that when he cometh and knocketh, they may open unto him immediately." So let Christians act in this eventful period. "Let your loins be girded about, and your lights burning, and ye yourselves like unto them that wait for their Lord." The cry is given, "Behold the bridegroom cometh!" What, then, is our duty, but to arise and trim our lamps, and to go forth in faith, and in joyful expectation to meet him. Blessed be God, there are many that are so doing, whose lamps are trimmed, whose lights are burning, and who have the oil of God's grace in their hearts, and are going forth in faith and profession to meet their Lord. When he comes, they who are ready will go in with him to the marriage supper of the Lamb, and the door will be shut! Oh! what an interesting and solemn period! What separations will take place in families, and among some of his professed friends! "Then shall two be in one bed, the one taken, and the other left; two in the field, the one taken, and the other left." Reader, let me call upon thee to examine thine own heart; how does matters stand between God and thy own soul? Hast thou the grace of God in thine heart? Dost thou know the truth as it is in Jesus? Art thou clothed with the spotless robe of the Redeemer's righteousness, influenced by his Spirit, and looking for his second glorious coming? If not, neglect no longer "so great salva-

tion." It will be too late to provide oil when the bridegroom is come. It will be useless to say, "Lord! Lord!" when the door is shut. "Afterwards came the foolish virgins, saying, Lord! Lord! open unto us!" Foolish, indeed, to come after the door was closed: they should have come before; but, alas! they deceived themselves; they never entertained a doubt respecting their safety; they held the lamp of profession, went to church, received the sacrament, and did many things; but they considered not the time and manner of Christ's coming, they attended not to "the signs of the times," and therefore neither looked for nor expected his coming: and now they learn to their shame and confusion, that, *not being ready*, they go not in with him to the marriage-supper, but must pass through the great and unparalleled tribulation of the last days.

And what will become of those nominal Christians who seek not the internal operations of the Spirit of God, but content themselves with a dead, barren, and speculative faith? Alas! they will find out, when it is too late, that a mere name to live is not sufficient; that we must be Christians, not in name only, but in truth! How awful must such a discovery be at such a period! A never-ending eternity is before them! Those dreadful words, which they once thought would never apply to them, now sound in their ears—"Depart, ye cursed, into everlasting fire, prepared for the devil and his angels!" If any thing can heighten the effect of these solemn reflections and add to their importance, it is the thought, that the contrast here drawn between the nominal and real Christian *will soon be realized!* Yet a little while, and the one will go away into everlasting misery, and the other into life eternal; the one will be comforted, the other tormented; the one will sit down with Abraham, Isaac, and Jacob in the kingdom of heaven, the other be cast out into outer darkness; the one will enjoy the immediate and beatific presence of God, the other will be driven from his presence; the one will ascend the throne of the Redeemer, and reign with him for ever and ever, the other will descend into the pit of destruction, where the worm dieth not, and the fire is not quenched! What awful, what fearful considerations are these! Reader, if thou hast hitherto been thoughtless and unconcerned about religious matters, let me entreat you to be thoughtless no longer. Hasten to the footstool of divine mercy; read attentively, and with much prayer, the holy Scriptures, which are able to make thee wise unto salvation, through faith that is in Christ Jesus; yea, let me exhort you, by all that is sacred, by the worth of heaven, by the miseries of hell, by the cross and passion of the Savior; BY HIS SECOND COMING, AND BY OUR GATHERING TOGETHER UNTO HIM, that you no longer neglect "so great salvation." If you have thought something about religion, then let me entreat you to make your calling and election sure, and to secure an abundant entrance into Christ's everlasting kingdom. Let religion be your *first* and chief concern, the one thing needful, the only thing of any real importance. Be careful that you do not rest in a mere *form* of religion; beware of having a name to live, whilst you are dead; of carrying the *lamp* of profession, whilst you are destitute of the oil of the grace of God. Those words which our Lord first addressed to Nicodemus, are equally applicable to you, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of heaven." No outward appearances, no external reforma-

tion, seeming godliness, will avail you any thing, "ye must be born again," and when this change has taken place, "old things will have passed away, and all things become new;" you will have a new heart, new desires, new feelings, new pursuits; those things which you formerly loved you will now hate; and those things which you formerly hated, you will now love; you will hate sin, and follow after holiness; God's word, his house, his ordinances, and his people will be precious to you. Renouncing all dependance upon your own strength or goodness, you will seek to be found only in Christ; you will glory only in his cross, and count all things but loss and dung for the excellency of the knowledge of Christ Jesus our Lord, by whom the world will be crucified unto you, and you unto the world. Your faith also will be manifest in the sight of men; and "the love of Christ will constrain you, whilst you thus judge, that if one died for all, then were all dead: and that he died for all, that they who live should not henceforth live unto themselves, but unto him that died for them, and rose again." With these views and feelings in due exercise, you will be looking for and hastening unto his second glorious appearing, "waiting for the adoption, to wit, the redemption of our body."

If this, reader, is thy happiness, then I have no doubt that we shall meet in another and a better world: then I take my leave of you, in sure and certain hope, that "when Christ, who is our life, shall appear, we shall also appear with him in glory." In the mean time, may the Lord grant us both grace to live in the daily habitual exercise of those Christian duties which the signs of the times so powerfully and imperiously demand. Let this be our watch-word, both when we lay down, and when we rise up: when we sit in our houses, and when we walk by the way. "Behold, I come quickly, surely I come quickly;" and let our hearts, and lives, and actions respond, "Amen. Ever so, come, Lord Jesus."

JOHN HOOPER.

Popish Proscription.

LETTER TO THE REV. WILLIAM COGSWELL, D. D. SECRETARY OF THE AM. EDUCATION SOCIETY. Dartmouth College, Hanover, N. H. July 8.

DEAR SIR,—At a private interview with myself on the 1st inst. you said to me:

"The Education Society will not hereafter aid any man who adopts the principles of non-resistance, as held by the New England Non-Resistance Society—the idea of women's rights, as taught by the Garrison school—the anti-church or anti-ministry notions, from the same source, OR THE DOCTRINES OF MILLER IN REFERENCE TO THE END OF THE WORLD." For either of these "*radicalisms of the day*," ANY YOUNG MAN EMBRACING THEM WOULD BE DENIED FURTHER AID!!

The President of the college informs me that you made, in substance, the same remarks to him, with the exception of the doctrine of Miller, and he gave his sanction to the proceeding.

I was surprized and pained to hear from your lips such a declaration. I could with difficulty credit my own senses, until you had explicitly and emphatically repeated the statement. Having known and revered the catholic spirit of the founders of the Society and the liberality of its constitution and rules, it seemed to me incredible that its Directors, in an age like the present, should proscribe its beneficiaries for political and religious

opinions of this nature, opinions that may be and are entertained by some of the most orthodox Christians in our churches, that clash with none of the evangelical systems of doctrine, and that have not been shown to have produced any immorality or impiety in those who embrace them. Dear Sir, is not the Education Society, by this measure, placed in a new and strange position before the church? Was it established for an engine to hunt down all the novel heresies, truly or falsely so called, that might spring up in an age of free thought and unlimited discussion? Was it contemplated that the Society should control the opinions of its beneficiaries upon every topic, preclude free and candid examination, and force them to take the same view with the directors of all moral or metaphysical questions? I cannot believe that it was. I never could have asked for the patronage of the society had I so understood it. It seems to me, and with deep regret I say it, that this measure is an unconstitutional innovation, a perversion of the institution from its high and holy objects. Nor can it be defended as a necessary expedient to shield the rising ministry from delusive and fatal errors. A ministry with minds and consciences trained under such a system, would be fitly educated for emissaries of the Sovereign Pontiff, or priests to burn strange fire in the presence of the Moloch of Slavery and prejudice in the American church, but not for fearless and faithful heralds of truth, to proclaim the liberty wherewith Christ maketh free, and glory in the cross of the despised Nazarene.

You remarked that these radicalisms, non-resistance, women's rights, &c are in your view *infidel* sentiments, and will lead to *inevitable perdition!* In what respect they deserve to be called *infidel*, you did not state, nor was I able to learn from you the propriety of applying the term. It seemed to be used rather as an epithet of ignominy and intimidation than with its proper significance. By such epithets the unreflecting and superstitious may be filled with pious horror, and learn to look on their brethren in Christ as the vile and abominable of the earth, justly excluded from the pale of Christian intercourse and sympathy; but those who seek for truth "as for hid treasures" will be willing to employ no such unseemly weapons in conflict with their fellow disciples. The venial error of fallacious reasoning, especially while even that error has not been pointed out, deserves a name less harsh and opprobrious than infidelity.

You also advanced the opinion that the community will sustain the Directors in this measure. How this may be I know not; yet I believe there are thousands of Christians, not believers in non-resistance or women's rights, who will yet utterly abhor and repudiate this measure as intolerant and unchristian. Be this as it may, however, it is not for the servant of Christ to govern himself by the popular will, or place the prejudices and passions of corrupt men above the authority of the voice that speaketh from heaven. It is enough for the disciple that he be as his master, and the servant as his lord. When I devoted my life to the service of Christ and his church, by the same act I gave myself to the cause of spiritual freedom, without which piety is servile and fruitless; and I can never give the shadow of a sanction, however trivial, to any attempt to abridge freedom of enquiry or liberty of conscience in any of my brethren.

Allow me again to repeat what I stated at our interview. I have never adopted the principles of the N. E. Non-Resistance Society, not hav-

ing sufficient information upon the subject either intelligently to receive or reject them. I do not hold to women's rights, as you defined the doctrine, that is, that "women should act the same part with men in politics and religion." I am neither open to the church nor the ministry, but have devoted my life to both. Finally, I am not a Millerite. Yet I believe it wrong to proscrib[e] my brethren for all or either of these opinions. I believe that the Education Society has turned out of its primitive path for the purpose of crushing a "small and despised sect," who are guilty of no crime but that of holding "new and strange doctrines." I therefore feel it my duty respectfully to decline any future aid from its funds, and return the last appropriation, with the intention of liquidating my present debt as soon as providence shall give me ability.

May he who has made the society the instrument of immense benefit to the church and to mankind, give to its directors wisdom and grace, and lead them to adopt such measures as will give the infidel and scoffer no occasion to make the cause we love a hissing and reproach.

In the common faith and hope of the gospel,
Yours,
J. E. HOOD.

SIGNS OF THE TIMES.

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

BOSTON, AUGUST 15, 1840.

A CONFERENCE.

Several friends of the doctrine of the Second Advent of Christ being at hand, have suggested the propriety of holding a Conference about the first of October next, in this city, for the purpose of a full and free discussion of the Prophecies relating to TIME, and the EVENTS to precede the "coming of the Lord."

Those of our brethren who favor this measure, will have the goodness to give us their names, that we may append them to the call to be issued in our next. (provided it shall be thought best to have such a Conference.) Bros. Henry Jones and J. Litch have given their names in favor of it.

We send this No. to some who are not subscribers. If they do not wish to take it, they will please return it to "Signs of the Times, Boston, Mass."

Bro. Henry Jones has furnished us with ten articles in opposition to the literal return of the Jews. We shall give them to our readers in their order.

THE RESTORATION OF THE JEWS.

This subject is very justly taking a strong hold at the present time on the public attention, in all parts of the Christian world. It is believed by many, that this unusual regard for the interests of that long-neglected people, together with the apparent openings for their return to Jerusalem, and the actual return of a large number to the land of their fathers, are indicative of their final restoration, and the rebuilding of that ancient city. It cannot be denied that there are circumstances transpiring, which, at first appearance seem to indicate a national restoration of that long dispersed acc.

But are these circumstances sufficient to warrant the belief that the Jews will be gathered from their dispersion, and Jerusalem be rebuilt? I THINK NOT.

1. Because there have been several attempts since their dispersion, to accomplish this object, and all have utterly failed. However feasible the project at first appeared, Providence has uniformly interposed and frustrated the designs of the projectors. So I believe it will be now:— Because—

2. The Scriptures absolutely forbid the idea. The Lord Jesus Christ, after predicting, [Luke xxi.] the destruction of Jerusalem, adds, verse 24, "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Until that period arrives, then, Jerusalem cannot be rebuilt, nor the Jews restored from their dispersion. But when will the times of the Gentiles be fulfilled? And, what will then take place? These questions are answered in verses 25—27, of the same chapter. "And there shall be signs in the sun, and in the moon, and in the stars; and on earth distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud, with power and great glory."

Hence, until the Son of Man comes in a cloud, as he went up into heaven in the sight of his disciples, Acts i. 9—11, the times of the Gentiles will not be fulfilled and Jerusalem cannot be rebuilt. I cannot believe they will ever be restored.

3. Because the Jews were only kept as a distinct nation for a temporary period and a specific purpose. That time and purpose are accomplished. God gave to Abraham a promise of the land of Canaan, to him and his seed after him, for an *everlasting possession*. This promise can never be fulfilled in time. No matter how long the period, everlasting possession can only be enjoyed in an eternal state. To Abraham, personally, the promise has in no sense been fulfilled. For in his life time he never possessed in the strength of that promise, so much land as to set his foot on. "Yet he promised to give it to him, and his seed after him." Acts vii. 5. If in the resurrection state, therefore, the promise is not fulfilled to Abraham, there must be a failure of God's promise. Who were the seed of Abraham, to whom the promise was made? Not his literal seed, or all the children of his flesh—Gal. iii. 16. "Now to Abraham and his seed were the promises made. He saith not and to seeds as of many; but as of one, and to thy seed, which is Christ." Christ, then, is the seed to whom the promise was made, and the apostle understood it to mean, not the literal Canaan only, but the world, Rom. iv. 13. "For the promise that he should be heir to the world, was not to ABRAHAM OR HIS SEED, through the law, but through the righteousness of faith." The same promise was renewed to Christ in the second Psalm, "Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

But, says the objecting Jew, (Gal. iii. 19.) "Wherefore serveth the law?" If the Jew has no better claim to the promise of the inheritance given to Abraham and his seed, than the Gentile, why were the Jews placed under the law and made and kept a distinct nation as they have been? "It was added because of transgression until the seed should come to whom the promise was made."

"The seed was Christ;" accordingly when he came, the Jewish nation was dispersed, and all distinction between Jew and Gentile forever done away. Gal. iii. 28, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." And this distinction it

was the great object of the Apostles to break down; for this purpose they sacrificed their all in this world, with the hope of a reward at the resurrection of the just. All who are Christ's are Abraham's seed." Gal. iii. 29. "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." The Jews, therefore, as such, are not God's Israel to whom the promise was made; but true Christians are. The Jews will never be restored to literal Canaan, but all the elect of Christ, at his coming, will be gathered from the four winds into the heavenly Canaan, and the new Jerusalem. L.

CHRISTIANS vs. PAGANS.

The present course of the British Nation towards China is most unchristian and barbarous. The following address of the Chinese, to the Queen of England, on the subject of their wrongs, ought to wake the nation to a sense of its Guilt, and bring it to repentance.

CHINA.

The following address, so characteristic of the Chinese, by its ignorance of geography, and its soundness of logic will instruct our readers:

Opium War Documents.—Part of a "Public Despatch to the Queen of England" from the Chinese Functionary at Canton:

"We find that your country is distant from us about sixty or seventy thousand miles; that your foreign ships come hither striving the one with the other for our trade and for the simple reason of their strong desire to reap a profit. Now, out of the wealth of our inner land, if we take a part to bestow upon foreigners from afar, it follows, that the immense wealth which the said foreigners amass ought properly speaking to be portion of our own native Chinese people. By what principle of reason, then, should these foreigners send in return a poisonous drug, which involves in destruction those very natives of China? Without meaning to say that the foreigners harbor any such destructive intentions in their hearts, we yet positively assert, that from their inordinate thirst after gain, they are perfectly careless about the injuries they inflict upon us: and such being the case, we should like to ask what has become of that conscience which Heaven has implanted in the breasts of all men?"

"Moreover, we have heard that in London, the metropolis where you dwell, also in Scotland, Ireland, and other such places, no opium whatever is produced. It is only in sundry parts of your subject kingdom of Hindostan, such as Bengal, Madras, Bombay, Patha, Mawwa, Benates, Malacca, and other places, where the very hills are covered with the opium plant, where the tanks are made for the preparing of the drug.—Month by month and year by year, the volume of the poison increases; its unclean stench, ascends upwards, until Heaven itself grows angry, and the very gods thereat get indignant! You, the Queen of the said honorable nation, ought immediately to have the plants in these parts plucked up by the very roots. Cause the land there to be used up afresh; sow in its stead the five plants; and if any man dare again to plant in these grounds a single poppy, visit the criminal with the most severe punishment. By a very benevolent system of government such as this will you indeed reap advantage and do away with a source of evil. Heaven must support you, and the gods will crown you with fel-

licity. This will get for yourself the blessings of long life, and from this will proceed the security and stability of your descendants."

"Let your Highness immediately, upon the receipt of this communication, inform us promptly of the state of matters, and of the measures you are pursuing utterly to put a stop to the opium evil. Please let your reply be speedy. Do not on any account make excuses or procrastinate."

Notwithstanding all the remonstrances, and entreaties of these Pagans with refined and christian England, we perceive, by the last accounts from Europe, that

The Queen has issued orders to the commanders of British ships-of-war to detain and bring into port all ships, vessels, and goods, belonging to the emperor of China, &c. The following men-of-war compose the squadron that is to be employed in the operations against the Chinese, under the command of Admiral Elliot:—Algerine 10, Alligator 26, Blenheim 74, Blonde 42, Childers 16, Columbine 18, Conway 26, Cruzier 16, Druid 44, Favorite 18, Herald 26, Hyacinth 18, Larne 18, Melville 74, Modeste 18, Nimrod 20, Perolus 16, Plyades 18, Volage 26, Wanderer, Wellesley 74. Two large war steamers of the East India Company service, and several other steamers from Bombay and Calcutta, are to be added to the above force, nearly the whole of which were to proceed to China.

With such a host of English Missionaries who can doubt but China will soon be Christianized!!!

CHRONOLOGY OF THE MOHAMEDAN POWER.

Extract of a Letter from John W. Channing.

Mr. Editor:—In all that has been written of late respecting the period of the fulfilment of Prophecies, I have not seen any thing relating to the Mohamedan computation of time. Their Hegina commences with the flight of Mahomet, from Mecca to Medina, 622 of the Christian era; and their 1260th year commences in A.D. 1843. This is a remarkable coincidence, if no other view is taken of the subject.

Ought not the 42 months in the Revelations, the time the Holy City should be trodden under foot, be calculated as Lunar months? This would agree with the Mussulmen's mode of recording time; and make 42 months, or 1260 Mohamedan years from 622 to 1843.

I should be pleased to see the views of Mr. Miller, Mr. Litch or any other person, in your interesting paper, upon this subject."

A "PUFF" OF "DOWLING'S REPLY TO MILLER,"

We give this notice of Mr. D.'s work, to show the estimation in which it is held by the unbelievers in the Second Coming of Christ; and the advocates of a spiritual reign and temporal millenium. Our readers will see in another column that Mr. Miller is making sad work with Mr. Dowling's book, notwithstanding his "thorough upsetting" of Mr. Miller, that "could hardly be imagined."

REPLY TO MILLER ON THE PROPHECIES.—We have had the pleasure of perusing a little

work just out of press, written by Br. Dowling, Pastor of the Pine street Baptist church, Providence, in reply to Mr. Miller's lectures on the millennium and the end of the world. A more complete and thorough *upsetting* could hardly be imagined, than Mr. Miller's theory receives in this work. Perhaps, so far as this simple object is concerned, the book might not be needed in this vicinity; as the doctrine it so conclusively refutes has here gained very little credence—and yet it may be that some in this region who have read Mr. Miller's lectures, have been rather startled at the singular coincidences which he brings to view, and the remarkable chain of prophecies, apparently confirmed by history and the signs of the times, all pointing so directly to the year 1843 as the end of the world. In some places where Mr. Miller has lectured publicly, it is undeniable that an immense effect has been produced, and so very clear have been his arguments to some persons, that they have declared they would "burn their Bibles" if they should live to see the year 1843 pass without the fulfilment of his predictions.

In the work before us, Br. Dowling commences with an excellent introduction, showing the true design of prophecy, with the principles always necessary to be kept in view in its interpretation. He then states fairly and candidly Mr. Miller's theory, with the whole ground on which it rests; and next proceeds to give a lucid and faithful exposition of the several prophecies on which it depends, in their connection with history and chronology. It seems almost incredible that a man who had undertaken to expound the prophecies, and who after *seventeen years* study, (as Mr. Miller himself tells us,) could not discover a single error in his calculations, should have fallen into such gross absurdities and anachronisms as are here pointed out; but so it is, and it seems to us that Mr. Miller's warmest friends must admit it. And with all the rest, he has overlooked the fact, that there is an error of four years in our common era, and that the crucifixion took place in A. D. 29, (according to our present era,) instead of A. D. 33, so that, as Mr. Miller says, the end of the world must come just 1810 years after the death of Christ, it follows, admitting the correctness of all his figures, that the end of the world is already past, and must have happened in 1839!

But this work of Br. Dowling's is valuable not merely as a reply to Mr. Miller, but as a clear and judicious exposition of the prophecies to which reference is made; besides which, it contains a brief treatise upon the Scripture doctrine of the millenium, showing reasons for believing that we are not to expect a *personal* reign of Christ on the earth for a thousand years, but a *spiritual* reign, denoting the universal prevalence of Christianity.—*Christian Secretary.*

* There is no truth in this statement. The idea of burning Bibles was originated by Rev. Mr. Colver in his prayer at the Marlboro' Chapel at one of Mr. Miller's lectures. He prayed that men might not be left to burn their Bibles &c. in case the end did not come in 1843. Es.

THE NEW CHRONOLOGY.

Our readers will find on the last page of this days paper, a new bible chronology by Mr. Miller, from Adam to Christ. It is taken from the Scriptures *entire*. If Mr. M. has made no mistake, (and we cannot see that he has) we now live A. M. 5997, and A. D. 1843, will conclude the 6000 years of the world, when it is expected by the believers of a *spiritual* reign, that their Millenium will commence. Are they ready for it? We invite the strictest, and severest criticism on the merits of this new calculation. If there is any mistake let it be pointed out. Our columns are open.

PROPHETIC TIMES.

We call special attention to the article of DR. ALLEN, on this subject on our first page. We do not agree with Dr. A. in his computation; but we do agree in the possibility, of computing the time as given by Daniel and John. This being admitted, we ask no more. Besides, it will be seen that Dr. A. has utterly overthrown PROF. STUART'S theory, that the prophetic times of Daniel and John are "indefinite periods."

CORRESPONDENCE.

LETTER FROM JOHN CORWIN.

MR. EDITOR,—Sir, through the kindness of a beloved brother at Groton, Mass. I received one number of the "Signs of the Times,—of the second coming of Christ." And can you imagine with what eagerness I devoured the contents of its columns? Its words were sweeter than the honey comb in my mouth. Highly elated with the fact that such a periodical was out before the world, I resolved to become a subscriber; and forthwith sent on my name, and money for the paper. I have received No's 4, 5, & 6. I want you, if possible, to send me Nos 1, 2, & 3, for I am unwilling to miss the A, B, C, of such a work. "The Signs of the Times" is just such a paper, for the dissemination of light, and truth, as I have for years wished to see before the public. My very soul has often been pained within me, to hear such expressions as the following; and that, too, from those who profess to walk in the light of the gospel. "That day will never come, except the cause of temperance prevail universally." "I pray God to hasten the time when all shall know the Lord, from the least to the greatest." As if the gospel did not now teach all men to "know the Lord." "Unless our sins become more united, the millennial day will never dawn upon the world." Just as if the actions of men would put further off or bring nearer at hand, the appointed day of the Lord. Not that I would speak lightly of temperance, of Christian union; for I believe that these and other moral enterprizes of the present day, are working powerfully in the Church, to prepare her for the marriage supper of the Lamb.

The commonly received notion among Christians, of a temporal millenium, or spiritual reign of Christ on this earth, a thousand years previous to the wreck of nature, appears to me to be utterly absurd, and without the least shadow of foundation in the Scriptures of truth. Notwithstanding such was the training of my younger years, that I swallowed the doctrine of a temporal millenium until after I became a disciple of Jesus; yet when I became so "heterodox" as to believe that I must "call no man master," I began to doubt the authenticity of such a doctrine. And when I "searched the Scriptures to see if these things were so," I was compelled to renounce my former views on this subject, and believe very differently. And here I beg leave to say that I have taken the responsibility upon myself (erroneous as it may appear to some,) of reading, and understanding the word of God, as he, by his spirit and grace, shall give me wisdom, and strength: popular opinion, and doctors of divinity to the contrary notwithstanding.

Now, sir, I go to the Bible to find the word millenium,—I do not find it there. I look at Walker's definition of millenium, and find it to be a thousand years. I then go to the Bible to find "thousand years," and find in the 2d of Pe-

ter that "One day is with the Lord as a thousand years, and a thousand years as one day." Again: I find in Rev. 20th. ("Among things that must shortly come to pass,") that the angel who hath the key of the bottomless pit, would come with a chain in his hand, and would bind the devil, and shut him up in the bottomless pit a thousand years. That angel is Christ, for he it is that hath the keys of death and hell, and openeth, and no man shutteth, and shutteth and no man openeth. I find, too, that those who have been beheaded for the witness of Jesus, and for the word of God; and those which have not worshiped the beast, neither his image, nor received his mark, shall live and reign with Christ a thousand years: while Satan is shut up with a seal set upon him. "But the rest of the dead lived not again until the thousand years were finished."

This is the first resurrection.

Then, sir, the conclusion to which I arrive is the following. Suddenly an angel will lift up his hand to heaven, and swear by him that *liveth forever*, that time shall be no longer. Then shall be seen the Son of Man coming in the clouds of heaven, with power and great glory: bringing his saints with him, I Thess. iii. 13. For he will send an angel before him, with the sound of a great trumpet, to gather together his elect from the four winds. I conclude, also, that the saint's millenium of a thousand years, is God's judgment day: and will commence when all nature is wrapped in flames—when the heavens being on fire shall be rolled together as a scroll, and the elements will melt with fervent heat. Then the righteous dead shall be raised to life—living saints will put on immortality in the twinkling of an eye, and be caught up together to meet the Lord in the air; and so shall they ever be with the Lord. But the wicked shall be cut off,—they live not again any more until the thousand years are fulfilled. Truly "Blessed and holy are they that have part in the first resurrection, on such the second death hath no power, but they shall be priests of God, and of Christ," and shall put on the crown and shall reign with him a thousand years. Beloved, seeing then we look for these things, what manner of persons ought we to be, in all holy conversation and godliness: making diligent inquiry in ourselves, who then shall be able to stand? Exhorting one another continually, and so much the more as we see the day approaching.

Yours, for an eternal, Bible millenium.

Five Corners, N. Y. June 30. 1840.

LETTER FROM JOSEPH HAVENER.

DEAR BROTHER—I have just seen a notice in the Recorder and Watchman of the south respecting a paper published in Boston, of which you were stated to be the Editor. The cause said to be advocated, is the Second Coming of the Lord: and as I have been for many years a student of the prophecies, and am fully persuaded of the truth of the personal reign of our Lord; I was delighted to hear of such a publication. I have preached on the subject both in public and private, and see the necessity of advocating such a blessed hope, and I have been desirous for this sometime to get some of our Brother Miller's writings, but have not been able to meet any as yet. I have not learned the terms of the paper so that I could send the money, but if you will send me the paper putting me down as a subscriber, I shall send as soon as I receive the first number, and know what to send. I expect also to be able to get some sub-

scribers for it, as there are some friends here interested in that subject. May the Lord favor the undertaking, and hasten that blessed day when "the kingdoms of this world shall become the kingdoms of our Lord; and his ancient people Israel be gathered into the land which the Lord gave to Abraham and his seed for a possession; when his saints shall reign over the earth. May we all be found ready and prepared "looking for and hastening to the coming of the day of God." There is great need that the people of God should be awake to these things, there has been so much slumbering among the saints on this subject, so much saying, "My Lord delayeth his coming."

Erwinton, Barnwell District, S. C.

POET'S TRIBUTE.

We give the following lines from the *Poet's Tribute*, by W. B. Tappan. They will be read with interest by those who believe in the literal return of the Jews.

RETURN OF THE JEWS.

Will he never return? Will the Jew
In exile, eternally pine?
By the multitude scorned, pitied only by few,
Will he never his vows to Jehovah renew
Beneath his own olive and vine?
Will the wrath of the Lord to him burn
For aye, who the Nazarene vexed?
Will not the Lord's slayer in penitence learn,
And the nailer, and spearman, and mocker return,
For his crime deeply stirred and perplexed?
Will he dwell with the Gentiles, who slight
His shrine, and make traffic their god?
Slunk in alleys and avenues where the dark rite
Of London is offered to Mammon, of right,
Whose fathers Jerusalem trod?
Will he yield up his treasures of wealth
On the rack, at the gibbet and stake?
Shall his wife, daughters, sons, shall his ease and his health,
Ay, and life, be cut off, or enjoyed but in stealth?
Shall he not from such tyranny break?
Will he crouch 'neath Mohammed's control,
In suburbs, pent up like a thief?
And drink of contempt, and reproachings, the bowl,
Who of chivalry once, and of honor was soul,
Whose nation of nations was chief?
Shall his oil and his wine ne'er be reapt?
Shall his harp hang by Euphrates' tide?
Whose music of sweetness for ages hath slept,
O'er whose strings hath no finger of cheerfulness swept,
In songs of deliverance and pride?
Shall he ne'er at the festival's sheen,
The new moon, or Sabbath attend?
Where Zion in beauty and glory was seen,
Where shoutings went up, trumpets calling between,
While praises were wont to ascend?
Where the censor gave odorous perfume,
Where the Holy of Holies had place,
Where the almond of Aaron was laid up in bloom,
Where the Ark of the Covenant had resting and room,
Where Shechinah gave token of grace?
Zion! name that brings freshly the sigh;
Zion! name at which tears freely fall!
Where the mosque of the prophet peers proudly and high,
Where the Muzzein at noon gives idolatrous cry,
Where Allah is worshipped of all!
'Tis the Zion, oh, God, which thy arm
Still embraces, for her hast thou set
Most safe in thy love, deeply graved on thy palm,
Secure from defilement, and terror, and harm,
Her bulwarks before thee are yet.
And thy oath—'twas to Abraham given!
Thy servant, devoted to thee—
As the sands on the shore, as the leaves by winds driven,
As the hosts that then studded the Syrian heaven,
So his children uncounted should be!
Like Kings on their conquering car,
They return! for their bondage is burst;—
My sons shall be gathered, my daughters from far;
To bear them where shines Jacob's beautiful Star,
Lo, Taishish with ships shall be first!
I see them! I see them! behold!
Every stream, sea and ocean is white,
Where there canvass points home, where there standard's
broad fold
Waves on to the East, as it waved once of old,
When the Ark moved, enveloped in light!

I see them! how wondrous the crowd!
 From Ganges, from Humber, from Nile,—
 As doves to their windows, they fly as a cloud;
 How roll their hosannas! how loudly and loud
 Horn and tumbrel give answer the while!
 Be lifted, ye gates! for 'tis He
 Once led by the rabble to die,
 Once spit on, and thorn-crowned, and hung on a tree,
 Now worshipped, anointed, exalted to be
 A Prince and a Savior on high.
 Who is He that of glory is king?
 To whom shall be lifted the gates?
 Shout, thousands of Israel! ye worshippers, bring
 Oblations! Let earth with her jubilee ring;
 THE CROWN FOR THE NAZARENE WAITS!
 Then, Christian, reproaches and stain
 No longer give thou to the Jew;
 For gathered in gladness to Zion again,
 He will own that Messiah, appointed to reign,
 Has come, the Great Witness and True.

IMPORTANT TO MINISTERS.

The following address is from PROF. FINNEY, of the Oberlin Institute, O. It contains the truth concerning the ministry that *now is*, and describes the one that the church and the world demand. We need such a ministry at this time to gather in the harvest. A speculating, worldly minded, Selfish, Money-making, Lukewarm, Lazy, temporizing Ministry, is now the bane of the church and the world. May we strive for a holy and self-denying ministry, that will bring souls to Christ, and build up the church of God. TO MINISTERS OF THE GOSPEL OF ALL DENOMINATIONS.

BELOVED BRETHREN:—In my last I observed that I had some things I wished to say to ministers, on the necessity of their being baptized with the Holy Ghost. I begin by saying that to me it seems very manifest that the great difference in ministers in regard to their spiritual influence and usefulness, does not lie so much in their literary and scientific attainments, as in the measure of the Holy Spirit which they enjoy. The Apostles appear to have been entirely different men, after the baptism of the Holy Ghost, from what they were before. They had been converted and called to the ministry, and enjoyed the personal instructions of Christ previous to His death, and yet they remained amazingly ignorant and ill qualified for the work to which they were called, until they were baptized by the Holy Ghost at the day of Pentecost. This baptism did not by any means respect principally the working of miracles, as some seem to have supposed, for they possessed the power of working miracles before. But its main design and bearing was, to fill them with light and power in preaching the gospel. And as I said, after this baptism, they appear to have been in almost every respect, entirely different men from what they were before.

Now it seems that there are many ministers in the church at the present time, who have been converted and perhaps called to the ministry, who have never received the baptism of the Holy Ghost, because they have never believed that any such thing was attainable, nor looked for or expected it. They have had the gospel, with but a slight measure of the Holy Spirit, just as the Apostles had the personal instruction of Christ, but with so little of the Spirit's influences as never to have understood and felt its power. They are, therefore, as much in the dark, and as poorly qualified for the work to which they are called, as the Apostles were previous to the day of Pentecost. Now the thing which they need, and must have, before they

will have power with God or man, is the baptism of the Holy Ghost. Without this they will forever remain in the dark in regard to the spiritual wants of the church. And however learned, philosophical, metaphysical, logical, or, if you please, theological, their sermons may be, they will always be wide of the mark, and never meet the necessities of the church until they are baptized of the Holy Ghost. They need to be set apart to the work by the anointing of God. They may have been called, but not anointed, because they have not sought the anointing. They are in some measure prepared intellectually, but scarcely at all spiritually for their work. Hence they know not what to say to elevate the standard of piety among Christians. Many of them can produce conviction in the church, but how few of them, as a matter of fact, succeed in promoting the work of sanctification in the church.

Beloved brethren, take it not amiss that I speak thus plainly. I speak in love, and as I trust, in the bowels of Jesus Christ.—Do you as a matter of fact, promote the spirituality of your churches?

A great deal is said about a thorough preparation for the ministry, at the present day. But certainly there cannot be too much said upon the importance of such preparation; but do permit me to ask what, in fact, constitutes a thorough preparation for the ministry? Is it a mere college and theological education?—By no means.—These are important; but they are far from constituting the principal part of a thorough education. Indeed, they are as nothing, when compared with the importance of the baptism of the Holy Ghost. The Apostles were, for the most part, unlearned, in the worldly acceptation of that term, and yet, a more efficient class of ministers never existed. And what great numbers both of ministers and laymen, unlearned in human science, have been among the most efficient and powerful ministers and laymen in the church of God; while for the most part men that have been the most famed for human learning, have been in a great measure inefficient and useless in the church of God. This by no means proves that human learning is unimportant; but it does prove beyond all gainsaying the paramount importance of the baptism of the Holy Ghost. I would therefore repeat, with *great emphasis*, what I said at first, that the difference in the efficiency of ministers does not consist so much in the difference of intellectual attainments as in the measure of the Holy Spirit which they enjoy. And how abundantly do the facts that lie right upon the face of the church's history demonstrate the truth of the assertion. I do not hesitate to say that whatever the age or learning of a minister may be, he is a mere child in spiritual knowledge, experience, and qualifications for his office, without the baptism of the Holy Ghost. He certainly will and must forever remain so. Until he knows what it is to be "filled with the spirit," "to be led by the spirit," "to be endued with power from on high" to fulfil his high and responsible functions, he is a mere child, and by no means qualified to be a leader of the church of God.

A thousand times as much stress ought to be laid upon this part of a thorough preparation for the ministry, as has been. Until it is felt, acknowledged and proclaimed upon the house tops, rung through our halls of science, and sounded forth in our theological seminaries, that this is altogether an indispensable part of the preparation for the work of the ministry, we talk in vain

and at random, when we talk of a thorough preparation and course of training.

I must confess that I am alarmed, grieved and distressed beyond expression, when so much stress is laid upon the necessity of mere human learning, and so little upon the necessity of the baptism of the Holy Spirit. What are we coming to? Of what use would ten thousand ministers be without being baptized with the Holy Ghost? Ten thousand times ten thousand of them would be instrumental neither in sanctifying the church nor in converting the world. There is so little said, so little preached, so little thought upon this subject, that the church is in a great measure in the dark in respect to what constitutes a thorough preparation for the ministry. Consequently, when they employ young men from our colleges and theological seminaries, they take it for granted that they have engaged a minister who has taken a thorough course, and is well-furnished for his work. But alas! how sadly and almost universally are they disappointed. They find, after all, as a matter of fact, that he is spiritually inefficient, in bondage to sin and lust, and is but a mere babe in Christian experience.

Now I am sure, that I do not say this to rail, but in the grief and anguish of my heart. It is a solemn truth, to which the testimony of the great mass of the churches can unequivocally be given.

And now, dearly beloved, unless ministers will wake up to this subject, unless they will seek and obtain this baptism for themselves, unless they will preach it to the churches, unless this truth be insisted upon through the whole course of education, unless a thousand times greater stress be laid upon it, both in theory and in practice, than has been, we multiply the number of ministers in vain. Numbers will but increase the janglings, and strifes, and party zeal, and darkness and spiritual death of the Church of God. I might appeal to the experience of all the churches in the land, in confirmation of what I say.

Your brother in the bonds of the gospel,

C. G. FINNEY.

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A BIBLE CHRONOLOGY FROM ADAM TO CHRIST.

No.	Names of Patriarchs, Judges and Kings.	Age or Years	A. M.	B. C.	Proof Book.	Chapter and Verse.	Remarks.
1	Adam,	130	130	4025	Genesis.	v. 3	
2	Seth,	105	235		do	" 6	
3	Enos,	90	325		do	" 9	
4	Cainan,	70	395		do	" 12	
5	Mahalaleel,	65	460		do	" 15	
6	Jared,	162	622		do	" 18	
7	Enoch,	65	687		do	" 21	
8	Methuselah,	187	874		do	" 25	
9	Lamech,	182	1056		do	" 28	
10	Noah,	600*	1656	2409	do	vii. 6	* This to the flood.
11	Shem,	2	1658		do	xi. 10	
12	Arphaxed	35	1693		do	" 12	
13	Salah,	30	1723		do	" 14	
14	Heber,	34	1757		do	" 16	
15	Peleg,	30	1787		do	" 18	
16	Reu,	32	1819		do	" 20	
17	Serug,	30	1849		do	" 22	
18	Nahor,	29	1878		do	" 24	
19	Terah's life,	205†	2083		do	" 32	† Abram's call, at the death of Terah, goes to Egypt—
20	Exode in Egypt, &c.,	430‡	2513	1642	Exodus.	xii. 40, 41	‡ Exode begins.
	Sojourn in the wilderness, and	{ 40			Joshua.	v.6.xiv.7,xxiv.29.	
	Joshua	{ 30	2583		Acts.	xiii. 18	
<i>The Judges after Joshua.</i>							
1	Under Cushan, &c.,	8	2591	1564	Judges.	iii. 8	
2	Othniel,	40	3631		do	" 11	
3	Eglon,	18	2649		do	" 14	
4	Ehud,	80	2729		do	" 30	
5	Jabin,	20	2749		do	iv. 3	
6	Barak,	40	2789		do	v. 31	
7	Midianites,	7	2796		do	vi. 1	
8	Gideon,	40	2836		do	viii. 28	
9	Abimelech,	3	2839		do	ix. 22	
10	Tola,	23	2862		do	x. 2	
11	Jair,	22	2884		do	" 3	
12	Philistines,	18	2902		do	" 8	
13	Jephthah,	6	2908		do	xii. 7	
14	Ibzan,	7	2915		do	" 9	
15	Elon,	10	2925		do	" 11	
16	Abdon,	8	2933		do	" 14	
17	Philistines,	40	2673		do	xiii. 1	
18	Sampson,	20	2993		do	xv. 20	
19	Eli,	40§	3033	1122	1 Sam.	iv. 18	§ This closes the Judges, 450 years. Acts xiii. 20.
	Samuel, the Prophet,	21	3054	1101	do	vii. 2—17	This may be too short a time.
1	King Saul,	40	3094		Acts.	xiii. 21	
2	David,	40	3134		2 Sam.	v. 4	
3	Solomon,	40	3174		1 Kings.	xi. 42	
4	Rehoboam,	17	3191		2 Chron.	xii. 13	
5	Abijam,	3	3194		1 Kings.	xv. 2	
6	Asa,	41	3235		do	" 10	
7	Jehoshaphat,	25	3260		do	xxii. 42	
8	Jehoram,	8	3268		2 Kings.	viii. 17	
9	Ahaziah,	1	3269		do	" 26	
10	His Mother,	6	3275		do	xi. 3, 4	
11	Joash,	40	3315		do	xii. 1	
12	Amaziah,	29	3344		do	xiv. 2	
13	Azariah,	52	3396		do	xv. 2	
14	Jotham,	16	3412		do	" 33	
15	Ahaz,	16	3428		do	xvi. 2	
16	Hezekiah,	29	3457		do	xviii. 2	
17	Manasseh,	55	3512		do	xxi. 1	
18	Amon,	2	3514		do	" 19	
19	Josiah,	31	3545		do	xxii. 1	
20	Jehoiakim,	11¶	3556		do	xxiii. 36	¶ Jehohaz & Jehoiakim reign—
21	Zedekiah,	11	3567	588	2 Chron.	xxxvi. 11	6 months and ten days.
From Zedekiah to Christ, according to Bp. Usher, is			588				
Making, according to Scripture,			4155				
Add A. D.			1840				
			5995				
Add for the flood,		{ 1	2		Genesis.	viii. 13	
And the odd months,		{ 1			2 Chron.	xxxvi. 2,9	
			5997				
			3				
Three years more to 1843 will make just			6000				

NOTE.—Bro. Himes. I send you this Bible Chronology; and what will Bro. Dowling do now? I think from the spirit he manifests in his Book, that he would deny his Bible, rather than have his Millennium come so soon. 6000 years and the 7th a day of rest. You see it is all proved by Scripture. The learned may deny the Judges being 450 years; but Paul supports my chronology to a day. Acts xiii. 20. And after that he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet. WM. MILLER.