

(MILLERITE)

SIGNS OF

OF THE SECOND



THE TIMES

COMING OF CHRIST.

"THE TIME IS AT HAND."

VOLUME ONE
MARCH 20, 1840
BOSTON

JOSHUA V. HIMES, EDITOR
DOW & JACKSON, PUBLISHERS



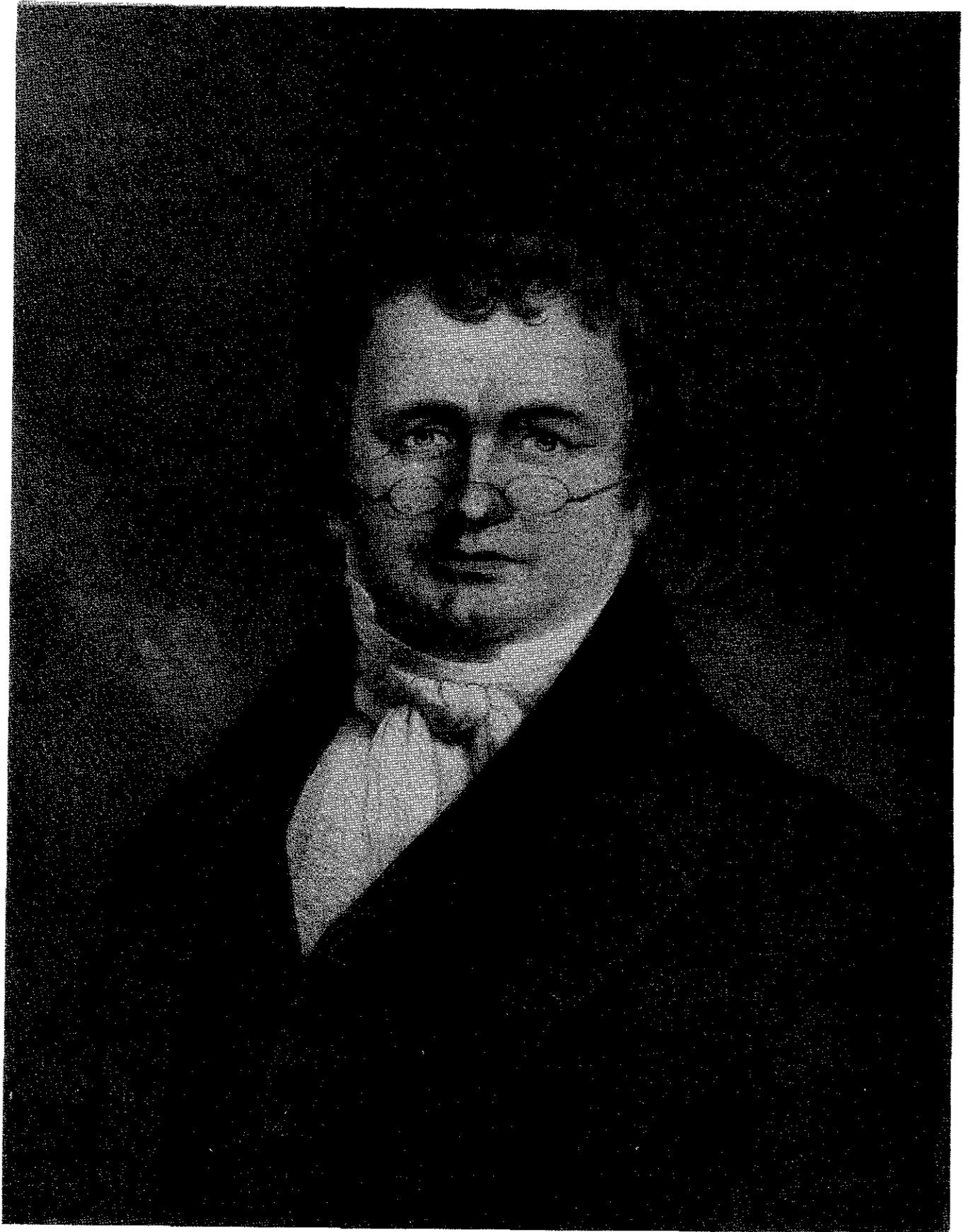
REPRINTED FOR

Adventist Heritage

A MAGAZINE OF ADVENTIST HISTORY

BOX THREE HUNDRED FORTY ONE
LOMA LINDA, CALIFORNIA 92354

\$10.00



Wm. Miller

SIGNS OF THE TIMES.

VOL. I.

BOSTON, MARCH 20, 1840.

NO. I.

MR. MILLER'S REPLY TO CAMBELL, SMITH, AND OTHERS, ON THE LITTLE HORN IN DANIEL'S FOURTH KINGDOM.

"And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land."—Dan. viii. 9.

I. We might inquire what power this "little horn" represents? I answer: The Romans, or Daniel's 4th kingdom, as explained by the heavenly messenger, Dan. vii. 23—26, "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them, and he shall be diverse from the first, and he shall subdue three kings. 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, 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."

Messrs. Smith, Cambell, and Phelps say it is Mahomet. What right they have for giving a different construction, without any intimation from God, the angel or Daniel, I cannot conceive: but when men have false theories to support, they must explain to suit their convenience.

The text says, "out of one of them," meaning one of the four kingdoms into which Alexander's was divided, "came forth a little horn." Rollin says, "that these four kingdoms all became Roman provinces between the years 148 and 30 B. C." Of course they ceased to be kingdoms. And as this little horn, "came out of one of them," it must have arose before Christ, instead of 622 years after Christ, when Mahomet arose. [See Rollin, vol. iv. pp. 210, 246, 264, 377.]

The angel says, Dan. viii. 10, "It waxed great even to the host of heaven." Now if *host of heaven* means the Jews, then it must be before they were cut off as a nation, and of course the Mahometan power cannot be the "little horn." For God has cut off the Jews, and said, "will no more have mercy upon the house of Israel; but I will utterly take them away. For they are not my people, and I will not be your God." Hosea i. 6, 9. "For the Lord God will slay thee, [Jews] and call his servants by another name." Isa. lxxv. 15. They cannot, then, wax great to the host of heaven nearly 600 years after they are not the *host of heaven*. If they should say it means the Christian church, then I ask, What is meant by the place of his sanctuary? See 11th verse, "Yea, he [little horn] magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." Who is the prince of the host? Not the high priest, as Mr. Cambell says; for the priesthood was abolished many centuries before Mahomet lived. What is the place of his

sanctuary? They must and will answer, if they answer at all, *Jerusalem*. And Jerusalem was cast down by the Romans 550 years before Mahomet lived. How can these things be?

Again; The angel says, Dan. viii. 23, "And in the latter time of their kingdom," [the four kingdom's of Alexander's empire, the last of which was destroyed, as Rollin has shown, 30 years B. C.] "when the transgressors are come to the full." That is, when the Jews are come to the height of their transgression, in the cup of abominations, God will suffer them to make a league with the Romans, or little horn. And "a king of fierce countenance, and understanding dark sentences, shall stand up," meaning Rome, for Mahomet did not exist until 550 years after the Jews were destroyed for their transgressions. Moses explains this, Deut. xxviii. 49, 50, "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flight; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old nor show favor to the young." All commentators agree that Moses is prophesying the destruction of the city of Jerusalem by the Romans. If so, then is Daniel prophesying the same, for the characters and descriptions are the same.

Verse 24. "And his power shall be mighty, but not by his own power." Now this is representing the Roman kingdom in its last part, papacy, as in the vision of the little horn, Dan. vii. 25. "And they shall be given into his hand," not by his own power. Here is an agreement with the little horn of papacy, and agrees with the ten horns giving up their power to the papal beast. See Rev. xvii. 13, 17, "These have one mind, and shall give their power and strength unto the beast. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."

"And he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people." Mahomet certainly did bear rule by his own power, he governed by his own laws, and, as John tells us, he was not raised up to destroy green things; [the people of the Holy One] "but only those men who have not the seal of God in their foreheads." Rev. ix. 4. "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads."

Dan. viii. 25. "And through his policy also he shall cause craft to prosper in his hand, and he shall magnify himself in his heart." Compare this with the little horn of papacy, Dan. vii. 25, "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, times, and the dividing of time." 2 Thes. ii. 4, "Who opposeth and exalteth himself above all that is called God, or that is worshipped;

so that he, as God, sitteth in the temple of God, shewing himself that he is God."

Rev. 13: 4—6 "And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." "And by peace shall destroy many." That is by pretending to be a minister of peace he shall destroy many by his delegated power over heretics. "He shall stand up against the Prince of Princes." This is the Anti-christ spoken of by John, see 1 John 2. 18, "Little children, it is the last time: and as ye have heard that Anti-christ shall come, even now are there many anti-christs; whereby we know that it is the last time." Against the Prince of Princes, cannot apply to Mahomet, for he did not stand up against Christ nor the high Priest, as Mr. C. calls the prince of the covenant. "But he shall be broken without hand." I answer, he must be broken by the stone cut out without hands, see Daniel ii. 34, 35, "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." which carries away all the kingdoms of the earth, and sets up the kingdom of Christ which will stand forever.

Mr. Smith and Mr. Cambell admit that the 2300 days will end in 1843. And then Mahometism will be destroyed. The Jews return, &c. Very well, I will show that the Papal beast will be destroyed at the same time, and that Christ will come at the same time, and if ever the Jews return it must be at the same time, when the false prophet is destroyed: see Rev. xix. 20, "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." This text shows their destruction to be at one time. Now the coming of Christ. See 2 Thes. ii. 8, "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." This text proves that Christ will come in his glory before the beast will be destroyed, meaning Papacy. See also, Daniel vii. 21, 22, "I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." See also Dan. vii. 9, 10, 13, 14, "I beheld till the

thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued, and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.' Will Mr. Phelps, or his promptors, Smith or Cambell, tell us what these texts mean if it is not Christ's coming.

The Jews' return. See Luke xxi. 24—28, "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. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth; 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. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." This proves that Jerusalem shall be trodden down or possessed by the Gentiles, until the times of the Gentiles be fulfilled. See Rom. ii. 9, 10, "Tribulation and anguish upon every soul of man that doeth evil; of the Jew first, and also of the Gentile. But glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile." We see by this text that the time of the Gentiles carries us to the end of the gospel dispensation. And if old Jerusalem is ever built again it cannot be until the end of the gospel day. See Rom. xi. 25, 26, "For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." When the fulness of the Gentiles be come in, then all Israel (spiritually) shall be saved. Isa. vi. 3, "And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory." "His glory is the fulness of the whole earth." [i. e. Gentiles.] Eph. i. 9, 10, also 23, "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: That, in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him:" "Which is his body, the fulness of him that filleth all in all."

By these and similar texts we are taught that the gospel church, among the Gentiles, is the fulness of Christ, and the times of the Gentiles must of course be the fulness of the gospel day.

If then the Jews are to return to their own land and build Jerusalem again, it cannot be until the gospel dispensation is finished, or "the times of the Gentiles be fulfilled." For while the gospel dispensation lasts, if they continue not in unbelief, they are grafted in among the Gentiles, and are all one in Christ. And as long as they are without faith they cannot please God, and of course cannot be the people of God. Paul argues the above in the 11th chapter of Romans. Where in the New Testament can a single passage be brought to prove the return of the Jews to their own land? And if it is not in the New Testament, what biblical rule has any one to say that it remains to be fulfilled? If you say the Lord will set his hand again the second time to recover the remnant of his people. Isa. xi. 11, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." If this means the Jews, then it was fulfilled in the 'return of the Jews from Babylon.

I. They were redeemed from Egypt. See Deut. vii. 8, xv. 15, "But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt." "And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to-day." 1 Chron. xvii. 21, "And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terrible-ness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?"

II. They were redeemed from Babylon. See Ezra ii. 1, "Now these are the children of the province that went up out of captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city." Neh. i. 8—10, "Remember, I beseech thee, the word that thou commandest thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: But if ye turn unto me, and keep my commandments, and do them, though there were of you cast out into the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. Now these are thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy strong hand." Dan. ix. 2, 15, "In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." "And now, O Lord our God, that hast brought thy people forth out of Egypt with a mighty hand, and hast gotten thee renown, as at this day, we have sinned, we have done wickedly." Micah iv. 10, "Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon: there

shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies."

If his means spiritual Israel, then why look for the Jew's return? True, God will redeem his people [spiritually] the second time.

I. From Sin by regeneration through faith. Heb. ix. 15, "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgression that were under the first testament, they which are called might receive the promise of eternal inheritance." Titus ii. 14, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Ps. cxxx. 8, "And he shall redeem Israel from all his iniquities."

II. From Death by the power of God in the resurrection. Hosea xiii. 14, "I will ransom thee from the power of the grave; I will redeem thee from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes." Rom. viii. 23, "And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." So let Mr. Smith and Cambell, take which dilemma they please, I have shown by the plain scripture that the SON OF MAN must come at the time specified, Dan. viii. 14, "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." And as it is the main object of these writers to try to support a "Millenium" before Christ's second coming, I challenge them all or either, to prove it by the Bible, and nothing but Bible; let them keep to the point. WM. MILLER.

Destruction of the World by Fire.

The following "view" and "commentary" is from Dr. Maeknight, on the Epistles. Dr. Maeknight was a very learned orthodox commentator of the last century. He agrees with Mr. Miller, in his doctrine of the destruction of the world by fire.

Illustration of 2 Peter 3: 1, 14.

The apostle informed the brethren, that his design in writing both his epistles, was to bring to their remembrance the doctrines and precepts delivered by the prophets and apostles; because it was the most effectual method of preserving them from being seduced by false teachers, ver. 1.—Wherefore, as one of the greatest of these men's errors was, their denying the coming of Christ to judge the world and destroy this mundane system, he desired the brethren to recollect what the holy prophets anciently had spoken, together with the commandments of the apostles of Christ to their disciples, to prepare for and to expect these events, ver. 2.—But, lest they might think Christ was to come to judgment immediately, he told them they were to know this, that in the last age of the world scoffers will arise in the church itself, who, though they may pretend to believe the revelations of God, (see ver. 5.) will be infidels at heart, ver. 3.—and who, because Christ's coming was so long delayed, will ridicule the promise of his coming as a mere fable, and from the permanency of the mundane system, without any alteration since the beginning, will argue that there is no probability of its being ever destroyed, ver. 4.—But to shew

the fallacy of these reasonings, the apostle observed, that such atheistical Christians are wilfully ignorant of Moses's doctrine concerning the making of the heavens and the earth of water, and concerning the earth's subsisting by water through the power of the word of God, ver. 5.—and concerning the destruction of the old world by the same word of God, through his overflowing it with water, ver. 6.—Wherefore, the world having been once destroyed, as well as made, by the word of God, there is a possibility that it may be destroyed by him a second time. This conclusion following clearly from the Mosaic history, the apostle did not think it necessary to mention it. But to shew the certainty of the destruction of the mundane system, he assured the brethren, and all mankind, that the world is no more to be destroyed by water but by fire; being defended from deluges, and kept safely to be destroyed by fire at the day of judgment, ver. 7.—This argument being founded on experience, was unanswerable.

The apostle, it seems, foresaw, that on account of the day of judgment's being so long delayed, the scoffers would charge Christ with a want of faithfulness, or want of power to perform his promise. He therefore assured the brethren, that God's purposes are not affected by any duration whatever. One day is with the Lord as a thousand years, and a thousand years as one day. His purposes are accomplished with as much certainty, however long delayed, as if they had been executed the very day they were declared, ver. 8.—Further, he assured them, that Christ does not delay his coming, either because he has forgotten his promise, or because he wants power to do what he hath promised, but merely with a view to afford sinners space for repentance, ver. 9.; that his coming will be sudden and unexpected, and occasion inexpressible terror to infidels; that after the judgment, the heavens and the earth, and all the works of God and man upon the earth, shall be utterly burnt, ver. 10.; and that, knowing these things, believers ought always to live in a godly manner, ver. 11.—looking for, and earnestly desiring the coming of the day of the Lord, in which the heavens being set on fire, &c. ver. 12.—But though the world is thus to be burnt, the apostle declared, that he wish all the godly, according to God's promise, expected a new heaven and a new earth, in which the righteous are to dwell for ever, ver. 13.—Wherefore he exhorted the faithful, in the expectation of an abode in that happy country, to endeavor earnestly to be found blameless by Christ at his coming, ver. 14.

COMMENTARY.

CHAP. III.—I Beloved, this second epistle I now write to you, in which two epistles my design is to stir up your sincere mind to the practice of every virtue, by bringing to your remembrance some things which ye know;

2 Even to recollect the predictions before spoken by the holy prophets, Enoch (Jude, ver. 14, 15.), David (Psal. l. 1—6. lxxv. 8.) and Daniel (xii. 2.), concerning the power and coming of Christ to judgment; also the commandment of us the apostles of the Lord and Saviour, to prepare for that event, which we delivered to you as his commandments.

3 But that your faith in the prophetic word may not be shaken, ye are to know this first of all, that scoffers will arise in the last part of the days of the world, walking after their own lusts.

4 And saying, where is his promised coming to raise the dead, and to destroy the earth? For from the time of the death of the first race of men, all the parts of the mundane system continue as they were at their first creation. Christ's coming, therefore, is a delusion.

5 But this wilfully escapes the scoffers, (who, from the stability of all the parts of the universe, argue against the creation and destruction of the world), that, according to Moses, the aerial heavens were at the beginning, and the earth made of water, and through water the earth subsists, and all by the word of God. See John i. 3.

6 By whom the then created world, being overflowed with water, perished before it was two thousand years old.

7 But though the destruction of the old world by water shews that the present world may be destroyed, I do not say it will be destroyed by water. The present heavens and earth, by the same word who destroyed the old world, are treasured up and preserved from a deluge, for the purpose of being burnt with fire at the day of judgment and destruction of ungodly men.

8 Do not hearken to those who, from Christ's delaying, argue that he will never come. But this one thing remember, beloved, that the Lord's purposes are not affected by any duration, whether short or long; because nothing can happen to hinder their execution.

9 The Lord, who hath promised to come, doth not delay his coming to destroy the world, for the reason supposed by some; namely, that he is not able to do what he hath promised; but he delays his coming, that he may exercise long-suffering towards us, not desiring that any should perish, but that all should have an opportunity of repenting.

10 However long it may be delayed, as a thief in the night cometh suddenly and unexpectedly, the day of the Lord will come; in which the atmosphere of air being set on fire, (ver. 12.), shall pass away with a prodigious noise, and the elements of which it is composed, burning, shall be disunited, and the earth, and the works thereon, both of God and man, being set on fire by the flaming air, shall be utterly consumed.

11 Seeing then the heavens and the earth, and all the works thereon, are to be burned, what sort of persons ought ye to be? Certainly such as by holy behavior towards men, and piety towards God, show that ye

12 Are expecting and earnestly desiring the coming of the day appointed of God, in which the atmosphere, (ver. 10. note 3.), being set on fire, shall be dissolved, and the elements, of which this terraqueous globe is composed, burning, shall be melted into one fluid mass of fire, so that an end will be put to its existence in its present form.

13 Nevertheless, according to God's promise to Abraham, (as explained Isa. lxxv. 17.), we who believe, firmly expect the creation of new heavens and of a new earth, wherein righteous men shall dwell for ever.

14 Wherefore, beloved, firmly expecting the coming of Christ to destroy the present mundane system, and to create a new heaven and earth, earnestly endeavor to be found of Christ spotless and irreproachable, consequently in peace with him.

A LECTURE ON THE SIGNS OF THE PRESENT TIMES.

BY WILLIAM MILLER.

But can ye not discern the signs of the times? Matt. xxi. 3.

OUR text is a question proposed by Christ to the Pharisees and Sadduces, at a time when they came to him, tempting him for a sign from heaven; and is a reproof upon them for their unbelief in the signs already given by the Old Testaments writers, which they professed to believe, and which were actually fulfilling before their eyes, yet disregarded. The Pharisees and Sadduces were two of the most learned and popular sects among the Jews; many of them were scribes, lawyers, doctors, and teachers of the law; yet so perfectly blinded, that they could not or would not apply the most simple rules of interpretation to the law or prophets. They would apply the rules of common observation and common sense to the weather, but neither the one nor the other were used in understanding the Scriptures. They were well versed in the skill to tell the weather for the morrow, but had no skill in the promises, prophecies, and word of God. "When it is evening, ye say it will be fair weather, for the sky is red; and in the morning, it will be foul weather to-day, for the sky is red and lowering. O ye hypocrites! ye can discern the face of the sky, but can ye not (by the same simple rule) discern the signs of the times?"

All the signs given in the word of God concerning the first coming and person of the Messiah, were fulfilling before their eyes; yet they were demanding more and greater signs from heaven. Christ had, and was then performing miracles which no man on earth could perform, and they ascribed it to the power of Beelzebub. No evidence had or could be presented, which they were not ready to evade or deny; and yet they claimed all the learning, all the wisdom, and all the piety of that day. This was the character of those whom Christ calls hypocrites, and to whom he addresses the question, "But can ye not discern the signs of the times?" And happy would it have been for us, who live in this day of gospel light, when the gospel shines with greater effulgence than at any other period of time since the world began, if hypocrisy had died with the Pharisees and Sadduces; but it was not so. Any man, of common capacity of mind, who can divest himself of prejudice, or who will try to see the character of man as developed at the present day in matters of faith, will discover the same unbelief, the same disregard, the same taunting, tempting spirit, concerning the second coming of the Messiah, as the Pharisees and Sadduces manifested in their conduct and conversation with our blessed Redeemer. And the question may with equal propriety, and I fear with tenfold force, be put to us at this day, if Christ was here, as then. And I have much reason to fear, that many may be found among our great, learned, teachers of divine things, who would receive from our divine Master the same reproof, were he as then a teacher among us. "Let him that thinketh he standeth take heed, lest he fall." I shall, then, in treating on this subject, use my text as a reproof to us.

I. I shall show a number of signs which the Jews had in that day, as evidences of Jesus being the true Messiah.

II. Show the signs that Jesus Christ, the prophets, and apostles have given us of his second coming, now fulfilling in this day in which we live.

Under my first head, the signs of Jesus being the true Messiah, were,

1. The universal peace at his birth. Of this Isaiah ii. 3, 4, had prophesied 760 years before. "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." This prophecy was accomplished at his birth. For the temple of Janus was shut the very year our Savior was born, which denoted universal peace; and this must have been known to the Jewish rulers. Also the doctrines of Jesus Christ taught that they should forgive and pray for their enemies, and learn war no more. "Peace on earth and good will to men," was sung by the heavenly band when they announced the birth of the Savior in the city of David.

2. The star that appeared and guided the wise men to the place of his nativity, prophesied of by Balaam, Num. xxiv. 17. "There shall come a star out of Jacob," &c.

3. A root out of Jesse. Isa. xi. 10, "In that day there shall be a root out of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek," &c. That he was a descendant of David was well known to the Jews, for they were very scrupulous in their genealogies, and from the fact that he was born in the city of David when his parents went up to be taxed where their names were enrolled.

4. Born of a virgin. Isa. vii. 14, "Therefore the Lord himself shall give you a sign. Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." This was evidently fulfilled.

5. At Bethel. Micah v. 2, "But thou Bethel Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting." This was fulfilled, according to their own showing, to the wise men from the east.

6. Herod slaying all the children in Bethel. From two years old and under, prophesied of by Jeremiah, xxxi. 15, "A voice was heard in Ramah, lamentation and bitter weeping, Rachael weeping for her children," &c. This must have been known in all Judea.

7. Land forsaken of both her kings. Isa. vii. 16, "For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings." Herod and his successor both died before Jesus was of the common age to refuse the evil and choose the good.

8. Called out of Egypt. Hosea xi. 1, "And called my son out of Egypt."

9. His forerunner, John. Isa. xl. 3, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." All Judea

and Jerusalem went into the wilderness to John, and of course must have seen this sign.

10. Coming suddenly to his temple. Mal. iii. 1, "And the Lord whom ye seek shall suddenly come to his temple." For the fulfilment of this prophecy, read John vii. 11—14, "Then the Jews sought him at the feast, and said, Where is he? Now about the midst of the feast Jesus went up into the temple and taught."

11. The gospel preached. Isaiah lxi. 1, "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound."

12. The covenant confirmed one week or seven years. Daniel ix. 27, "And he shall confirm the covenant with many for one week." John preached three years and a half, and Christ three and a half.

13. The blind see. Isa. xlii. 7, "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house."

14. The lame walk. Isaiah xxxv. 6, "Then shall the lame man leap as a hart, and the tongue of the dumb sing."

15. The deaf hear. Isaiah xxxv. 5, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."

16. The dead are raised. Isaiah xxvi. 19, "And the earth shall cast out the dead."

17. His humility when on trial. Isaiah liii. 7, "He was oppressed, and he was afflicted; yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."

18. The manner and circumstances of his death. Psalm xxii. 13—18, "They gaped upon me with their mouths as a ravening and a roaring lion. I am poured out as water and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou hast brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have enclosed me: they pierced my hands and my feet; I may tell all my bones; they look and stare upon me. They part my garments among them, and cast lots upon my vesture." This Psalm was indited more than 1000 years before Christ's crucifixion, and yet every word had an exact and literal accomplishment in that transaction, and the Jews saw it.

19. His resurrection. Psalm xvi. 10, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

20. The pouring out of the Holy Spirit on the day of pentecost. Joel ii. 28, "And it shall come to pass afterward that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams, your young men shall see visions." The apostle told them that this scripture was fulfilled at the day of pentecost, and this transaction was well known to the Jews.

21. The fulfilment of the seventy weeks spoken of by Daniel, ix. 24—27, which I have shown in a former lecture, was accomplished to a day. And the Jews well understood it; for Caiaphas, being high priest that year; said to the Jews, "Ye know nothing at all, nor consider that it is

expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself, but being high priest that year he prophesied (or taught the prophecy in Daniel) that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." John xi. 49—52.

This evidence was well understood among the rulers of the Jews; yet notwithstanding all this scripture was fulfilled before their faces, and all these signs were actually accomplished in the short space of thirty-five years, and a cloud of witnesses testifying to all these facts, and they themselves had to consent that notable miracles had been done, they believed not. Well may you say, dear hearer, that they deserved wrath, and God was just in destroying their nation and place. But how is it with us? Do we believe in that word which we blame them for rejecting? Are we clear of the sin of unbelief? The Jews were looking for a temporal king and kingdom. And are not we looking for a temporal millennium—one in which the Christians will have the rule of the world? Let us see to it that we do not stumble at the same stumbling-stone; possibly we may have carnal notions as well as they. Therefore, let us inquire,

II. What signs are now fulfilling, which are given us by Christ, the prophets, or apostles, of his second coming and glorious reign? And,

1. Christ tells us, Matt. xxiv. 14, "This gospel of the kingdom shall be preached in all the world as a witness, and then shall the end come." Is not this sign already accomplished? Bible translated into more than 200 different languages; missionaries sent among all the nations known to us on the globe, and reformation succeeding reformation in every town, nook or corner in this land. The gospel has now spread over the four quarters of the globe. It began in Asia. In the apostles' days, that quarter was full of light. From thence it went into Africa; and, for a number of centuries, Africa stretched out her hands unto God. Europe, too, has had a long visitation of gospel blessings; and now America, the last quarter of the globe, is reaping a harvest of souls for the last day. The gospel, like the sun, arose in the east, and will set in the west.

2. The pouring out of the Holy Spirit, and last reign of grace. Daniel tells us, after Bonaparte should come to his end, and none should help him, xii. 1, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people." This I have shown, in a former lecture, is the same angel that stood upon the waters of the river, clothed in linen, Daniel xii. 6; also the same angel that John saw, Rev. x. 1—6, standing, his right foot upon the sea, and his left upon the earth, and in his hand a little book open. This angel told John that he must "prophesy again before many people, and nations, and tongues, and kings; meaning that the gospel must again be published as it had been in the apostolic days. And then would this angel lift his hand to heaven, and swear by him that liveth forever and ever, that time should be no longer. Again, James says, v. 7, 8, "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the

early and latter rain. Be ye also patient; establish your hearts, for the coming of the Lord draweth nigh." And now, can any man, who has any knowledge of the present times, deny that God has poured out his spirit, in a remarkable manner, for twenty years past? Has not the gospel been spread in as rapid and extensive a manner, as in the apostolic day? Has not opposition and persecution of the kings of the earth, of the woman that sitteth on many waters, the sea, been in a great measure kept in check and powerless, by some invisible power, some mighty arm, until the servants of God should be sealed, the latter rain of grace descend, and God's purposes completed concerning this latter day? Here, then, we have a clear and visible sign, that the coming of the Lord draweth nigh.

3. "Many running to and fro." This is another important and evident sign of the end. Dan. xii. 4, "But thou, O Daniel, shut up the words and seal the book, even to the time of the end. Many shall run to and fro." Whether the prophet means to be understood, "many shall run to and fro" in a religious sense, or in a civil or temporal sense, or whether he means in both, is perfectly immaterial for my purpose. All must acknowledge, that this text is remarkably fulfilled in this day, in either point of view. If it means missionaries of the cross, no man can dispute the fulfilment. See the heralds of salvation crossing and re-crossing on every part of the habitable globe. If it means common travellers, or the rapid means of travel, still our text holds good, and the fulfilment obvious. No man, unless he is wilfully ignorant, can deny that this sign is not actually and literally fulfilled.

4. The great increase of knowledge given in the same text as above. "Even to the time of the end many shall run to and fro, and knowledge shall be increased." View this in any point you please, whether theological or scientific, it is literally true; in this day of invention and improvement, knowledge increases. What of the fifty different moral societies, which have become general in the Christian world? Is there no increase of knowledge in our Bible societies, Sabbath schools, Tract societies, temperance societies, and a catalogue of others for moral reform? What can we say of all the inventions in the arts? What of all the improvements in science? In all this, is it not very evident that this sign is now fulfilling to the very letter?

5. The great increase of riches, and desire for laying up worldly treasures, as described by James v. 1—3, "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you; your riches are corrupted, and your garments are moth-eaten; your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." When, since the writer of this epistle was on earth, has there been such an increase of gold and silver, and treasures of this life, as at this day? Our rich men are laying up their gold, silver, and treasures in abundance. But, as though this individual exertion for riches would not completely fulfil our text, they have entered into all manner of companies and monopolies, to "heap treasure together." When, in the history of the world, can there be shown so many banking institutions as now? When so much insurance capital as is heaped together

at this day? Are not our rich men perfectly infatuated with stocks of all kinds? And monopoly is the order of the day; to grind down the poor, and heap treasure together for the last days. Can any man, who has any knowledge of these things, deny that this sign of the last days is not evidently accomplished? Go to, ye rich men, weep and howl, for your miseries are come upon you.

6. The unwillingness of men to hear sound doctrine, taught us by Paul, 2 Tim. iv. 1—4, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

My brethren, need I say one word on this passage? There is none of you so blind, but you see that this passage does actually describe the most fashionable preaching of the present day. How many thousands do run after that kind of preaching which is only relating fables, and that doctrine which gives all power to man?

7. Scoffers, saying, "Where is the promise of his coming?" as Peter informs us in his 2 Epistle, iii. 3, 4, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and 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." A right understanding of this text would show us, at once, that many of us, who fancy we are in the highway to heaven, are belonging to this class of scoffers. First, they walk after their own lusts; that is, after their own carnal notions concerning the coming of Christ. They say all things will continue as they were from the creation; they must have a temporal millennium; man must be married and given in marriage; the world will not be burnt, and My Lord delayeth his coming, some say a thousand years, and some say 365,000 years, and all the moral change that takes place on our earth, will be performed by the agency of man. Therefore, many scoff and ridicule the idea, that Scripture tells of the second coming of Christ, the manner, object, and time. And many are willingly ignorant; will not hear or read on this subject.

8. "Perilous times," as described in 2 Tim. iii. 1—7, "This know, also, that, in the last days, perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholly, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having the form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, and led away with divers lusts, ever learning, and never able to come to the knowledge of the truth."

What better description of domestic and public society could we expect from the most close observer of private characters, domestic circles, and public societies of our times, than is here given? One would conclude, had he found this in any other book but the Bible, that it was a

modern writer, well acquainted with the human heart, and the generations now on the earth.

9. "Departing from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats." Thus Paul tells Timothy, 1 Epistle, iv. 1—3, "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith," &c. This, we must acknowledge, has been, and now is fulfilling. The whole, almost, of the christian world have departed, or changed their faith within fifteen years; seducing spirits are evidently at work; hypocrites are multiplying among us; Roman Catholics, Shakers, Pilgrims, Fanny Wright, Owen, and others forbid to marry. Roman Catholics, and many others among us are teaching to abstain from meats and drinks, which God hath created to be received with thanksgiving of them which believe and know the truth.

10. False teachers, making merchandise of the gospel. See 2 Peter ii. 1—3. "But there were false prophets, also, among the people; even as their shall be false teachers among you, who privily shall bring in damnable heresies, even denying the lord that bought them, and bring upon themselves swift destruction; and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of; and through covetousness shall they, with feigned words, make merchandise of you, whose judgment of a long time lingereth not, and their damnation slumbereth not." The apostle then goes on to show, that, as it was in the days of Noah and Lot, so it would be in the days of these false teachers; one generation would not pass off before the judgment would overtake them, who make merchandise of the gospel, and like Balaam, who loved the wages of unrighteousness.

11. Jude gives us a sign, 4 to 19 verses, inclusive, "How they told you there should be mockers in the last time, who should walk after their own ungodly lusts; these be they who separate themselves, sensual, having not the Spirit." Some preachers deny the agency of the Spirit in regeneration.

12. Christ gives a sign in Luke xxi. 25—28, "And there shall be signs in the sun, and in the moon, and in the stars; and, upon the earth, distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking for those things which are coming on the earth; for the powers of the heavens shall be shaken; and then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

13. Christ gives another sign in Matt. xxiv. 23, 24, "Then, if any man shall say unto you, Lo, here is Christ, or there, believe it not; for there shall arise false Christs and false prophets, and shall show great signs and wonders, inasmuch that, if it were possible, they shall deceive the very elect. There can be no doubt of this sign being fulfilled."

14. The fulfilment of the parable of the ten virgins—the midnight cry has gone forth from every quarter of God's moral vineyard, "Behold, the bridegroom cometh." The world has been, and are now, "trimming their lamps;" witness the Bible translated into all languages;

the Bible societies sending Bibles to every nation and family on the earth, the Sabbath schools and Bible classes studying its sacred precepts.

15. The scattering of the holy people, and division of sects, as prophesied of by Daniel, xii. 7, "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." This prophecy is now fulfilling in a remarkable manner. Not one sect, who profess holiness, but are divided and subdivided into contending schisms, and that, too, within twenty years.

16. The division of the political world, as prophesied of by John, Rev. xvi. 12-16, "And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty."—and 19th verse, "And the great city was divided into three parts, and the cities of the nations fell." That these spirits are political, is evident, from the fact that they come out of the mouth of the dragon, (kings,) and beast, (Catholic,) false prophet, (Mahometan,) and unclean, signifying they are not holy things. This prophecy is now accomplishing. What nation, within our knowledge, is not already divided into three political parties? None, which is in any way known to your speaker.

17. The church has fulfilled her 1260 years in the wilderness, spoken of in Rev. xii. 6, 14, "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." These days were evidently accomplished in 1798, since which time the Protestant church has enjoyed privileges even in the city of nations, the Roman empire; and, according to Daniel, forty-five years will complete the whole plan of redemption.

18. The two witnesses prove that the 1260 years are ended; for it is evident that the Old and New Testament are not now hid nor kept from the common people, but have arisen from their dead state, and are now performing the office God designed they should, conveying light to the world. They are not clothed in sackcloth, but, through the missionaries of the cross, and Bible societies, are testifying to the world of Christ and his second coming.

19. The civil power of anti-Christ is destroyed, and the 1260 years, in which she was to rule over kings, and tread the church under foot, was completed in 1798, when the French army took the Pope a prisoner, and erected Italy into a republic; since which time the Pope has exercised but little or no power over kings, or the Protestant church, and she is evidently sinking by the weight of her own corruptions.

20. It is very evident that the sixth trumpet has sounded, and the 391 years will be completed in 1839, when the 7th trumpet will begin to sound, and the mystery of God will be finished, all that he hath declared to his servants the prophets. If the fall of the Eastern empire at Constantinople was included in the sixth trumpet, which all the principal commentators, whom I have consulted, agree in, and that trumpet was prepared to sound an hour, a day, a month, and a year, which makes according to the reckoning of time in John's prophecy, 391 years and 15

days, then the sixth trumpet is almost finished. The whole appearance strengthens this exposition of the text; for the power of the Turks has diminished more rapidly within fifteen years, than any politician, however anxious he could have been for the event, could have anticipated.

21. The opening of the sixth seal, revealed in the sixth and seventh chapters of Revelation, was open in the French revolution, and carries us thro' a sealing time unto the opening of the seventh seal, which ushers us before the judgment seat of God. No one can deny but that, since the revolution in France, a sealing time has passed; many have been born into the spiritual kingdom of Christ, more than has ever been known, in the same period of time, since the apostles' days. This seal, then, is evidently opened, and is a strong evidence that the book of life will soon be opened, and the dead will be judged out of the things written in the books.

22. The sixth vial was poured out about the year 1822, when the Ottoman power began to be dried up. This is an important sign that we are on the brink of the judgment day. Rev. xvi. 12, "And the sixth angel poured out his vial upon the great river Euphrates; and the waters thereof were dried up, that the way of the kings of the east might be prepared." This preparation is for the last great battle, which will take place at the pouring out of the seventh vial, in the year 1839 or 40. At the pouring out of the seventh vial, a voice from the throne will pronounce the word, *It is done*. The kingdoms of the earth and governments of the world will be carried away, and their places not found. Every writer, of any note, will and have applied this vial to the Turkish government, and of course must acknowledge that this vial is poured out, for the power of the Turkish government is but little more than a name, and the strength of the Ottoman power dried up.

23. Another evidence is Daniel's resurrection at the end of the 1335 days. This evidence is very plain and evident, for Daniel says, xii. 11-13, "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." This cannot be the Jewish sacrifice; for if so, then it must have been fulfilled about five hundred years past; and as no event took place then which would warrant us in so understanding it, I can see no rational objection to understand this daily sacrifice to mean Pagan rites and sacrifices, which was the original beast of which the abomination of desolation was only an image, and, as I have shown in a former lecture, was to continue six hundred and sixty six years, and as Paul tells us, that when he was taken out of the way, the man of sin would be revealed, agreeing in language with Daniel. I think the proof is strong that from the taking away of Pagan worship, A. D. 508, to the end of the Papal civil power, would be 1290 years, which would end in the year 1798, and thus agree with all of John's numbers in Revelation. And then Daniel says, or the angel to Daniel, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Thus add 1335 to 508, will bring us down to the year A. D. 1843. "But go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days." And "Blessed and holy is he that hath part in the

first resurrection." Then Daniel will stand in his lot, and Job will stand on the earth in the latter day.

24. Daniel's vision of 2300 days long. I have in some former lectures shown clearly that Daniel's vision concerning the four great monarchies which were or were to come, included the whole history of the world, so far as God saw fit to reveal it, down to the judgment day, and the coming of the Son of Man in the clouds. I then showed that the question was asked, how long should be this vision. The answer was given—2300 days. I then proved that days were to be counted years, by the command of God, by the example of Jacob, and by the fulfilment of a part of the vision. I then showed you when this vision began by the angel Gabriel's own declaration, who was commanded to instruct Daniel in the vision. According to this instruction I showed you that 490 years were accomplished of this vision, to a day, at the crucifixion of Christ, both events happening on the 12th day of the first month, 490 years apart. And then I inquired, that if 490 years of 2300 was fulfilled when our Saviour was crucified, how much of the vision remained after his death. I answered, 1810 years. I then inquired, what year after his birth that would be; and the answer was, in the year 1843. I then begged the privilege, and do now, for any person to show me any failure of proof on this point, or where, possibly, according to Scripture, there may be a failure in the calculation I have made on this vision. I have not yet, by seventeen years' study, been able to discover where I might fail.

Lastly. Another sign of the last day you will find given by Paul, 1 Thess. v. 2, 3, "For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." Compare 2 Peter ii. 17-22.

The doctrine of peace and safety, and that there is no punishment in the future state, had but few or no advocates, until very recently. I am not certain but the first preacher of this soul-destroying doctrine is now living; and they now boast of their multitudes of followers and advocates. There have been, in past ages, a few who preached the doctrine of the restoration of all men, after a suitable punishment in hell; but to *modern Universalists* belongs the invention of preaching "peace and safety when sudden destruction cometh." If this sign is not fulfilled in the preachers of this order at this time, I ask, How can it be fulfilled? and what must the doctrine of those who preach "peace and safety"? Surely, no human being can invent a doctrine so full of [promised] "peace and safety" to the wicked as this; and no other denomination on our globe ever have opposed the doctrine of the coming of Christ, the judgment day, and future punishments, but the modern *Universalists*; and if this is the doctrine that Paul had reference to in our text, as, I am fully satisfied, every candid and religious mind must and will allow, then we may reasonably suppose *sudden* destruction cometh upon them, and they shall not escape."

Therefore, my dear reader, I shall now, with few closing remarks, leave you to your own reflections.

The Jews had twenty-one signs in the Scriptures given them of the first coming and person of Jesus Christ; yet many rejected him as an impostor. You say, if you had lived in that day, you would have believed; and you in your hearts condemn them as a hardened race of unbelievers; and notwithstanding their great pretence to piety, you say they were justly denounced by our Savior as a generation of vipers and a band of hypocrites. But, my hearers, be careful your own hearts do not condemn you for your unbelief in the signs which the prophets, Christ, and the apostles have given you as tokens of his second coming and the judgment day. I have brought from the word of God twenty-five signs of his second coming, end of the world, and judgment day, and all apparently fulfilled within the age of many present, or fulfilling now before your eyes. And do you believe? Many of you profess to be pious; many of you say, Lord, Lord! But do you believe his word? Are you willing to risk your life, your character, your all, on his word? or are you fearful and unbelieving? Now is the time to try men's souls. Now, if you wish to be sure, examine closely, and see whether your faith will stand in the day of trial which is coming; yes, has already come, in a thousand ways, to draw you from the gospel of Christ to another new gospel, which is not the gospel of God. "Can ye not discern the signs of the times?" Let me give you one rule by which you may know a false doctrine. They may have many good things in their creeds, they may be very plausible in their arguments, and after all deceive you. But examine them closely, and you will find they will deny, ridicule, or try to do away some prominent doctrine of the Bible, such as the divinity of Christ, his second coming, office of the Holy Spirit, eternal punishment, doctrine of grace, election, conviction for sin, regeneration, repentance or faith. And when you hear or see them make light or scoff at anything of this kind in the word of God, go not after them, nor bid them God speed. "Can ye not discern the signs of the times?"

And to you, impenitent friends, God has at all times given you warning of his approaching judgments. If you repent, believe his word, and break off your sins by righteousness, he is faithful and just to forgive you your sins. Why not take warning by the past? Is there no example for you? Look at the antediluvian world, Sodom and Gomorrah, Nineveh, Babylon, Jerusalem, and the once enlightened Asia, now worse than in heathenish darkness. Will God punish nations and not individuals? This cannot be, for nations are composed of individuals; and God is just, for he hath appointed a day in which he will judge the world in righteousness. "Can ye not discern the signs of the times?" Will God's word fail of being accomplished? Can you show a single instance? Why not listen, then, to the warning and admonitions, to the calls and invitations, to the examples and precepts contained therein? "Can ye not discern the signs of the times?" Will God cut off the unbelieving Pharisee for not discerning the signs of the times, and let you, with two-fold more light, go free? No: how can ye escape, if you neglect this great salvation? Watch, then, "the signs of the times." I say, Watch.

AN ILLUSTRATION

OF THE FIRST CHAPTER OF THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS, FROM MACKNIGHT ON THE EPISTLES.

It seems, the messenger who carried the apostle's first letter to the Thessalonians had informed him, that they were exceedingly strengthened by it, and bore the persecution, which still continued as violent as ever, with admirable constancy.—This good news was so acceptable to Paul and his assistants, that they began their second letter with telling the Thessalonians, they thought themselves bound to return thanks to God for their increasing faith and love, ver. 3.—and that they boasted of their faith and patience, in all the persecutions which they endured, to other churches, ver. 4. (probably the churches of Achaia,) in expectation, no doubt, that their example would have a happy influence on these churches, in leading them to exercise the like faith and patience under sufferings.—And, for the encouragement of the suffering Thessalonians, the apostle observed, that their behavior under persecution demonstrated God's righteousness in having called them, notwithstanding they were of the Gentile race, into the gospel dispensation, ver. 5.—Yet it was just in God to punish their Jewish persecutors, by sending tribulation upon them, ver. 6.—while he was to bestow on the Thessalonians a share in his rest, along with the believing Jews, when Christ will return from heaven with his mighty angels, ver. 7.—to punish all who know not God, and who obey not the gospel of his Son, ver. 8.—with everlasting destruction, by flaming fire, issuing from his presence, ver. 9.—The apostle adds, that, at the judgment of the world, Christ will be glorified by the ministry of the angels, who shall put his sentences in execution, and be admired by all who believe, and, among the rest, by the Thessalonians, ver. 10.—And in this persuasion, he always prayed that the behavior of the Thessalonians might be such as would induce God to judge them worthy of the gospel, whereby they were called to eternal life; and also to perfect in them the work of faith with power, ver. 11.—That, on the one hand, the name of the Lord Jesus Christ might be glorified through them by their persevering in the faith of the gospel, even when persecuted; and, on the other, that they might be glorified through him, by the virtues which they were enabled to exercise, in a degree proportioned to the grace of God, and of Christ, bestowed upon them; for these virtues would excite in the minds of their persecutors, the highest admiration of their character, verse 12.

COMMENTARY.

CHAP. I.—I Paul, and Silas, and Timothy, to the church of the Thessalonians, which is in subjection to the true God our Father, whereby it is distinguished from an assembly of idolatrous Gentiles, and in subjection to the Lord Jesus Christ, whereby it is distinguished from a synagogue of unbelieving Jews.

2 May virtuous dispositions be multiplied to you, with complete happiness from God our common Father, and from the Lord Jesus Christ, by whom the Father dispenses these blessings to men.

3 We, who in our former letter, (iii. 12.) prayed the Lord to fill you with faith and love, are bound to thank God always concerning you, brethren, as is fit; because, agreeably to our

prayers, your faith in the gospel groweth exceedingly, notwithstanding the persecution which ye suffer, and because the love of every one of you all towards one another aboundeth;

4 So that we ourselves boast of you to the churches of God planned by us in these parts, on account of your singular patience and faith, under all the persecutions, and under all the afflictions which ye sustain, whether from your own countrymen, or from the unbelieving Jews in your city.

5 This your exemplary faith and patience under persecution, we told the churches, is a demonstration of the righteous judgment of God who counted you Gentiles worthy of the kingdom of God, into which he hath called you, (1 Thes. ii. 12.) and, for which ye even suffer.

6 Notwithstanding God is justified by your patience in suffering, he reckons it right to give in return affliction to them who afflict you. This I declare, to terrify your persecutors;

7 And to comfort you who suffer, I add, that God reckons it right to give to you Gentiles who are afflicted, eternal happiness with us Jews, when the Lord Jesus shall be revealed as the Son of God, by coming from heaven with his mighty angels;

8 Inflicting punishment with flaming fire on the heathens who do not acknowledge God, but worship idols; and on them who believe not the gospel of our Lord Jesus Christ, when preached to them; or who, though they profess to believe it, obey not its precepts.

9 These wicked men, being raised from the dead, shall suffer punishment, even everlasting destruction, by fire issuing from the presence of the Lord; the fiery cloud by which the presence of the Lord will be rendered illustrious; and from that glorious token of his power as Judge.

10 This punishment shall fall on the wicked, in that day when Christ shall come from heaven the second time, not to be despised and crucified, but to be glorified through the ministry of his holy angels, who will put his sentences in execution; and to be exceedingly admired by all the believers, on account of his justice and power; and, among the rest, by you Thessalonians, because our testimony concerning Jesus was believed by you.

11 On which account also we always pray concerning you, that our God may have reason to judge you worthy of the calling into his kingdom, ver. 5, by which he hath given you an opportunity of obtaining eternal life; and that he may effectually accomplish all the good inclination of his goodness in you, and carry the work of faith to perfection, by his powerful assistance:

12 That the power of our master Jesus Christ may be displayed to your persecutors, through you on whom he hath bestowed such fortitude and zeal; and that ye may appear honorable in their eyes through him, in proportion to the degree in which these virtues have been wrought in you by the grace of our God, and of the Lord Jesus Christ.

SECOND COMING OF CHRIST.

MR. MILLER will commence a course of Lectures in the Baptist church in Watertown the first Sabbath in March; and will commence another course in Portland, Me. the 11th of March, at the Christian chapel, in Casco st.

LECTURES AT THE MARLBORO' CHAPEL.

MR. MILLER'S Lectures at the M. C. have been very fully attended. The influence produced has been very general throughout the city—and so far as we have seen, or can learn from others, it has been salutary and glorious.

SIGNS OF THE TIMES.

SECOND EDITION.

BOSTON, MARCH 20, 1840.

THE "SIGNS OF THE TIMES."

In accordance with the wish of the numerous friends of Mr. Miller and the cause he advocates, we have concluded to issue the "SIGNS OF THE TIMES," semi-monthly for one year.

The main object of the Paper will be to illustrate and explain the Prophecies: particularly, those which relate to the "Second Coming of Christ."

Mr. Miller will furnish much of the matter. Others who embrace his views will also write for the paper. Those who oppose his system will have an equal chance to be heard. We shall give both sides, when it is desirable, or when justice requires it.

TERMS. One Dollar a year in advance. The second number will be issued on the 15th of April.

DIRECTIONS.

1. All communications designed for the "Signs of the Times," should be directed Post Paid, to J. V. HIMES, Boston Mass.

2. Letters on business should be addressed to the publishers,
DOW & JACKSON,
14 Devonshire St. Boston.

A CLERICAL ASSERTION!

Rev. Parsons Cook of Lynn, asserts in the "Puritan," that Mr. Miller's Lectures are more denoralizing than the Theatre!!

We should be glad to hear from those Societies with whom Mr. Miller has Lectured. Will they tell us whether this charge is true? What have been the effects of Mr. Miller's labors among them? Brethren, please let us hear soon.

A course of Lectures on the second coming of Christ will commence next Sabbath afternoon, 22d inst. at Chardon St. Chapel.

TURKISH EMPIRE—EGYPT AND THE FOUR POWERS OF EUROPE.

By the Great Western, we have fresh intelligence from the East. The following facts are taken from the Mercantile Journal.—

It was said that the four great powers of Europe, viz: England, France, Austria and Russia, had determined to interfere in the quarrel between Turkey and Egypt, and maintain the integrity of the Turkish Empire. Mehemet Ali, however, was obstinate, and refused to relinquish possession of Syria, which had cost him so much blood and treasure—and was raising an immense army to oppose the designs of the great powers. It was feared that a bloody contest would be the consequence. The following is from the London Times of Feb. 19:

"It would appear that the Eastern question was again assuming a threatening aspect. It was feared in the best informed circles of Paris on Monday that the reply of the Russian Cabinet to the ultimatum of the British Government, presented to M. Brunow, and by him forwarded to St. Petersburg last week, would not admit of the speedy adjustment of the quarrel between Mehemet Ali and the Porte. A private letter from Constantinople, dated the 27th ult., received in a high quarter, calculates on the resumption of hostilities by Ibrahim immediately on his learning that an attempt would be made to coerce his father."

Again, the Editor remarks in relation to MEHEMET ALI, "This extraordinary man does not seem willing to submit quietly to the dictation of the allied powers of Europe. He is making extensive preparations for an obstinate resistance, both by sea and land. His resources are great; his energy is well known—and the military character of his son Ibrahim, who commands his armies in Syria, has rarely been equalled in the East. Every thing portends a sanguinary struggle—but Mehemet will have to succumb at last. He will not be able to contend successfully with all the forces brought against him. In a late conversation with Colonel Hodges, the English Consul, he expressed himself as follows: "The powers of Europe wish to drive me to the last extremity. Well, I accept the challenge.—Alone, I am ready to face the danger, no matter from what quarter it may come. I am conscious of the vastness and inequality of the struggle—but I prefer a thousand times to succumb under the efforts of Europe leagued against me, than submit to her humiliating conditions. I shall break, if it be so decreed, but I will not bend like a weak reed.—I will not belie myself at the close of my career. I have risen and maintained

myself by war. War may still save me. I shall make war since I am forced to it, and fight it out to the last. If I fail, it will be with glory, and the shame of my retreat will overwhelm those who drew them on me, in return for my moderation after a brilliant victory, and for my condescension to obey their dictates."

Then turning to M. Cachelet, the French Consul, who had spoke of territorial concessions, the spirited old man continued with emphasis, "I will not yield a hair's breadth!"

In another article the Editor gives us his views of the whole matter in short.

The dispute between Turkey and Egypt is not settled—and Mehemet Ali steadily refuses to give up his conquests to the Ottoman Porte. But if the four great European powers were actuated by a determination to maintain the integrity of the Ottoman Empire, and unanimity should prevail among them, they would soon bring matters to a satisfactory close. But the jealousies which have for some time past existed between Russia on the one hand, and England and France on the other, seems to have increased, and it is feared will prevent an amicable termination of these difficulties; indeed they may lead to hostilities between the great powers of Europe, and bring on a general war.

These are the facts as given by one of our political editors who is by no means in favor of Mr. Miller's theory. Yet, all that are acquainted with the views of Mr. Miller on this subject, know that the above facts, and statements fully confirm his illustrations.

The nations are beginning to be angry already, and the time of God's Wrath is near.—See Rev. xi, 18. Extensive preparations are being made by England, Russia, Egypt, France and Austria, for a sanguinary struggle.

Mr. Miller thinks this will be the last great battle before the coming of Christ. See Rev. xvi. 12; 16.—"Behold I come as a thief, Blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame."

LETTER FROM MR. MILLER---NO. I.

BOSTON, FEB. 25, 1840.

MY DEAR BROTHER, You ask me to give you some account of the manner in which my mind was led into the doctrine which has drawn down upon me an much virulence from the several sects of the present day; and also the effect that has been produced, so far as I may have witnessed its operations where it has been proclaimed? I answer:—When I was young my mind was led into the doctrine of Deism, from the fact, that the advocates of the Bible, did, almost all acknowledge that God had revealed himself in a mysterious and dark manner; especially in all those passages which relate to the future, to establish faith or support hope. I then argued, that as God required faith in his word, and denounced sore and heavy judgments on those who believed not, without a distinction of any particular part of his revealed will, he could neither be wise, good, nor a God of love, to demand impossibilities of his creatures, and then punish them for disobedience. And to have faith in what we could not understand, would be a blind faith, and the very height of folly. In the year 1816, by the operation of God's spirit I was brought to see my lost condition, the Savior of sinners, and in one word, to believe in that book, which, for twelve years I had labored to destroy. After which, my former arguments were presented against me; and then I came to the decision, that although my conclusions were just, the fault must be in my premises. Upon mature examination I was constrained to believe that the revelation of God could not be so mysterious as represented by some of its advocates. And therefore, I laid by all commentaries, former views and prepossessions, and determined to read and try to understand for myself. I then began the reading of the Bible in a methodical manner; and by comparing scripture with scripture, and taking notice of the manner of prophesying, and how it was fulfilled; (so much as had received its accomplishment,) I found that prophecy had been literally fulfilled, after understanding the figures, and metaphors by which God had more clearly illustrated the subjects conveyed in said prophecies. I found on a close and careful examination of the scriptures, that God had explained all the figures and metaphors in the Bible, or had given us rules for their explanation. And in so doing, I found to my joy, and as I trust with everlasting gratitude to God, that the Bible contained a system of revealed truths, so clearly and simply given, that the "wayfaring man though a fool need not err therein." And I discovered that God had in his word revealed "times and seasons;" and in every case where time had been revealed, every event was accomplished as predicted, (except the case of Nineveh, in Jonah) in the time and manner; therefore I believed all would be accomplished.

I found in going through with the Bible, the end of all things was clearly and emphatically predicted, both as to time and manner. I believed; and immediately the duty to publish this doctrine, that the world might believe and get ready to meet the judge and bridegroom at his coming, was impressed upon my mind. I need not here go into a detailed

account of my long and sore trials. Suffice it to say that after a number of years, I was compelled by the spirit of God, the power of truth and the love of souls, to take up my cross, and proclaim these things to a dying and perishing world.

The first time I ever spoke in public on this subject was in the year 1832. The Lord poured his grace on the congregation and many believed to the salvation of their souls. From that day to this, doors have been opened to me, to proclaim this doctrine of the second coming of Christ, among almost all denominations, so that I have not been able to comply with but a small portion of the calls. I will now speak of the effects, as far as I am able to judge. I have lectured in the states of New York, Vermont, Massachusetts, New Hampshire, Michigan, Ohio and Pennsylvania, and Canada. In every place, I think, two good effects have been produced. The church has been awakened to study, and the Bible has been read with more interest. In many, and I might say almost in every place a revival of religion has followed, which has lasted for months. Fidelity in many cases has been made to yield her iron grasp on the mind of many an individual. Deism has yielded to the truth of God's word, and many men of strong minds have acknowledged, that the scriptures must be of Divine origin. The sandy foundation of Universalism has been shaken in every place where it could be reached by an attendance on the whole course of lectures. And hundreds of men of sound minds and strong powers have had their spiders web broken, and have got a hope more sure in an experimental knowledge of the justice of God, and the forgiveness of sin, through the Blood and sacrifice of Jesus Christ. As proof of the truth of the above facts, I would refer you to the many false reports which Universalists and Infidels have industriously circulated in their periodicals and papers, concerning me and my views. The "hundred years mistake." The "not selling my farm," and the "rail fence," &c. &c. Stories too foolish for children to credit are promulgated as facts, sufficient to destroy the whole truth which is fairly proved by the word of God and history of ages past. Why use such false and weak arguments? Because the goddess Diana is in danger. It is evidence strong as holy writ, that when men use weak arguments and false productions, their cause is weak, and their foundation is treabbling.

Further more. I have been fully convinced, that the effects of the promulgation of this doctrine on those who candidly hear, produces no little examination of the evidence of their hopes, founded upon the word of inspiration. The traditions of men too are brought before the public and tried by the unerring rule of God's word: such as a "temporal Millennium." The "Jew's return." In one word, in a moral point of view, every effect is good; and if ever there is a "midnight cry" made, the effect must be similar to the one now produced, or it cannot have a scriptural fulfilment. "Then all those virgins arose and trimmed their lamps." If this doctrine does not make men search the scriptures (lamp) I cannot conceive what would. One more effect I will mention. In every place where I have been, the most pious, devoted, and living members of the churches do most readily embrace the views thus proclaimed. While the worldling professor, the pharisee, the bigot, the proud, haughty and selfish, scoff at and ridicule the doctrine of the second coming of Christ.

And if ever Peter's word, in his 2 Epistle, can be fulfilled, surely it is so now. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the creation." Every word of this sign is literally fulfilled. In every place where I have been, the Infidel, the Universalist, and many who would be called teachers in our several sects of limitarians, before they are convicted, can all meet on the broad ground of scoffing, ridicule and falsehood, to put down the doctrine which they are not prepared to meet. And even meet the Universalists on the ground that the Judgment day was past at Jerusalem, rather than believe this thrilling doctrine of immediate accountability. McKnight thinks these scoffers will be in the church; how true is it so fulfilled. I have often blushed to see the hardness of our priests who take the ground of "my Lord delayeth his coming," and publicly advocate the doctrine that it is a long while yet to come. "And shall begin to smite his fellow servants." Hear them, calling all manner of names, "false prophet," "visionary fanatic," "crazy old man," &c. "And to eat and drink with the drunken." Join our other doctrine, however repugnant to their creeds, rather than consent to this. "Pilate and Herod can make friends" against this doctrine of the coming of Christ.

And it cannot be doubted, by rational minds, that the proud and would-be popular clergy of the present day are opposing almost all the moral reformers of the age, and even the word of God, until they become popular with their several congregations. It is no wonder that our friend Garrison, and other reformers are hated and persecuted by these servants who first go and inquire of their rich and worldly parishioners, whether this, or that doctrine, would suit their minds. "How can ye believe which receive honor one of another, and seek not the honor which cometh from God only." Let Christ and their own conscience be their accusers.

I remain as ever yours,
Elder J. V. HIMES.

WM. MILLER.

Printed by DOW & JACKSON, 14 Devonshire-St.