

# 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.

### THE RIGHT USE OF PROPHECY, AND THE DUTY OF ATTENDING TO IT.

MR. EDITOR—There is a work in my possession which I have been exceedingly anxious to see reprinted. For depth of Scriptural research—christian courtesy, united with christian fidelity, and a deference to God's word, this author stands, in my opinion, second to none whose writings it has been my privilege to peruse.—With your permission, I propose to transcribe portions of his first Lecture, to give your readers an idea of the work, should it (as I trust it will) be reprinted in this country. The work bears the following title: “Lectures on the Second Advent,” by the Rev. W. Burgh.

Yours, truly,

A BIBLE READER.

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

In proposing to direct attention to the second advent of the Lord Jesus Christ, and attendant events, I would not conceal that I approach the subject with feelings of deep responsibility, and much anxiety; responsibility, such I trust as should ever attach to the treating of any subject believed to be revealed in the “Word of God,” and anxiety, much and painful anxiety, from the too certain anticipation of the way in which the attempt will be received. For, on the one hand, it is not to be expected that the uninterested in divine truth—those who are unhappily indifferent to religion—will regard this subject (though of immense concern to such) with more attention than they give to other religious subjects; nay, rather it is but too certain that they will agree in denouncing this as outdoing all others in extravagance and enthusiasm. While, on the other hand, the truly Christian—those on whose approbation and encouragement the advocate of truths, to the world unwelcome, might, we would suppose, at all times calculate—have, in this instance, for the most part, joined in the same opinion and verdict, and preferred a charge, which, from the lips of a christian, is far more to be considered than the scorn and opposition of all the world combined—have agreed to characterize the present enquiry as speculative, and worse than unprofitable! These feelings, and the consciousness of these circumstances, have suggested the expediency of making some observations on “the use of prophecy, and duty of attending to it,” though, at the same time, I must confess I feel that they ought not to be necessary:—for is prophecy, or not, part of the Word of God? And is “all Scripture profitable?” If so, where can be the question as to the use of prophecy? Where the doubt as to the duty of giving earnest heed to it? A use, I am aware, there is indeed admitted to be; but one which,

instead of warranting investigation of this portion of inspired Scriptures, is made the very ground of opposing it—a use which, I must say, renders it useless for the purpose for which it was delivered, namely: “That prophecy was designed of God, only to furnish, by its fulfilment, evidence of the truth of the Scriptures and of the christian religion; or, in other words, is useful only when looked back on as fulfilled.” Whence it is inferred not only that it is useless to look at it prospectively, but that (as might in that case be expected) it cannot as prophecy and in prospect be understood. I, however, venture to maintain that it is useful, and therefore intelligible as prophecy, not as history; and more—that being given and designed as such, for certain uses, the neglect of it is dangerous. And first, I would say that prophecy is designed, and therefore profitable for warning—warning of evil coming and existing, and for preservation from its influence. It proceeds on the fact of the co-existence of the systems of Christianity and anti-Christianity in the world; the latter, supported in its hostility to the former by all the wiles, devices and power of satan, the history of which is given in epitome in the first promise of redemption:—“I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel,” Gen. iii. 15. In other words, it is here disclosed to us that satan, who, by the fall of man, has gained, for a while, the dread but fatal pre-eminence of “Prince of the power of the air”—“prince and God of this world;” and of whose devices, surely, we cannot be ignorant, instigated by an unrelenting and deadly hate to the Lord and to his Christ, was, from that hour, to be engaged in a systematic plan of opposition to the Redeemer, and to his redeemed; and will any one, in view of such circumstances and situation in which the believer, individually, and the church collectively, is placed, will any one say that warning is unnecessary! But its necessity is admitted: then I say warning is prophecy—yea, all warning, in its very nature, is the very meaning of the word. It is God graciously vouchsafing to make His foreknowledge available to His church, by apprising us of evil coming, whether in the way of trial or of judgment, for both which purposes He mostly serves himself of the enemy and wicked. It is so available only as prophecy—unfulfilled prophecy, and to deny the utility of this is to refuse caution, to refuse to be warned, and deliberately to choose that the evil day should come upon us unawares.

But, says not the Scripture also, that this is the use of prophecy? Or is not every instance of a prophecy given an instance of this use, an illustration of the danger of neglecting, or the benefit of giving heed to its warning voice?

Take the first that presents itself; look then to Noah and the Antidiluvian World. Was there no prophecy of the judgment which then came upon the earth; or did not God say, be-

fore he came to the awful determination of “no longer striving,” and conflicting with man and his rebellion, that “his days should be yet an hundred and twenty years,” and earlier than this, did not Enoch, in proximate reference to this great typical day of judgment, predict the Lord's coming to execute “vengeance upon the ungodly?” (Jude.) And what was the use of prophecy? “By faith,” says the apostle, Heb. xi. 7, “Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world and became heir of the righteousness which is by faith.”

Again, when the Lord would destroy Sodom and Gomorrah, was there no prophecy? First, as a mark of special favor and high consideration, the counsel is disclosed to the servant of God. “And the Lord said, shall I hide from Abraham that thing which I do; for I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment,” Gen. xviii. 17. And—O blessed and sanctified use of prophecy! “the men turned their faces from thence and went toward Sodom, but Abraham stood yet before the Lord, and Abraham drew near and said wilt thou also destroy the righteous with the wicked?” Nor is this all. While one apart from the devoted city, and unknown to its unhappy people, was thus turning the prophecy to account, and interceding for them, the purpose is next revealed to another of the servants of God, the only one found within its walls, who, “dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;” and what use does he make of the prophetic notice?—Warned himself, he seeks to warn others. He addresses himself to those whom he had any hope of influencing. “And Lot went out and spake to his sons in law, which married his daughters, and said, up, get ye out of this place, for the Lord will destroy this city. But he seemed as one that mocked unto his sons in law.”

Look now to the next scene of judgment.—Look to Egypt. By how many signs and predictions was Pharaoh warned of the overthrow that awaited him; and O, what an example is the neglect of prophecy! And Israel! the nation of prophets! cradled and nurtured in prophecy! What lesson have they left on record! We are told—often do we hear it said, that this people are “witnesses.” Witnesses to the truth of God—witnesses to the truth and inspiration of the Scriptures. Yea, witnesses to the truth of prophecies which predicted their ruin and destruction, now that they are fulfilled, and that we can look back on them. But how is it that we will shut our eyes to the lesson which it more behoves us to learn, and refuse the evidence of that of which they are indeed witnesses? Hear; then, nations of Christendom! Hear it apostate churches and people of the Gentiles!—hear it while there is time—while yet your

judgment is deferred; read with profit the sentence of Israel's rejection, and understand the history of Jerusalem's ruin. Israel is the witness. Jerusalem is the monument of the danger of neglecting unfulfilled prophecy,—yea, yet unfulfilled, and yet instructive prophecy. Say this only, or saith it not also one who could not be mistaken; who knew well and felt for the cause of Israel's rejection:—"And he beheld the city and wept over it, saying, if thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! but **NOW THEY ARE HID FROM THINE EYES.** For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee around, and keep thee in on every side; and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; **BECAUSE THOU KNEWEST NOT THE TIME OF THY VISITATION.**" Luke xix. 41; 44.

### TWO WITNESSES.

Continued from page 172.

In what manner these prophets will be slain—whether "stoned or sawn assunder, or thrust through with a dart"—we have no positive information: it will however be a death of violence. After the deed is consummated, what becomes of their remains? Are they decently interred by some friend, who, like Joseph of Arimathea, begged the body of Jesus, and put it in a new sepulchre?—or like the disciples of John the Baptist, who, after he was beheaded, took his body and buried it? No—the utmost contempt is shown to them, verse 8. Their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. What city is intended? Most commentators say Rome, because this being the capital of the Romish Church, from whence proceeded that influence of wickedness and delusion which has spread over many countries, it is thence called, in a spiritual sense, Sodom, Egypt, and a city where our Lord has been crucified; and they deem themselves justified in this interpretation, because it is expressly said, *spiritually* called Sodom, &c.,—i. e. not literally called so. Since the horrible blasphemies attending the French Revolution, at the close of the last century, many have found a new place where the witnesses were slain, and make Paris the Sodom and Egypt where our Lord was also crucified, and the public declaration that the Bible was a fable, the slaying of the Two Witnesses.

To arrive at the true interpretation of this passage, let us inquire what we are to understand by the expression, "Spiritually called Sodom and Egypt." Some understand it as though it were translated, "Called spiritual Sodom and Egypt." Now a spiritual Sodom, strictly speaking, conveys about the same idea we would derive from the phrase "holy hell." Before Sodom or Egypt becomes a spiritual city, it must lose its Sodomitic or Egyptian character, and then it will no longer be the grave of holy men, but to death by violence. Others understand the word "spiritually," as synonymous with figuratively; this, though less objectionable, is still not free from objection. The word "spiritually" occurs in only two other passages in the sacred Scripture, in neither of which will it admit of being rendered figuratively, in Romans viii. 7, the apostle declares to be spiritually minded, is life and peace. Would any one tol-

erate the expression to be *figuratively* minded, &c. In 1 Cor. ii. 14, The natural man discerneth not the things of the Spirit, for they are foolishness to him; neither can he know them, for they are spiritually discerned, who would translate *figuratively* discerned. If, then, "spiritually minded" means mind of the Spirit, or "spiritually discerned," discerned by the Spirit, does not, "spiritually called," mean *called by the Spirit*. Now, what city has been called by the Spirit, Sodom and Egypt? We answer, Jerusalem. The Spirit by the mouth of the prophet Isaiah, addresses her thus, Hear the word of the Lord, O ye rulers of Sodom, and give ear unto the law of our Lord, ye people of Gomorrah; and by the mouth of the prophet Jeremiah, he asks her—What hast thou to do in the way of Egypt; the meaning of the word Egypt is oppression. And in Jer. vi. 6, The Lord of Hosts says, Hew down trees, and cast a mount against Jerusalem. This is the city to be visited. She is wholly oppression in the midst of her. And in Zephaniah iii. 1, her Sodomitic and Egyptian character is strongly declared. "Wo to her that is filthy and polluted to the oppressing city; and there are other passages in which the iniquity of Sodom and the oppression of Egypt is charged upon her.

But as these characteristics may possibly be found to apply to other cities beside Jerusalem, we are prevented from making any other application of them (at least, in the present instance) by the subsequent clause; "the city where also our Lord was crucified." Observe, not "*shall be crucified*," the future; but "*was crucified*," the past. Can any doubt now remain of the city referred to? In what place had our Lord been crucified, at the time John wrote? All history, sacred and profane, agree that, as he foretold,—Matt. xvi. 21—so it came to pass; in the city of Jerusalem He received his trial and sentence, and from thence was "led out to be crucified." If Jerusalem then be the city in which these two witnesses shall be slain, it will be incumbent on those who maintain that these two witnesses are the two Testaments or Waldenses and Albigenes, to show when and in what manner their *dead bodies* ever lay in her streets.

The circumstances recorded in verses 9 and 10 next claim our attention. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth. From verse 9 it would seem that a great multitude from various parts was gathered together at Jerusalem about this time, and that this multitude sympathised with the Beast in his indignation against these two prophets; for they "beholding their dead bodies three days and an half, would not suffer them to be put into graves." Such indignity shown to their remains, displays the bitterest malignity to their prophetic character.

Now, is there any ground to believe that after the restoration of the Jews, there will be a general gathering together of the nations against Jerusalem for hostile purposes? There is not one future event more clearly revealed in the prophets than this. Isaiah, Ezekiel, Joel, Micah, and others, have all foretold it. Let the reader look at the following passages—Isa. lxxvi. 15,—Ezek. xxxviii. 14—23, and xxxix. 17—22; Joel iii. 1, 2; Micah iv. 11—13. These refer-

ences being too long to quote in full, let it suffice to record the testimony of Zacariah only. In chapter xii. 2, 3, the Lord saith, "Behold, I will make Jerusalem a cup of trembling unto all the people round about when they shall be in the siege, both against Judah and Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people. All that burthen themselves with it shall be cut in pieces, though all the people of the earth be gathered against it. v. 6. In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf, and they shall devour all the people round about, &c. v. 6. And it shall come to pass on that day, that I will seek to destroy all the nations that come against Jerusalem. Ch. xiv. 2. For I will gather all nations against Jerusalem, to battle; and the city shall be taken, and the houses rifled, and the women ravished, and half of the city go forth into captivity, and the residue of the people shall not be cut off from the city." Then shall the Lord go forth, and fight against those nations as when He fought in the day of battle, &c. From this testimony we may learn whom they of the "people, and kindreds, and tongues, and nations," are, which "shall see the dead bodies of these prophets lying three days and a half in the streets of Jerusalem, and shall not suffer them to be put into graves," they are the "besiegers" of the holy city. In their success, for the "city shall be taken and the houses rifled," &c.; these two prophets shall meet their fate, "shall be overcome and slain." The tidings of their death shall quickly spread through the ranks of their enemies, and cause great joy; v. 10, for, "they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwell on the earth. But how short lived shall be their joy; for after three days and a half, (literal days) the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them. "Rejoice not against me, O mine enemy, when I fall I shall arise," &c., Micah vii. 8. We shall not here tarry to prove that this resurrection is literal, if the two witnesses are literal prophets. The city where our Lord was crucified, the literal Jerusalem, the death of the two witnesses a literal death, their "dead bodies" literally speaking, "dead bodies," then must their resurrection also be a literal reanimation of these dead bodies, and the great fear which fell upon them that saw them, literally speaking; the terror which so unexpected a sight would naturally strike into the hearts of their murderers. The same is true of their ascension, v. 12. "And they heard a great voice from Heaven, saying unto them, come up hither. And they ascended up to Heaven in a cloud, and their enemies beheld them." How this applies exactly to the Testaments, we are not informed. We hope, however, they never will become "dead bodies," in any possible sense, nor ever depart out of this world in a cloud.

Connected with this are terrors truly awful, v. 13—Great earthquake, tenth part of the city fell, and in the earthquake 7000 slain, &c. v. 15. Voices proclaiming the kingdoms of this world, are become the kingdoms of our Lord and his Christ, &c.; and in verse 18, the resurrection of the just; let any one compare this with chapter xii. of Zachariah, from 1 to 6 verses, and notice the remarkable coincidence, and determine whether the two prophets are not describing the same event.

I. A. LABAGH.

## CORRESPONDENCE.

## LETTER FROM REV. GEO. DUFFIELD.

Detroit, Nov. 17, 1840.

MR. J. V. HIMES:—Dear Sir:—Through some agency unknown to me, the "Signs of the Times" have been regularly forwarded to me, since the appearance of the 7th number. I transmit the amount of the annual subscription, requesting that the first six numbers may be forwarded to complete the file.

The publication has given me pleasure. I bid God-speed to every judicious effort to awaken attention, and to spread, before a slumbering church and world, the tokens of our blessed Savior's approaching return to earth. A veritable and visible manifestation of Him who was crucified between two thieves, and his actual occupancy of earth as his own inheritance—recovered from the dominion and influence of the grand usurper, and established in eternal blessedness—are truths embraced in common by all evangelical Christians. The precise date of this manifestation, God has been pleased to keep among the things not revealed, yet he has taught us that "the coming of the Lord draweth nigh," and will have us endure with patience all unjust oppression, in the expectation that the day is not distant when our wrongs shall be redressed by his own most righteous and public adjudications and retribution. Whether this manifestation for the purposes of judgment, shall take place before or after the millennium, is a question of immense interest to the church and world. That it will be *pre-millennial*, I have, by the force of Scriptural evidence, been gradually brought to believe. After many years patient and laborious research, and careful study of the principles of interpretation, unfolded and established in the system of prophecy itself, approved by the expositions of Providence already given;—after due and candid consideration of the arguments and objections advanced by FABER, WARDLAW and other learned and confident writers, who maintain it to be post millennial;—and after diligent investigation of the entire *norma loquendi* of the prophets on this subject, and of the philological import of Hebrew, Chaldee and Greek terms employed by them, I can no longer doubt, or make the Bible at all consistent with itself on any other ground than that the second advent of the great Redeemer will be *pre-millennial*. The practical mistakes, and the inconsistent and fallacious principles of interpretation, which affect so large a proportion of what are called the *learned ministry* in the United States, who have spiritualized, as they say, but in fact, secularized, the nature of the millennium, fill me with regret,—believing that much of the beauty, glory and power of the Gospel of our Lord and Savior Jesus Christ has been lost through the wisdom of the wise in departing from the simplicity of faith.

"The kingdom of Heaven" is a dispensation *new, peculiar*; glorious and eternal, of whose near approach the Gospel is but the authorized announcement—the good news. It is tradition, originating, too, in a comparatively late and corrupt period of the church's history, and not the plain testimony of the Sacred Scriptures, which makes the kingdom of Heaven or of God to be either the visible church in her officers, ecclesiastical constitutions, discipline, and members, or the *invisible church*, comprising true Christians of all sects, and being, as it is by a vague and improper use of terms, called the spiritual kingdom of Jesus Christ, which, He, by his Spirit, intro-

duced into this world, and is bringing upon its population through the increase and spread of true religion. The latter are indeed his care, for the protection and government of whom, for their ultimate establishment in the kingdom of Heaven, He is now exalted at the right hand of the Majesty on High—on his Father's throne, not on his own,—administering the divine providence, and awaiting the arrival of the day, when his enemies are to be made his footstool, and he shall take possession of the kingdom which his Father hath appointed unto Him, and grant to his saints who shall have overcome, to sit with him in his throne. Matt. xix. 28. Luke xxii. 29, 30. Rev. iii. 21. Psalms cx. 1, Heb. x. 13. The secular views of those who make the kingdom of Heaven and the essential nature of the millennium, to be but the diffusion and prevalence of principles now rejected and despised by the governments of earth, and often, I may add, by the ecclesiastical bodies on which the church of God is found, appear to me not to deserve the name of spiritual, in its true and proper import; but to be, in fact, derogatory of "the hope of our calling and the riches of the glory of Christ's inheritance in the saints." I mean no censure, but speak in sober earnestness. What is wrong here, God will judge. But believing that the kingdom of Heaven is a *new*, and according to the present constitution of the physical world, a *miraculous dispensation*,—though but the development of higher, more wonderful, and reconducing laws of nature, of which we have not yet had experience,—I rejoice to see, in any quarter, a publication that will discriminate between traditional explanations, and the plain statements of the sacred Scriptures,—that will deny all false assumptions and philosophical speculations, however consecrated by antiquity, that will call for proof of men's assertions, and especially that will expose the proud usurpations of that apostate church, doomed to perdition, which, for ages have paralyzed the power, and injured the spirituality of Christians, while she has been proclaiming herself to be the kingdom of Heaven, and his holiness the pope, the vicegerent of Jesus Christ, whose lofty pretensions have not been wholly discarded from Protestant churches, but while denying to the church of Rome the character she arrogates, have affirmed themselves to be the kingdom of heaven, and, in their struggles for ecclesiastical dominion, have given occasion for so much of ambition, and envy, and jealousy, and strife, and vain glory, and unhallowed passions, schisms among the professing people of God, in direct opposition to apostolic counsels, and in contrast with the humility and simplicity of the primitive church.

The kingdom of Heaven is the *reign* of Jesus Christ, and of his *risen saints together*, over the nations of the earth, not destroyed at his coming, and not the peaceful and orderly, however happy, subjugation of his people, during the present dispensation, unto his authority through the instrumentality of either civil or ecclesiastical power, or both. If I am a subject, I cannot be a king. To call the church, in her members, as *governed* by decrees, and councils, and ecclesiastical constitutions, (against the *proper* use of which I mean not to object) the kingdom of Heaven, when, "the kingdom and dominion and greatness of the kingdom under the whole Heaven" as they "shall be given (on the overthrow of the little horn with his ten kings) to the people of the saints of the Most High," according to Daniel vii. 27, form both the epoch of its rise and appearance, and the nature of its

constitution, seems to me, to say the very least, a very great misnomer. Judging and governing along with the blessed Redeemer, as his elected kings and priests, gathered out of all ages and generations prior to His coming,—the grand Oligarchy of Heaven destined to reduce our ruined world, to restore it to more than Eden like bliss, are features incomprehensibly more exalted and glorious, than either the incidental or direct influence of christian principles and of ecclesiastical men and constitutions, upon the governments of earth. The principles of the Gospel, and ecclesiastical establishments or societies, have never yet wholly brought a nation under the dominion of Jesus Christ. The Legislation and administration of justice, and execution of law, together with the character of the functionaries of governments, in many instances, both civil and ecclesiastical, even among nominally christian nations, are but a miserable comment on the vile hypocrisy, oppression, and intrigue, and perjury, which obtain in courts and cabinets, and legislative assemblies. In some cases, they may be restrained, and ever enlightened by the prevalence of Christianity among the people. But it is as true, at this day, as it was in the days of our Savior's flesh, that His kingdom is not of this world. He said that he came to send fire and a sword on the earth. This would be the result of publishing his Gospel, not peace; wars and rumors of wars, nation rising up against nation, &c., should prevail till the time of the end. How has religion provoked to persecution. Oppression and injury have never been long wanting, in some shape or other, so far as His true followers are concerned, through much tribulation must the righteous enter into the kingdom of Heaven. Yet are we told, contrary to the experience of all past ages, and contrary to the very word of Jesus Christ, that the meek, silent, gradual, and direct influence of religion, when the number of converts on the earth shall be multiplied, and revivals, and missionaries be more numerous and extended, will introduce and establish the millennial blessedness, by constraining civil rulers to foster the church of God, and by securing the general prevalence of morality, virtue, and civilization. I look for no such things, but infinitely greater. During "the times of the Gentiles," our Savior has taught us, the reverse will be the fact, and our business is, not to be concerned about the strifes of parties, the politics of nations, or our own trials, but to seek to save the souls of men, and to enlist soldiers for Jesus Christ, to be marshalled by Him at his appearing. His kingdom "cometh not by observation," but will burst upon the world like a flash of lightning, and prostrate the nations, that have refused his sway, like a desolating tempest. I tremble for the judgments which will overwhelm, ere long, the nations of Europe and Asia, especially those found within the geographical limits of the four great monarchies of Babylon, Medo-Persia, Greece, and Rome, whose ascendant influence and continuance in the world mark "the times of the Gentiles" as the Savior calls them, but whose destruction is predicted, and will be accomplished by Jesus Christ, by the brightness of His coming, for the establishment of his kingdom on their ruins to bless and not to curse, as they have done the nations of the earth. Apprehending the *dispensation of judgment*, or Heaven's sway come down to earth, as *near at hand*, and to be preceded by terrible calamities, distress of nations and perplexity, men's hearts failing them for fear, and looking after those things that are

to come upon the earth, and believing it will be introduced by terrible and appalling inflictions of vengeance, by means of physical agents, and directly from the presence of Christ at his coming. I feel the immense importance of sending the Gospel through the earth, and of multiplying efforts to prepare the church and the world, if possible, for that awful and eventful period, and pray that I may be accounted worthy to escape the desolations of the last day. Whether in the flesh or in the tomb, quickened or raised from the dead, I desire to stand before Him, without fear or shame, at His coming.

Hoping that your paper may be of use in sounding an alarm to a guilty world,--in promoting the heroism and vigor of Christians--and in pouring contempt on the strifes and envyings, and jealousies, and lustings after power, so common in the churches, I am glad to see it circulate. May it ever breathe the humble, holy, forbearing, forgiving, meek, enduring, benevolent spirit of our blessed Lord, and not virtue-perate or denounce those who see not the glories in reserve for the people of God. At the same time I must say that I regret there should be any positiveness about dates, and calculations founded on them, to determine by the prophetic numbers the precise time of His coming. I feel convinced that some of your contributors are in mistake here. Also that in several respects, especially in their views about the Jews, they depart from their own principles of interpretation, and that some of their positions do not graduate with important parts of the system of prophecy given us in the Bible. We need to take care how we lose sight of any part,--all must be fulfilled which God hath spoken.

Yours, &c.

G. DUFFIELD.

Detroit, Nov. 17, 1840.

#### REVIVAL IN CARVER MASS.

Dear Bro. Himes.--As good tidings from "Zion" are, to the christian, like cold water to a thirsty soul, I cannot refrain from communicating to you a few interesting facts in relation to the glorious "work of grace" which has been in progress in this place about three months.--There had been, as has been recently ascertained, during the last summer, a work of the Spirit progressing in the hearts of a few individuals, preparing the way for the gracious visitation of the Savior, which is making "the wilderness to blossom as the rose," and the desert to reverberate with the songs of the redeemed.--But notwithstanding a work of preparation for the revival "was progressing for several months before it commenced, there were no visible indications of the outpouring of the Holy Spirit, till Bro. French visited this place, and gave a course of lectures upon "the 2d advent of Christ "near." Although the circumstances under which Bro. F. commenced his labors here were discouraging in the extreme,--as political fever, of the most malignant character, having seized upon nearly all who professed to be the friends of God, and shorn them of their spiritual strength,--his labors have been productive of an amount of good, in completing the work of preparation for, and ushering in the "revival," which none of us shall be able to estimate correctly, till we reach that state in which it shall be known how much good or evil--every man has done in this world.--Bro. French will have reason, in eternity, as will many in this place, to praise his Savior, for whose "appearing" he is anxiously looking, that he was permitted to visit Carver, and, "at midnight," to cry in the ears of a "sleeping church,"

and a "slumbering people,"--"Behold, the Bridegroom cometh!"--Some of the "wise virgins," "have arisen," and, "believing the night is far spent, and the day of their redemption is at hand," are trimming their lamps, that, "when Christ shall appear, they may have confidence, and not be ashamed before him at his coming!"--Many of the "foolish" also have trimmed their lamps, and, finding there was no oil in them, (that they were destitute of faith in God's word,) have made application to the Savior, who has furnished them with oil, ("faith,") by which their lamps ("bibl. s.") have been made to emit a most brilliant light, to illumine their pathway to heaven.--Between 90 and a 100 precious souls give pleasing evidence of having "passed from death unto life," and as many as 50 are anxiously enquiring,--"what shall we do to be saved?" The influence of the work seems to be general, every neighborhood in the town having shared, to a greater or less extent, in its blessing.--It is so evidently the Lord's doing that the mouths of the wicked are closed! and there is scarcely "a dog to move his tongue against it!"--There are a few characteristics of the revival which, as they are peculiarly interesting, I will briefly notice.--

1st. Some of the converts had, previous to their conversion, been ejected from all respectable society for "intemperance," to which they had long been notoriously addicted.--For a long period their friends had abandoned all hope of their reformation, and had consigned them, in their anticipations, to the drunkard's grave.--But "a change has come over them." O how great a change!--and now it may be said of them,--"Behold they pray."--They sip no more at the fountain of physical, intellectual, and moral death, but we see them, "sitting at the feet of Jesus, clothed, and in their right mind,"

2d. Several of the converts are from among that class of persons who are "vainly trying" to believe the doctrine, first promulgated in our world by the Devil, when he said to our mother Eve,--"Ye shall not surely die."--One of this number has committed a large quantity of "Universalist" books and publications to the "flames," in imitation of the example of the "Ephesian" converts, (Acts XIX 19,) thus evincing the genuineness of his conversion to the truth.--He now openly and heartily repudiates the doctrine of "Universal Salvation," as tending only to allure to destruction those who wish it were, and therefore "try to hope" it is true.

3d. Another interesting feature of the revival is,--it has taken a fast hold of the strongest mind in the place.--Of those who have indulged hope a large proportion are "males," from 30 to 50 years of age.--A large number of promising young men and women have been subjects of the work, while the number of children who have shared in it has been extremely small.--This fact has effectually closed the mouths of those who but for it, would have ascribed this work to a mere "human" agency, which they are now compelled to attribute to a "super-human" power.

4th. Another fact worthy of record is, that more than 20 members of the "singing choir," connected with the Pedobaptist society, have had a "new song" put into their mouths, who can now "sing with the spirit, and with the understanding also," which adds much to the interest of our religious meetings.--While listening to their melody, I am often made to feel the force, and to see the beauty of Paul's exhortation, (Col. III 16.) "Singing with grace in your hearts to the Lord."

5th. Another interesting fact is, that in 13 families, both the "husband and wife" have been hopefully converted.--In 8 more, the husband has been brought into spiritual companionship with his wife who had previously indulged hope.--In 15 more, either the 'husband,' or the 'wife,' gives pleasing evidence of having shared in the blessing of "regenerating grace." Thus you will perceive that 49 of the converts (more than one half of the whole number,) are heads of families.--

The oldest inhabitants in the town testify, that this revival, in its great characteristic features, and in the extent and power of its influence, is altogether unprecedented in the history of revivals in this place.--The work received a new impulse from the labors of Bro. French, who has just taken (we expect,) his final leave of us, having made us a second visit.--We would say to our christian friends abroad, in the language of the Psalmist "come magnify the Lord with us, and let us exalt his name together."--Some of us are expecting this revival will continue till Christ make his 2d appearance in the clouds of heaven.--Is that faith which anticipates such great things--unreasonable?--But I must close this scrawl, already extended to a great length, than I intended, when I commenced it, omitting some interesting particulars which I have not time to write, nor you room to publish.--Pray for us.--

Yours, for the truth, through whatever medium,

RICHARD THAYER.

Carver, Feb. 6. 1841.

#### THE RIGHT SPIRIT.

Mr. Himes,--I have now before me the 19th No. of the Signs of the Times, and have just been reading the piece headed "Search the Scriptures." I like the proposition made respecting Bible Classes being formed by those who believe the second advent near. And while our ministers are exclaiming, "Why all this excitement? you need not look for the second advent--no, not yet for a thousand years:" let us examine the word of God with all diligence, and see whether these teachers do not "err, not knowing the scriptures."

Christ once asked his hearers, "Can ye not discern the signs of the times." And has he not now given us many signs whereby we can see the scriptures daily fulfilling? The Savior has said--"And this gospel of the kingdom must first be published among all nations." And is not the gospel already spread far and wide? I leave it for those who know better than myself, to tell what nation there is, to whom some parts of the Bible have not been sent. One thing is certain, when the Bible is sent to all nations the "powers of heaven shall be shaken; and then shall they see the Son of man coming in a cloud with power and great glory." For Christ himself has spoken it. And though "heaven and earth shall pass away," His words cannot fail. The inspired apostle has said, "Knowing this first, that there shall come in the last days scoffers, saying, "Where is the promise of his coming, for since the fathers fell asleep all things continue as they were from the beginning of the creation." Is not this scripture fulfilled this day in our ears? do we not already see men who will not endure sound doctrine? Can we not discern that the love of many has waxed cold? "Nevertheless, when the Son of man cometh shall he find faith on the earth?"



The apostle says, "But ye brethren are not in darkness, that day should overtake you as a thief." Do not these passages of scripture remind us of what Christ has said in another place—"Behold I have told you before;" and again, "What I say unto you I say unto all, Watch." "And when these things begin to come to pass, then look up, and lift up your heads for your redemption draweth nigh." While we are considering these things, let us, like the people of Berea, "Search the scriptures daily," to see "whether these things are so." "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart." Let us not be idle at the eleventh hour. It is a command, "go ye also into the vineyard." "Seeing then that all these things shall be dissolved," let us who are looking "for such things" be diligent. Let us meet on the Sabbath day, and form Bible Classes, and investigate the subject. Let "our conversation be in heaven." That is, on heavenly things. We read that, "They that feared the Lord, spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name." The scriptures are able to make us wise unto salvation. "For the wise shall understand." "And he that is wise, is wise for himself—and he that scorneth, he alone must bear it." Then let not christians be idle, or weary, in well doing, but "work while the day lasts." What if we are accused of "stirring up the people?" The apostles were accused of more than this, even of "turning the world up side down." My prayer to God is, that we may not only stir up the people by putting them "in remembrance of these things," but stir up our own minds also, that we may be ready when we shall be called to meet our Judge. We shall make but poor soldiers, indeed, if we cannot endure to have the finger of scorn pointed at us for Christ's sake. The apostles rejoiced that they were accounted worthy to suffer shame for his sake." Think, too, of the martyrs and "others who had trial of cruel mocking and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sown assunder, were tempted, were slain with the sword, they wondered about in sheep skins, and goat skins, being destitute, afflicted, tormented of whom the world was not worthy. They wandered in deserts, and in mountains, and in dens, and in caves of the earth." And shall we blush to say that we think the *second advent* near? No, let us boldly take our stand, for the sound has already gone out, "Behold the bridegroom cometh," and shall we not listen to it? shall we sit and seal our lips in silence, for fear we shall not be thought popular? No—let us arise and trim our lamps, lest coming suddenly, the Judge should find us sleeping. For now is our salvation nearer than when we first believed. Let us pray earnestly that we ourselves may be ready to enter in to the marriage supper of the Lamb, having on the wedding garment. Let us tell sinners to awake, and flee from the wrath to come, lest the angel which John saw standing "upon the sea and upon the earth, should lift his hand to heaven and swear by him that liveth forever and ever" "that there should be time no longer." For "in the days of the voice of the seventh angel when he shall begin to sound the mystery of God," will "be finished as he hath declared to his servants the prophets." Then they that are ready will go "in with him to the marriage, and the door" will be "shut." For the time is at hand. He that is unjust let him

be unjust still, and he that is filthy let him be filthy still, and he that is righteous, let him be righteous still—and he that is holy let him be holy still. L. M. F.

Boston, Jan. 25, 1841.

## SIGNS OF THE TIMES.

BOSTON, MARCH 1, 1841.

### BIBLE STUDENT'S MANUAL.

We are desirous of giving every facility in our power to a right understanding of the Holy Scriptures. The spirit of inquiry in the community at the present time, is so great, that we have been induced to prepare a Manual, and Note Book to aid the Bible Student in his study of Chronology and Prophecy.

It contains Mr. Miller's Principles of Interpretation—Dictionary of Prophetic Figures—The Chronology—Ferguson on the seventy weeks—and age of Christ, with a new Chart of Chronology of the world; and the prophetic periods. It will be an invaluable aid to a ready and correct understanding of the prophetic periods as illustrated in Mr. Miller's Lectures. Several pages of blank paper are added for a note book, for the convenience of those who hear Mr. Miller lecture. With this little Manual in their hands, by close application, they may get a good knowledge of the theory in hearing *one course of lectures*.

It will be out the first of March.

☞ No. 1 of Volume II. will be out early in March, in a new dress. We shall expect full returns before we publish a second number.

The next volume will be sought after and read. This is all we have to say about it now: except, that they who seek in an *honest way*, will find.

Vol. I. Do you wish to bind it? Leave your numbers at 204 Hanover Street, and it can be done for you cheap. If you lack any numbers that we have, we will supply them.

☞ We have about got through with the discussion of the *Two Witnesses* for the present.

☞ In future the articles in our paper will be shorter. Correspondents will help us to abridge.

☞ We shall get the next number out early.

☞ Bible Reader is an excellent man. Our readers may be assured that he is a devoted friend of the cause; though he differs from many. We say this in justice to B. R.

☞ Correspondents will be patient. Justice will be done.

AGENTS. We would inform our friends that Wm. S. Miller, Esq. of Low Hampton, N. Y., is our Agent for the Signs of the Times. He has also for sale Miller's Views, Lectures, and the Report of the Conference. Signs of the Times \$1.00. Miller's Views, and Lectures, \$50.00 per hundred. Report of Conference \$25.00 per 100.

Mr. Nelson G. Howard, Rutland Vt. is our Agent, and has the same works. Also Elder L. D. Fleming, Portland Me. Friends in the vicinity of these Agents can get any supply they wish of the above works.

Mr. Miller is now lecturing in Andover, but is expected to return to Boston the first of March.

### SECOND ADVENT HYMNS.

The glorious second advent of Christ and his "everlasting kingdom" "at hand," is a doctrine abundantly sustained by testimony from every source, and from all ages since its being first foretold. All the prophets and muses of the Old Testament, foretold and described its coming. (Acts. xxvi. 22 23. 1 Thess. iv. 16 17. Not only so, but Christ and all the apostles of the New Testament did the same, and maintain that it was so done in the Old Testament. (Mat. 24th and 25th chapters, Acts. iii. 20 22, &c. Deut. xviii 15—20. 2 Pet. iii. 2—4. 10—13. Jude 14 and 15th verses.) The fathers of the primitive churches during the first two or three centuries have done it. Luther and the reformers of his day, three centuries ago, did it. The published creeds of the Christian church, in all ages, so far as can be learnt, have done it, and are doing it to this day. And more than this, the various denominations of Christians are even now publishing the glad tidings of this glorious advent, in their devotional *Psalms* and *Hymns* which are to be found, more or less common in their various selections, so far as the several denominations have selections compiled especially for themselves. It is true that the mass of church hymns which have been composed, in these latter days of declension and putting "far away the evil day," do leave out entirely the great events of the coming of "Jesus and the resurrection," treating rather upon the interests of the church in *this* world, and occasionally the things of a future state, to be witnessed at the death of individuals, rather than at the blessed appearing of Christ "the second time without sin unto salvation" (Heb. ix. 28.)

After all, there is yet remaining such a love of Christ's future coming in glory, that it is abundantly retained in the hymns of the various denominations, so far as they have severally made selections for themselves. The doctrine is also retained in Watts' versification of many of the Psalms, although in some instances, where the Psalms appear to teach the coming of the Lord to judgment, Watts has rather given them a different sense. These second advent hymns, generally written long ago, and in the better faith of the church, are considered such an important help in the advancement of this cause, that I now propose giving a series of them in the Signs of the Times, not only for present devotional purposes and instruction, but as another decisive testimony, that the church in all ages, has publicly professed and sung their faith of the second coming of Christ, and publicly professes the same still, though many now, rather think us heretics for doing it. ☞ See the proof passages and doubt not. J.

### MR. MILLER'S LAST ARTICLE TO BIBLE READER ON THE TWO WITNESSES.

DEAR BRO. HIMES—I perceive that "*Bible Reader*" is not yet satisfied with the views which I have given of the two witnesses; and as the discussion seems to take a turn unfavorable to a more *clear exposition* of the text in question, I shall feel it to be my duty to close my communications with Bible Reader, showing, 1st.—That the Law and the Gospel are called witnesses; see Rom. iii. 21—also Math. xxiv. 14—John v. 39. The Reader will take notice that the Law and Prophets, the Gospel, and Scripture are Witnesses for Jesus. I am astonished that the "*Bible Reader*" should overlook these passages. 2d. The word of God is said to be fire—see Jer. v. 14—and to consume people. I do not wish to write the same arguments which I have heretofore given; this would tire the readers, and do me no good, nor our brother, the Bible Reader; for I have fairly answered some of his objections, yet he regards it not. "*Bible Reader*," I perceive, thinks the Scriptures could not be the two witnesses, because they had not appeared (the two witnesses) when John wrote. How then can Elijah and Enoch, who had both been on the earth and prophesied before, be the two witnesses? For he says, "it is plain that

these two witnesses had not yet appeared, and exhibited their testimony when John wrote."

"Now does Mr. Miller believe that Zachariah saw the New Testament Scriptures, when, as yet, not one word of it had been spoken, nor had been revealed, and of course could not have been written until centuries after his time?"

Mr. Miller does believe that the New Testament Scriptures were revealed to Abraham; see Gen. xvii. 4 to 8—also in the types and shadows of the Mosaic Covenant. Also by the Psalmist and all the Prophets. Texts might be multiplied to show that the Old Testament contains the revelation of the New; but let a few suffice; see Acts ii. 16—iii. 24 to 26—vii. 51 to 53.

How can "Bible Reader" get over, and not regard all these passages which show the law and gospel to belong to the Old Testament as well as the New? And that the candlestick was but one, with two branches, and one olive tree with two branches; see Psalm cxix. 105; Zechariah iv. 12. I know of no evidence that Elijah and Enoch are to be witnesses, and that they can suffer death after being in an *immortal state thousands of years!* But I am tired of a controversy where no light is obtained, and shall take my leave of "Bible Reader."

Yours, &c. WM. MILLER.

Boston, Feb. 16, 1841.

#### CONFERENCE CIRCULAR UNNOTICED.

Although no periodical, save the *Union Herald*, has copied this Circular, multitudes of christians have read it, where it has been published. And so far as I can learn, no evangelical christian feels desirous, or prepared to array himself against it. In all cases yet, I have heard none other than a favorable opinion of it where an opinion has been given; though, as it appears, from some cause, there is with many persons, and especially with ministers and editors, who have long been teaching the fable of a spiritual kingdom of Christ in this world, a backwardness to express their opinion when favorable; and probably, because the human mind is more slow to confess its own mistakes, or errors, than those of other men. One elderly clergyman and pastor, long an advocate of the Millennium in *this* world, rather than, of the glorious kingdom itself at hand, read the Circular, though at my request, and for his own satisfaction. Then making no comments himself on it, and apparently designing not to do it in my hearing, I asked him what he thought of the doctrine and proof it contained. He frankly replied, "it appeared to be written in a very good spirit," and gave no further answer. The truth appears to me to be simply this. Such teachers of an opposite doctrine are embarrassed with the overwhelming proof it contains that their long assumed self-flattering positions are wrong. It at once upsets their whole fabric of supposed scripture doctrine of the kingdom; or as one of them told me—"It places a lever directly under the foundation of all our long received views of theology." And their difficulty with it seems to be, that they can find no power sufficiently strong to remove it before it shall "*overturn, and overturn, and overturn,*" effectually, till he shall "*come whose right it is,*" &c. Its hold, when fastened, is too strong; and the mighty weight of eternal truth balanced upon the opposite extremity of the lever, forbids its ever being displaced by the comparative chaff of modern human traditions. If the Circular contained one gross absurdity,

or one palpably unscriptural position, we might expect to hear of it, again and again; or, were many of its positions gross and absurd, no doubt hundreds of periodicals, far and near, would most readily copy and trumpet them through the land, so far as necessary, to expose them. Because gladly would they destroy the influence of the Conference in its boldly assailing, as it has, this very strong hold of the powers of darkness. It must be so called, if Christ's preaching shall be understood literally, and also, his instruction to his ministers, in commanding them to preach "*always, even unto the end of the world,*" saying, "*Repent, for the kingdom of heaven is at hand.*" J.

#### THE NATIONS.

We give the following articles to our readers because they so fully express our sentiments of the present condition of the Nation. No one will consider them fanatical, when they consider, that they are from the pen of the Rev. Parsons Cooke, editor of the "*Puritan.*" He "*discerns the signs of the times,*" yet for want of correct information, he opposes the views we advocate of the *Advent near.*

Ed.

#### WARLIKE ASPECT OF THE WORLD.

A feverish excitement pervades all the nations of Europe; and a fearful looking for of war, without a definite expectation of the sources from which it is to come. Each nation seems to be jealous of all the rest, and assuming an attitude of self defence, without any decided grounds to expect an assault from any other. France has an army of a half-million of men under arms, and is employing her utmost energies, to put it in a posture for immediate action, and she is busily at work increasing her navy. And it requires all the wisdom of her king and his ministers, to hold her impetuous war-spirit in check; yet none has given her decided provocation for war.

England is far ahead of France, preparing for war with all her might, and not over scrupulous about giving occasions for war. She is shocking what remaining sense of justice there is in the world, by her atrocious proceedings against China. She appears willing to provoke this nation into a contest with her, by her unceremonious over-stepping of our boarders, and her insulting interference with our African trade. It really seems as if the taste of blood, which the British lion had recently got in the butchery of thousands in Syria, and in opening war upon China, had made him rampant, and willing to engage with all the rest of the world.

In Spain and Portugal, the war spirit, which has had no rest for an age, is all activity. Portugal is arming as actively as if war had now begun.—Even the students in military schools, are called into active service. And Spain is not behind in preparation and expectation of war.

Switzerland has declared her determinations upon an armed neutrality. Holland, in her newspapers, is sounding a charge against France. In Austria, the most active warlike preparations are going forward. Against Russia, jealousies are alive, lest she is about to unite with France, in a war with England.

Such are the present condition and mutual relations of the several countries of the Christian world. Now what mean these notes of dreadful preparation? For what end has Providence taken off the checks that were upon the demon of

war, and suffered him to come thus far forth?

Is it to show how easy he can command him back, and hush the agitated world to peace? Or are we upon the eve of a war as extensive as the preparations? To human appearance, it now requires but a spark to set the whole world in a blaze! And it is natural to believe, that times of great distress and carnage are at hand, leading on to some great revolution in the state of christendom. And though the work of evangelizing the nations, seems not yet in sufficient forwardness, to justify the belief that the great battle of Armageddon, which is to end in the overthrow of anti-Christ, is now in its commencement; yet that is not clearly impossible.

And while there are upon the earth signs, "in the distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth," it is natural for the Christians to be looking for the signs of the coming of the son of man. We are truly living in an eventful day; and the expectation of the coming of that great event in our day, may be confirmed by the facts stated in the article next below.

#### COLLISIONS OF PROTESTANTISM AND POPERY.

The relations of these two interests, are now in more general and active hostility, than at any period since the reformation. In England, strenuous and successful efforts are made by papists, to multiply churches and proselytes.

Then the Oxford divines are throwing broad cast, the seeds of popery, under another name.

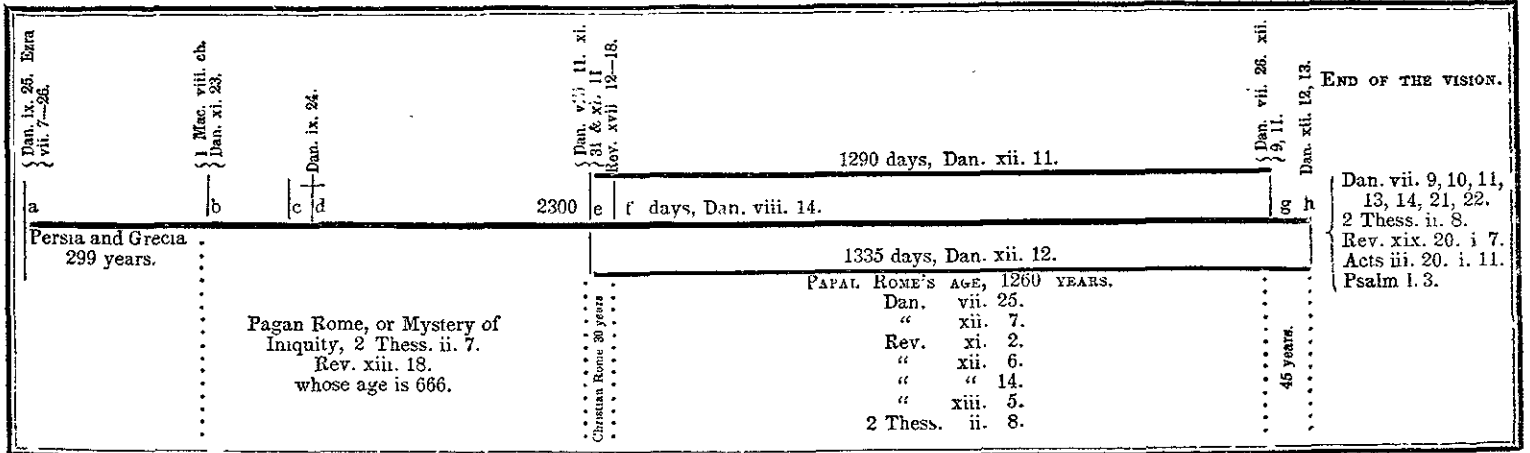
In Ireland, the tide is setting in the opposite direction. On the continent, most of the popish nations have a sprinkling of protestants, who are labouring with new encouragements and success, to disseminate their principles. And in these same nations, the zeal of papists is kindled to an unwanted flame, in sustaining missions to protestant nations, and especially to this country, as well as also to heathen countries. Then it has become a matter of settled policy with the papists, to send their emissaries to all places in heathen nations, where are successful protestant missions, in order, if possible, to prevent the conversion of the heathen. And in this work they have enlisted some of the most powerful governments of Europe. The navy of France becomes the tool of the popish priesthood, in an attempt to crush the Sandwich island mission. And the causes of irritation between these two interests are increasing, and each is successful in making inroads upon the other. Let things run on in this train a few years longer, and the points of exasperating collision continue to multiply, as they have done, and such a popular feeling will be raised, as will merge all other conflicting interests in itself, and range the several nations in a general war, for and against popery; such a war as prophecy makes that to be, which is immediately to precede the universal peace. While the signs portend so much of evil, it is well to draw our consolation from the promise which the gospel holds out, that all these overturnings are to pave the way for him whose right it is to reign.

#### RECEIPTS FOR REPORTS.

Brought over	\$347 00
Jas. A. Cushing,	1 00
W. C. Howe,	1 00
J. Coolidge, jr.	2 00
Cash—Cole,	3 00
Cash,	37 00
J. Simons,	1 00

\$392 00

DIAGRAM OF DANIEL'S VISIONS.



EXPLANATION OF THE ABOVE DIAGRAM.

a h is the length of the vision, 2300 days. Dan. viii. 14.

a b is from the commencement of the vision to the league between the Jews and Romans, a period of 299 years, during which time the Persian and Grecian kingdoms exercised their power over the Jews successively. The Jews enter into this league with the Romans that they may be saved from the power of the Grecians, 158 years B. C. 1 Mac. viii. Dan. xi. 23. Here commences the history of the fourth or Roman kingdom, Dan. vii. 7, 8, as a persecuting power under its different forms; 1st. Pagan Rome, 666 years. 2d. Christian Rome, or the ten kings, who have their power one hour with the beast, Rev. xvii. 12, which we shall prove is 30 years. 3d. Papal Rome, or the union of the civil and ecclesiastical powers of Rome, to the time of the end, or taking away of the civil power, 1260 years. Dan. vii. 25, xii. 7; Rev. xi. 2, xiii. 5. 4th. From the taking away the civil power to the final destruction of Daniel's fourth kingdom, with the brightness of the coming of Christ, 2 Thess. ii. 8, a period of 45 years.

b c is from the league to the birth of Christ, 158 years.

c d is the life of Christ, 33 years.

d is the death of Christ, which seals or establishes the vision at which seventy weeks of years of the vision are accomplished. Dan. ix. 24.

The question may be asked, how are we to know the seventy weeks, equal to 490 days, were fulfilled in years, each day a representative for a year?

Ans. The seventy weeks are divided into three parts. Dan. ix. 25-27. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be seven weeks and sixty-two weeks, and he shall confirm the covenant with many for one week, 27. 1st. The 7 weeks of yrs. = 49 yrs. was literally accomplished under Ezra and Nehemiah, who were governors over Jerusalem 49 years, in which time the walls were rebuilt.

2d. The 62 weeks of yrs. = 434 yrs., brings us down to 26 years after Christ's birth, and to the 15th year of the reign of Tiberius Cæsar, Luke iii. 1, and to the beginning of the gospel of Jesus Christ. Mark i. 1.

3d. 1 week of yrs. = 7 yrs. The ministry of John and Christ, 3½ years each.

70 490 years.

Here then we have 70 weeks of the vision, or 490 days, fulfilled in years, which brings us down from its commencement to the death of Christ, which establishes the vision, and gives the length of a prophetic day.

"As further proof," says a late writer, "let any one examine the chronology, as given by Rollin or Josephus, from the 7th year of Artaxerxes to the 22d year of Tiberius Cæsar, which was the year our Lord was crucified, and he will find it was 490 years."

It is the opinion of some, that Christ was born four

years before the commencement of our Christian era. But admitting this a fact, it does not alter the seal of the vision; it only makes Christ four years older at his death, which some of the learned suppose was the fact.

Let it be distinctly understood, that "the vision" which foretells the death of Christ, foretells his second coming, and his death, not his birth, seals "the vision;" hence we reckon back from d to a 490 years, and from d to h forward to his second coming, which includes the whole vision, 2300 years.

Now from Dan. viii. 14, 2300 days or years, as has been proved, take "ix. 24, 490" " " " "

and we ascertain that 1810 years from the death of Christ, his second coming and the first resurrection take place.

d e is from the death of Christ to the taking away of the daily sacrifice or pagan worship, a period of 475 years, which we obtain from the numbers given in Dan. xii. 11, 12, represented by e g, 1290 days, and e h, 1335. That the 1335 days end at the first resurrection, is evident from Dan. xii. 13, for Daniel was to rest, that is, to die, and stand in his lot at the end of the days, that is, at the resurrection.

It has been ascertained that the line d h, that is, from the death of Christ to the resurrection, is 1810 years. The careful reader will observe that the lines d h and e h end at the resurrection, or at the end of the vision. Now to ascertain when the daily sacrifice was taken away and the abomination that maketh desolate set up, Dan. xii. 11, from d h = 1810 years, take e h = 1335 " "

We find d e to be 475 years. To d e add c d, Christ's age, 33

and we find that in A. D. 508 the daily sacrifice was taken away. See Dan. viii. 11; xi. 31; Rev. xvii. 16, 17.

In the A. D. 476, the Western empire fell, and before A. D. 490, ten kings had arisen upon its ruins, Dan. vii. 7, and formed ten separate kingdoms; France was the principal. These kingdoms were all governed by Pagan kings; and we are informed by history, that in the city of Rome and other places in the empire, these Pagan conquerors sacrificed men, women, and children to their supposed deities; and that in A. D. 496, Clovis, king of France, was converted and baptized into the Christian faith; and that the remainder of these kings embraced the religion of Christ shortly after, the last of which was christianized A. D. 508; since which Christianity has been the religion of Rome. At this period commences Christian Rome, or the ten kings, who have their power one hour with the beast. See Rev. xvii. 12. At this period the abomination that maketh desolate is set up for 1290 days, which, from Christ's quotation, (see Matt. xxiv. 15, and Luke xxi. 20,) we learn to be the Roman armies or civil power of Rome, and when these ten kings give their kingdom or power unto the beast, Rev. xvii. 13-17, then commences the reign of the little horn or papal power, (see Dan. vii. 8-24,) whose age we find to be 1260 days. See Dan. vii. 25; xii. 7; Rev. xi. 2; xiii. 5.

Now from e g = 1290 days, the time that the abomination that maketh desolate is set up, take f g = 1260 the reign or age of papal Rome, and we have e f, the age 30 days, each day a year, of Christian Rome. Add c e = 508

and we have e f = 538, the A. D. that the papal

power was established. A. D. 534, Justinian, the Greek emperor, constituted the Bishop of Rome head of all the churches, and 538 conquered Rome and established the pope in his see. We are now brought down to g, or end of the civil power of Rome, Dan. vii. 26. A. D. 1798, the pope of Rome lost his civil power. On the fifteenth of February, Berthier, a French general, entered Rome with a French army, deposed the pope, abolished the papal government, and erected the republic of Italy. The pope was taken prisoner, was carried by them a prisoner first to Lienna in Tuscany, from thence to Florence, afterwards to Grenoble, then to Valence, in France, where he died, on the nineteenth of August, 1799; since which time the pope of Rome has exercised no power over any of the kings in Europe, or the Protestant church.

We are now brought to g, the commencement of the time of the end, (see Dan. xii. 9,) or taking away of the civil power of the pope.

Now from e h = 1335 days take e g = 1290 " "

and we have g h = 45 years, or time of the end from the taking away of the civil power to the resurrection. As a part of the vision from its commencement to the death of Christ was fulfilled in years, each day a year, it proves that all of it is to be fulfilled in years, therefore I shall use years in recapitulating our reckoning of the vision.

Years.	From the commencement of the vision to the league, Dan. xi. 23.
Line a b = 299.	From the league to the birth of Christ.
" b c " 158.	Christ's age.
" c d " 33.	From Christ's death to taking away daily sacrifice.
" d e " 475.	Christian Rome.
" e f " 30.	Papal Rome.
" f g " 1260.	The time of the end.
" g h " 45.	
" a h = 2300 years,	the length of the vision.

Let us now prefix the date to the several letters.

a	457 B. C.
b	158 " "
c	Christ's birth.
d	33 A. D. Christ's death.
e	508 Daily sacrifice taken away.
f	538 Papal power set up.
g	1798 Civil power of the pope taken away.
h	1843 End of the vision, or Second Coming of Christ.

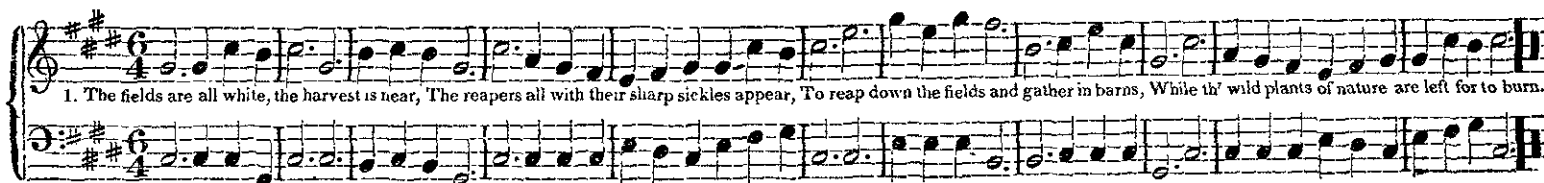
NOTE.—And now, dear reader, do you believe that Christ will appear personally again on this earth, to raise his dead saints, change his living to immortality, receive them to the marriage supper of the Lamb, and by his angels gather everything out of his kingdom which offends, and them which do iniquity, that the righteous may shine forth as the sun in the kingdom of their Father, that he may be glorified in his saints, and admired in all them that believe?

Are you willing to believe that in little more than two years, these awful and glorious events will take place according to promise and prophecy?

If you are, then lift up your heads and rejoice, for your redemption is nigh. See to it that your lamp is burning, that your faith is active, that your loins are girt with truth, that you are established in the truths of God's word. For the vision is yet for an appointed time; but at the end it shall speak and not lie.

C. FRENCH.

## Second Advent Hymns—No. I.



2. Come then O my soul, and think on that day,  
When all things in nature shall cease and decay,  
The trumpet shall sound, the angels appear,  
To reap down the earth both the wheat and the tares.  
Rev. xxi. 5, Matt. xxiv. 31, 2 Thess. iv. 16, Matt. xiii. 39, 40, 41.

3. But hear the sad cry ascending, the sky  
Of those in distress who have no where to fly,  
They call for the rocks and mountains to fall,  
Upon their poor souls for to hide them from thrall.  
Rev. i. 7, ix. 6, vi. 16, Hos. x. 8, Luke xxiii. 30.

4. Twill all be in vain, the mountains must flee,  
The rocks fly like hailstones and shall no more be,  
The earth it shall shake, the sea shall retire,  
And this solid world shall then be all on fire.  
Rev. vi. 14, xvi. 20, 21, xvi. 18, xxi. 1, Matt. i. 1, 2 Pet. iii. 7, 10, 12.

5. Then, O wretched mortals, look up and 'spy  
The glorious Redeemer descending the sky,  
On chariots of fire, to earth he is bound,  
With guards of bright angels attending him down,  
Matt. xxiv. 30, 2 Kings vi. 17, Dan. vii. 10, 13, Matt. xxiv. 20, 31, 2 Thes. i. 7

6. But hear the kind judge, that great day alarms,  
First gather my children all into my arms,  
That seven last plagues be poured out on those  
Who've blasphemed my name and my saints have opposed.  
Ps. i. 3—6, Matt. xxiv. 31, Rev. xvi. 1—21.

7. Come hither, ye tribes, your sentence receive,  
No longer my spirit shall strive and be grieved,  
My sentence is right, my judgment is just,  
Come hither ye blessed, but depart all ye cursed.  
Matt. xxv. 31—34, xli. 46, Gen. vi. 3, Ps. cxix. 75.

8. O, sinners take thought, and seek ye the Lord,  
I have not been jesting, it is Christ's own word,  
That those who've done good, in glory shall stand,  
While those who've done evil, shall surely be damned.  
Isa. li. 6, Matt. vii. 7, John v. 28, 29, Rev. xiv. 1, vii. 4, 9,

9. So farewell, I leave you pondering your way,  
The Lord seal instruction to what I now say,  
Your souls to God's throne be poured out in prayer,  
That you be prepared to meet Christ in the air.  
1 Thess. v. 17, Acts. ii. 21, 1 Thess. iv. 17.

### OBITUARY.

Died in Lowell, Mass. Jan. 28th, of consumption, sister Eliza C. A. Sprague, wife of Dr. S. L. Sprague, formerly of Boston, aged 28.

Sister Sprague professed faith in the holy Redeemer eight years ago, and has been from that day to the time of her death a faithful follower of the Lamb of God—a Bible christian. Her whole heart was in the cause of her Redeemer. She earnestly looked for "the glorious appearing of the great God and our Savior"—ever watching for his approach. She sought by all means to be ready and to persuade others to be ready also. Being industrious and expert with her needle, from the fullness of her heart, she gave half she earned for the support of the cause of Christ. Her house was the pilgrim's home; the servants of God were ever welcome with a warm heart to partake of her bounty.

By her death the Zion of God have lost a sure and tried friend. She died one of the most triumphant deaths that I ever knew. Time would not permit me to notice all the blessed words she spoke in her dying hours. Suffice it to say, she was perfectly ready; her work was done. She fell calmly asleep in Jesus, and now "rests with the fathers." Her funeral was attended at the first Christian church on Sunday afternoon, by an overwhelming congregation who mourned for their loss; but we all felt that our loss was her gain. May God bless the bereaved husband, and sanctify this dispensation to the church.

TIMOTHY COLE.

Bro. Henry Jones, of New York City, is our Agent for the "Signs of the Times," in that city and vicinity. He is also a regular contributor to the paper.

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