

SIGNS OF THE TIMES,

RELATING TO

The Second Coming of Christ.

J. V. HIMES, EDITOR.]

"THE TIME IS AT HAND."

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ILLUSTRATION OF PROPHECY.

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



MR. CAMPBELL'S REPLY TO MR. MILLER, ON THE LITTLE HORN IN DANIEL'S FOURTH KINGDOM.

Dan. viii.

8 Therefore the he goat waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

9 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.

10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

11 Yea, he 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.

12 And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised and prospered.

"Out of one of them came forth a little horn," (verse 9,) i. e. from one of the four divisions of the Grecian empire, arose a vile religious imposture, always denoted by the emblem *little horn*, in distinction from an ordinary *horn*, which denotes political power. Now, let the reader answer the question—from which of the four kingdoms of Alexander's empire did such an impious power arise, and become established? If familiar with history, the common sense reader can decide the question as well as any expositor. The question is not what political empire arose

out of one of the horns of the goat, for such a question involves an absurdity, which will require but little discussion in this place. There can be but one correct answer. It was the Mahomedan delusion. Syria was a "notable horn" of the goat, and that kingdom was the theatre on which was first acted that drama of wickedness. And Syria, including Palestine, will probably be the last strong hold of that power which will yield the contest.

If Syria is not the strong hold of this imposture, it is a central point of its influence, and matter of dispute between the Ottoman and Egyptian power at this very day. If it is wrested from the grand Sultau, and the young Pacha, Ibrahim, pursues his present liberal policy, "the ways of the kings of the east may be prepared," at once. (Rev. xvi. 12.) Indeed, the very past season, a decisive victory has been gained over the Turkish army, near the "Euphrates," which was entirely routed, by Ibrahim's forces. A few more such advantages on the side of the "king of the south," or of "the north," would dry up the "river Euphrates,"—the Ottoman power, or influence. Even while writing, by the last arrival from Europe, we have later and more important information respecting the condition of the Ottoman power, which has a direct bearing upon the fulfilment of this prophecy. It seems at present to be the determination of England, Russia and Austria to maintain the integrity of the Ottoman empire, and reduce Mehemet Ali to obedience. At first France declared her policy to support Mehemet Ali in his pretensions, so far as to hold possession of Egypt, Syria and Arabia. Ibrahim, the son of the Pacha, is "pushing" toward Constantinople, but whether he succeeds in that expedition or not, is of little consequence, only so far as it tends to the final settlement of himself and father in the peaceable possession of Syria and Egypt. The idea still adhered to by some modern writers that this "little horn" includes the Roman beast, with ten horns, and the little horn of popery, we repeat, in view of history and recent occurrences, is too great an absurdity to be entertained for a moment. It is also such a confusion of emblematical representations, that if once admitted, would destroy all certainty of interpretation of such figurative language. The objection to its being the little horn of Mohamedanism, because it is said Mohamed was born, and devised his mischief in Arabia, which was not included in one of four divisions of the Grecian empire, is too trivial to deserve consideration. It is of no consequence, whether Mohamed was born in Arabia or China. Syria was the grand centre of his operations. Syria embraced "the pleasant land," the Jewish "sanctuary" which was to be "cast down," and afterwards "cleansed." Syria contained also a part of the Christian "host," part of which he was to "cast down," and whose "daily sacrifice" was to be "taken away,"—which was effectually done, when their churches were converted in-

to mosques. Syria, then, is one of the horns of the goat, and the identical one from which the "little horn" of Mohamedanism arose. "He magnified himself even to the princes of the host." Christ is the "prince of the host," the Head of the Church. Who that ever read the Koran, or quotations from it, does not know that Mohamed and his followers claim for him superiority to Christ? They allow Christ to be a prophet, but deem Mohamed his superior. "And a host was given him against the daily sacrifice by reason of transgression," &c. (verse 12.) Had not the "host" or the Christian churches in the east, become sadly degenerate and corrupt, an opposing host, like the Arabian imposture, could never have gained a permanent foothold in that country. The success of error was "by reason of transgression" in the Christian church. It is readily conceded that the Roman power destroyed the literal "sanctuary" of the Jews. But this, duly considered, is no objection to the foregoing views. Syria never became a "head," or a "horn" of the Roman beast. Those writers who make this little horn denote the Roman empire, coming out of one of the divisions of the Grecian, do not locate one of the ten horns of the fourth beast in any portion of the Grecian empire.* It is marvellous that they do not see their own inconsistency. (See note, section ii, commencing 56.) Even Mr. Miller, whose whole theory depends on the assumption that this little horn is the whole Roman empire, popery and all, does not locate a single constituent part of that empire within the original boundaries of the third beast or Grecian empire. See his enumeration of the modern ten kingdoms or "horns" of the fourth empire in the note below.*

Let the reader therefore constantly keep in mind the important fact, that however much success might have attended the Roman arms, within the Grecian empire, (we shall have occasion to consider this more hereafter,) that no portion of the Grecian empire proper, ever became any part of the Roman empire proper. This is a remarkable fact. It was not so with the Babylonian, Persian, and Grecian empires, for they severally in turn occupied much of the same territory. How to account for the fact, that when this distinction is the most palpable, and important, there should be the most confusion and error among writers, is not an easy matter.

The opposite extreme of error at this point in the vision, which some of the oldest expositors embraced, that Antiochus Epiphanes was this "little horn," has become so entirely exploded by the dawning light of prophetic fulfilment, that it is unnecessary to trouble the reader further than to give it a passing notice. That vile

* Great Britain, France, Spain, Portugal, Austria, Naples and Tuscany, Seven Kingdoms not plucked up by the little horn. Lombardy, Ravenna and Rome, the three originally plucked up by the little horn, are now restored under the name of Sardis, Sicily, and Italy.—MILLER ON CHRIST'S SECOND COMING.

prince, by his persecution of the Jews, and a literal "taking away of their daily sacrifice," for a time, became a type of this little horn, though the points of resemblance in other respects are few. A particular account of him is given in the filling up of this vision in the parallel verses of chap. ix: 20, &c.

"Towards the south, and towards the east, and towards the pleasant land;" verse 9. Mohamedism has ever prevailed "towards the south," in Egypt and many parts of Africa, "towards the east," in India and Persia, "and towards the pleasant land," Palestine of course, also Syria and Turkey, further on.

When christian churches were converted into mosques, the "daily sacrifices" might be said to be taken away, (verse 12,) and the multitudes of nominal christians thus led to apostatize, and some real christians and ministers, who perished by the sword of this warlike, persecuting power, fulfilled the prediction, that "he cast down some of the host, and of the stars to the ground, and stamped on them." This expression, of taking away the "daily sacrifice," is repeatedly used in reference to the Latin church as well as the Greek, and with equal propriety. The suppression of pure Christian worship in these great sections of the nominal Christian Church, and the establishment of popish image worship in the western and Mohamedan worship in the eastern branch, was indeed the taking away of the "daily sacrifice," and the "setting up the abomination of desolation," as we shall see hereafter. The figure of illustration is borrowed from the Jewish temple worship. Antiochus Epiphanes, did, as has been said, suppress the temple worship at Jerusalem, literally "taking away the daily sacrifice." But this literal "taking away of the daily sacrifice" in the Jewish church, was more effectually done at the destruction of the temple, by a Roman general, 40 years subsequent to the crucifixion of Christ, who in reference to that event, (Matt. xxiv: 15) quoted this very passage in Daniel.

The foregoing extracts, the chronology and correction of which the careful reader cannot fail to see, contains what I read about the "Prince of the host," What I say respecting the Prince of the covenant and high priest of the Jews, is in connection with the period and reign of Antiochus Epiphanes, nearly eight hundred years before, as will be seen by the following extract.

21 And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall he be overflowed from before him, and shall be broken; yea, also the prince of the covenant.

23 And after the league made with him he shall work deceitfully; for he shall come up, and shall become strong with a small people.*

Antiochus was at first successful, for Heliodorus and his other opponents, whose power seemed ready to bear all before it, was borne down, "overflowed before" Antiochus, and destroyed. "The prince of the covenant" that

* "Prince of the covenant," strictly speaking, is applicable only to Christ himself, yet it is here in a subordinate sense applied to the High Priest. The Jews were the "covenant" people of God, and this remnant who returned from Babylon ever being in subjection or under tribute to someone or other of the idolatrous governments around them, were allowed, notwithstanding, a High Priest, and he was the only visible representative of God's authority among them. The prophets had ceased their testimony. The High Priesthood was held in great estimation among the Jews as sacred, till the destruction of their Temple by the Romans. The High Priest was looked upon as a sort of a prophet as well as a ruler or 'prince.' When the Sanhedrim was in session upon the question of Christ's crucifixion, 'Caiphas being High Priest that same year,' is said to prophecy, as a consequence of his office. (John

was Onias, the high priest of Jerusalem, whom he removed and put Jason in his place, who had given him a large sum of money, and afterwards put wicked Menelaus in his room, who had offered him a larger sum. Thus he acted "deceitfully" in the "league" made with Jason. "He shall come up" from Rome, where he had been a hostage for the payment of the tax laid on his father. "Become strong with a few people," for he had but few to espouse his cause when he arrived at Antioch, the people being so greatly divided by the many claimants of the crown.

24 He shall enter peaceably even upon the fattest places of the province, and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey and spoil, and riches; yea, and he shall forecast his devices against the strongholds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand; for they shall forecast devices against him.

26 Yea, others that feed of the portion of his meat shall destroy him and his army shall overflow; and many shall fall down slain.

Antiochus, fixed the people in his interests by the profusion of his gifts, scattering the prey he had taken from his enemies. In this way he gained many of the richest provinces of Egypt, without bloodshed, "peaceable," as Cælo-Syria and Palestine thus doing what his fathers, or his fathers' fathers had not done.

"Forecast devises." By his intrigues, he excited discontent and rebellion among the Egyptians, and both he and Ptolemy Philometer, "king of the south," were "stirred up to battle with very great and mighty armies." But the "king of the south could not stand," Antiochus prevailed, partly through his own "devices," and partly through the fraudulent counsels and treacherous conduct of Ptolemy's partizans. In the next campaign, Antiochus had still great success,—routed the Egyptians—took Pelusium—ascended as far as Memphis, made himself master of all Egypt except Alexandria. Ptolemy Philometer's troubles accumulated rapidly from without and within his own territories, for the Alexandrians seeing his distress, renounced their allegiance, took his younger brother Euergetes or Physcon, and proclaimed him king instead of the elder brother. "They that fed of the portion of his meat destroyed" his interests.

SECOND COMING OF CHRIST.

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

SECOND COMING OF CHRIST.

No. I.

To all, who have any faith in the religion of the Bible, the 2d coming of Christ must be a subject of the most solemn and thrilling interest. The Scriptures, as might be expected, if such an event enters into the economy of divine grace, are remarkably full, plain and explicit on the subject; and yet many good minds are involved in midnight darkness, in relation to "the appearance of the great God and our Saviour, the Lord Jesus Christ." They have no distinct ideas of the manner, object or time of his blessed coming. This is so, not because the Word of the Lord is deficient or ambiguous in its testimony on the subject, but because the Bible has not been carefully studied, or it has been read and understood according to the traditions of the Elders. If God has revealed his will and purposes to mortals, it

xi: 51.) Even in the worst stage of the Jewish polity, Paul, when being rebuked for reviling 'God's High Priest,' replied that he 'wist not that he was the High Priest;' quoting the scripture which says, 'thou shalt not speak evil of the ruler of thy people.' (Acts xx: 4. 5.)

is reasonable to suppose that he intended that they should understand it, and that he has expressed the divine mind to us, as plainly and explicitly, as in the nature of things it is possible to do. I believe that God has done this; that the will of God is revealed as clearly in the Bible as it was possible to make it; and if any man walks in darkness, it is because he has never in the simplicity and docility of a little child set down at the feet of Jesus to study the Scriptures, or because he has received a set of heterogeneous notions from his catechism, creed, or the traditions of men, and reads his Bible through these notions which he cherishes as sacred. They cloud his understanding and render the Word of Life dark as midnight to his soul. It is well to have a few plain, simple, well defined rules of interpretation by which to study the Scriptures, and rigidly abide by them, lead where they may. Our rules are the following, viz.

1. The Bible contains a revelation from God to man, and of course must be the best, plainest and simplest that can be given. It is a revelation in human language, to human beings, and must be understood by the known laws of language.

2. The Bible is always to be understood literally, when the literal sense does not involve contradictions, or is not unnatural.

3. When the literal sense involves the passage in contradiction, or expresses ideas which are unnatural, it is figurative, or parabolic, and is designed to illustrate rather than reveal the truth.

4. When a passage is clearly figurative, the figure is to be carefully studied, and the passage compared with other parts of the Word, where the same or a similar figure may be employed.

With these plain and simple rules of interpretation before us, we invite the reader, with his Bible in his hand, to go with us into a scriptural examination of the doctrine of the 2d coming of our dear Redeemer. We shall find the scriptures sweetly harmonize on this and all other subjects on which they treat, when properly understood. Truth is one, with many harmonious parts. Error is many, with many discordant, repulsive, heterogeneous ingredients. We will now proceed to demonstrate the following proposition; viz.—The 2d or final coming of the Lord Jesus Christ is an event yet future.

This is evident from the fact that those passages which speak of his coming, are grossly perverted, when applied to any event in the history of the past. In our last article on this subject, it was proved beyond the possibility of refutation that Mat. 16, 27, 28, refers to two distinct events; one to take place at the end of the world when the son of God shall appear in the glory of his Father with his mighty angels to reward every man according to his works. The other was his transfiguration on "the holy mountain," a type, a vision of his final coming, which took place six days after the promise that some of his disciples, then present, should not taste of death till they saw him coming in vision, in his kingdom. Neither the 27th nor the 28th verse has the least reference to the destruction of Jerusalem, or the revolutionary war. The 27th verse refers to the end of the world, and the 28th to the transfiguration of Christ, a type, a pre-figuration of his glorious appearing in the last day. See, read Mat. 16, 27, 28; 17 chap. 1, 10; 2 Pet. 1; 15, 18.

In the 24th and 25th chapters of Matthew, we have a very full descriptive prediction of the fi-

nal coming of the Son of God. But by a certain application of Mat. 24: 34, the believers in no future punishment contrive to dispose of the whole of the grand and sublime phenomena which the Redeemer here and elsewhere assures us will attend his coming, and refer all, in short hand, and by wholesale, to the famous siege of Jerusalem. How is it? Let us examine. In the latter part of the 23d chapter, and the beginning of the 24th, the Saviour gives his disciples intimation that Jerusalem and the temple should be destroyed. As they left the city and seated themselves on the Mount of Olives, the whole city being spread out before them at their feet, the disciples ask their Lord—"When shall these things be? and what shall be the sign of thy coming and the end of the world?" verse 3. Here are three questions, 1. The end of these things, i. e. the city and temple. 2. The signs of Christ's final coming. 3. What events should take place at the end of the world? The reply of Christ covers the whole ground of the inquiry, but in his answer he bestows the most attention to the second inquiry, the signs of his coming.

These signs he gives from the 5th to the 14th verse. Here he tells them before he comes there will be many false Christs, false prophets, wars, earthquakes, pestilences, famines, "but the end is not yet;" that the church would pass through hot persecutions and that the Gospel of the Kingdom would be preached in all the world for a witness unto all nations, and the end of the world shall come." Then he refers to the destruction of Jerusalem (parenthetically from the 12th to the 22nd,) and then returns back to his all-absorbing and more important theme, the signs of his coming and the end of the world. The signs are:—

1. The coming of false Christs. The last century has produced several who have professed to come as the Messiah. Ann Lee, Emanuel Swedenburg and others have pretended that the second coming of Christ was fulfilled in them. But he tells us to believe them not; but why? "For as the lightning cometh out of the east and shineth even unto the west, So shall also the coming of the Son of Man be." That is his coming will not be a spiritual, figurative coming; but will be open, visible, sudden and manifest to all as the lightning. When he comes all eyes shall see him; no one will doubt; it will be as visible and manifest as lightning.

2. 'Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.'

Here are several things which are to take place as signs of his coming.

1. A time of tribulation shall immediately precede his coming. This is also foretold by Daniel, who says that before the resurrection there shall 'be a time of trouble,' and 'the power of the holy people, (the church) is to be scattered,' Dan. 12: 1, 7.

2. The sun shall be darkened and the moon shall not give her light. This is a natural consequence from the dissolving of elements which is then to take place. At that time Mnsea, Malachi, Peter, Paul and John inform us that our world is to take fire, 'burn as an oven,' and all the elements to melt with fervent heat. See Deut. 32; 22. Mal. 4: 1—4. Matt. 3: 12, 13: 40. 2d Peter 3: 7, 12. 2d Thes. 1: 7, 10— Well, now when this fire shall have been kindled on our earth, dense columns of smoke will arise and cloud the air so much that the sun

will be darkened, and the less vivid rays of the moon will not reach the earth at all; "the moon shall not give her light."

(3) "The stars shall fall from heaven," not the planets, but meteors, luminous, transient bodies, composed of inflammable gasses will be seen, playing their gambols and falling to the earth, as they have already been seen in our day, falling like a storm of fire to the earth.

(4) "The powers of the heavens (atmosphere) shall be shaken." Peter expresses the same sentiments in other words. "The heavens shall pass away with a great noise and the elements shall melt with fervent heat," 2d Pet. 3. 10. When these things take place, what then?

3. "And then shall appear the signs of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory," verse 30—"and he shall send his angels with a sound of a trumpet and they shall gather his elect from the four winds, from one end of the heaven to the other," verse 31.

Now here are the signs of the Redeemer's glorious coming. What are they? Let us briefly recapitulate them, or the more striking of them. 1. His coming will be open, manifest, visible, and sudden, even as the lightning which cometh out of the east and shineth into the west. Nothing of this kind took place at the destruction of Jerusalem. 2. The Sun shall be darkened and the moon shall not give her light.— Nothing of this kind took place at the destruction of Jerusalem. 3. The stars shall fall, i. e. then shall be a shower of meteors. Historians tell nothing of such phenomena being witnessed when the battering rams of the Roman army beat down the triple walls of the Holy City. 4. The heavens, or visible atmosphere, to be dreadfully agitated and pass away with a great noise.— Nobody heard this noise or witnessed anything of the kind at Jerusalem. 5. Immediately after the tribulation of the last days, the Son of man is to be seen in the clouds in power and great glory. 6. The last trumpet is to sound; "he shall send forth his angels with a sound of a trumpet."

7. His saints will be gathered together to meet him in the air. The history of the world furnishes us no account of the transaction of any of these things. There is not a particle of evidence that any thing of the kind happened when Pagan Rome broke up the Jewish polity and burnt up their city and temple. But the objector will ask what will you do with the 34th verse; "verily I say unto you, this generation shall not pass, till all these things be fulfilled."— This passage has perplexed many, and with its aid the Universalists have managed to apply prophecies to the destruction of Jerusalem, which every body knows were not in any sense fulfilled by that bloody event. But what is a generation? The children of our father are a generation. The wicked are said to be of their father, the devil, and they are called "a generation of vipers," and that generation still lives. The righteous are the children of God and they are a generation "a seed shall serve him, it shall be accounted to the Lord for a generation," Ps. 102: 25. Again. "But ye are a chosen generation, royal priesthood, a holy nation," 1 Pet. 2. 9. Here we have the key to this passage. The children of God, Christians are a "chosen generation," are "accounted unto the Lord for a generation." But of his little flock of spiritual children the Son of God says. "Verily I say

unto you this generation, (my Church, my disciples) shall not pass till all these things (signs) be fulfilled." Blessed be God the same generation still lives and many of them are now "looking for the bright appearing of the great God and our Saviour Jesus Christ," and "when he shall appear" they will then pass away and "appear with him in glory." R.

OBJECTIONS.

"How can ye believe that receive honor one of another."

"EIGHT FUNDAMENTAL ERRORS."

The editor of *Zion's Herald*, gives the following article, containing, as he thinks, "eight fundamental errors in Miller's theory, &c." He says that he wrote it for the benefit of those "who had not studied Miller's theory;" but we now give it for the benefit of those who have studied, and understand it. They will have no difficulty in disposing of them.

We have one remark to make about Mr. Miller, and his adherents becoming infidels, in case Christ does not come in 1843. The editor says they will then abandon their Bibles. Will Bro. Brown tell us whether Mr. Cambell, Phelps, and Smith, with himself and a host of others, will give up their Bibles, in case the Jews do not return and Mohamedism is not destroyed in '43, as they predict? Or why Mr. Smith and his adherents did not give up their Bibles in 1819, as he predicted that Mohamedism would be destroyed that year. And how many infidels did it make? Bro. B. will remember that Mr. Smith is a learned man; and has great influence; and that Mr. Miller is nothing but a *Fanatic!* and hence is not capable, on the ground of the editor's reasoning, to make but few, while Mr. S. and his adherents may make many infidels. Ed.

EIGHT FUNDAMENTAL ERRORS IN MILLER'S THEORY OF THE SECOND COMING OF CHRIST.

For the benefit of those who have not studied Miller's theory, we point out the following fundamental errors.

1. He dates the vision of the oppression of the Church of God, Jewish and Christian, from the edict of Artaxerxes, given B. C. 457, to Ezra, to build Jerusalem, and restore the Jewish State; which was so effectual, that Jerusalem and its temple flourished, with slight interruptions, for about 500 years, until destroyed by the Romans, A. D., 70.

How preposterous to date the duration of the "Sanctuary's being trodden under foot," from an edict thus to build it up!

2. Mr. Miller dates the assumption of Roman supremacy, from A. D. 534; whereas all standard histories agree, that the emperor Phocas conferred upon the Bishop of Rome the title of "Universal Bishop," A. D. 606.

3. He declares that Papacy has lost its civil sword and tripple crown, since A. D. 1798! Whereas, the Pope of Rome is *now* just as much an absolute sovereign, as any one in Europe.

4. He makes Michael, in Dan. xii. 1, to mean Christ, who is about "to stand up" to judge the world, and raise the dead, and his theory cannot subsist, without this interpretation;

but St. Jude, verse 9th, informs us, that Michael is an arch-angel.

Thus with the main pillar the whole system comes to the ground

5. He makes out two days of judgment and of resurrection, *one thousand years apart*—one for the righteous, and the other for the wicked.

6. He denies that all Israel will be saved before the end of the world, against the uniform and repeated declarations of the Prophets from the beginning.

7. He denies that the gospel will be propagated, and become triumphant throughout the world before the resurrection.

8. He declares in one place in his book that Christ has greatly revived the Church since the downfall of Napoleon, and has roused her to the Missionary work so that she has published the Scriptures in *one hundred and fifty* different languages, while in another place he considers the Laodicean Church, which the Saviour declared to be lukewarm, and ready to be spued out of his mouth, to be the prophetic emblem and type of Protestant Christianity in these days! See his 17th Lecture, and a part of the 10th, 2d edition.

Other errors might be shown, some of them fundamental, and others incidental, such as that the day of grace will close; the Turkish empire will come to an end, and that there will be an unparalleled time of trouble in 1839, each of which catastrophes is an independent conclusion from independent chains of argument. But thus much must for the present suffice.

It is contended by Mr. Miller's friends, that revivals of religion have followed his preaching in almost every place where he has been. This may be true, but it does not follow that his explanation of the prophecies have conduced to this. He is in the practice, and he is certainly to be commended for it, of closing his lectures with powerful appeals to the consciences of his audiences, in relation to the salvation of their souls. These exhortations and warnings are heart-searching. They are very much in the spirit and style of Whitefield's sermons, and, coming from a man who evinces the sincerity of his belief in the solemnity, ardor and earnestness of his manner, it is no wonder that persons are convicted. They would be, the prophecies out of the question.

We give our readers specimens of these eloquent appeals. They are the closing paragraphs of his 11th and 12th lectures.

"Be warned! Repent! Fly, fly for succor to the ark of God—to Jesus Christ—the Lamb which once was slain, that you might live, for he is worthy to receive all honor, power and glory. Believe, and you shall live. Obey his word, his spirit, his calls, his invitations. There is no time for delay. Put it not off I beg of you; no, not for a moment. Do you want to join that heavenly choir, and sing the *new song*? Then come in God's appointed way. Repent. Do you want a house, not made with hands, eternal in the heavens? Then join in heart and soul this happy people whose God is the Lord. Do you want an interest in the New Jerusalem, the beloved city? Then set your face as a flint Zionward. Become a pilgrim in the good old way. 'Seek first the kingdom of heaven,' says Christ, 'and then all these things shall be added unto you.'"

"But you my impenitent friends, who have never wept nor confessed your sins to God, who have been more anxious to have your names written in the book of fame, of worldly honor, of

the riches of this world, than in the Book of Life, remember you too will weep when all heaven is silent. When the last seal is broken,—then you will see the book, and your name blotted out! Then you will weep and say, *once my name was there. I had a day of probation. Life was proffered, but I hated instruction. I despised reproof, and my part is taken from the Book of Life! Farewell happiness! farewell hope! Amen.*"

But in relation to the prophecies, Mr. Miller is in an error. We say plainly, and if, there is any thing to risk in the way of reputation we risk it, that the events predicted by him to take place in 1843, will not take place; or to come a little nearer home, that those predicted to take place next August, will not take place. And what will be the mortification of Mr. Miller, and those who have embraced his opinions, when next Autumn arrives, and every thing goes on as heretofore? Will they then, frankly confess their error, and acknowledge their delusion? What does experience say on this question? It says that most men who have tenaciously adhered to, and zealously defended a system, have too much pride for this. They prefer, if possible, to avoid the mortification of an humble confession, and cast about to find somebody or something upon which they may shift the blame. And upon what will Mr. M. cast the blame? Why upon the Bible of course. He verily believes that if the Bible teaches anything, it teaches the system he has been seven years preaching, and sixteen years studying. Now if these events do not happen, as predicted, what will be the effect? Why, that the Bible *does not teach any thing*. We have no doubt that a large portion of Mr. Miller's adherents, will cherish this infidel sentiment. And would not this be consistent with their present belief?

We hope God will overrule these things for his glory; but the prospect now is, that Mr. Miller's Lectures will do infinitely more harm than good.

JUDGMENT DAY IN THE 10TH CENTURY.

The following extract is from Mosheim's Church History. We are often referred to the *fanatics* of the past by the opponents of Mr. Miller, for a lesson of instruction and warning, relative to our belief of the 2d coming of Christ. We give the following account, that our friends may see that there is no comparison between Mr. Miller's views, and those of the tenth century. Who can compare the Ministers, and Laity, who advocate the 2d coming of Christ now, with the ignorant and wicked Clergy and Laity of the tenth century?

Ed.

That the whole Christian world was covered at this time, with a thick and gloomy veil of superstition, is evident from a prodigious number of testimonies and examples, which it is needless to mention. This horrible cloud, which hid almost every ray of truth from the eyes of the multitude, furnished a favorable opportunity to the priests and monks of propagating many absurd and ridiculous opinions, which contributed not a little to confirm their credit. Among these opinions, which dishonored so frequently the Latin church, and produced from time to time such violent agitations, none occasioned such a universal panic, nor such dreadful impressions of terror or dismay, as a notion that now prevailed

of the immediate approach of the day of judgment. This notion, which took its rise from a remarkable passage in the Revelation of St John, and had been entertained by some doctors in the preceding century, was advanced publicly by many at this time, and spreading itself with an amazing rapidity through the European provinces, it threw them into the deepest consternation and anguish. For they imagined that St. John clearly foretold that after a thousand years from the birth of Christ, Satan was to be let loose from his prison, Antichrist to come, and the destruction and conflagration of the world to follow these great and terrible events. Hence prodigious numbers of people abandoned all their civil connections and their parental relations, and giving over to the churches or monasteries all their lands, treasures, and worldly effects, repaired with the utmost precipitation to Palestine, where they imagined that Christ would descend from heaven to judge the world. Others devoted themselves by a solemn and voluntary oath to the service of the churches, convents, and priesthood, whose slaves they became in the most rigorous sense of that word, performing daily their heavy tasks; and all this from a notion that the Supreme Judge would diminish the severity of their sentence, and look upon them with a more favorable and propitious eye, on account of their having made themselves the slaves of his ministers. When an eclipse of the sun or moon happened to be visible, the cities were deserted, and their miserable inhabitants fled for refuge to hollow caverns, and hid themselves among the craggy rocks, and under the bending summits of steep mountains. The opulent attempted to bribe the Deity, and the saintly tribe, by rich donations conferred upon the sacerdotal and monastic orders, who were looked upon as the immediate vicegerents of heaven. In many places, temples, palaces, and noble edifices, both public and private, were suffered to decay, nay, were deliberately pulled down, from a notion that they were no longer of any use, since the final dissolution of all things was at hand. In a word, no language is sufficient to express the confusion and despair that tormented the minds of miserable mortals upon this occasion. This general delusion was indeed opposed and combated by the discerning few, who endeavored to dispel these groundless terrors, and to efface the notion from which they arose, in the minds of the people. But their attempts were ineffectual; nor could the dreadful apprehensions of the superstitious multitude be entirely removed before the conclusion of this century. Then, when they saw that the so much dreaded period had passed without the arrival of any great calamity, they began to understand that St John had not really foretold what they so much feared.

MILLER AND THE FRENCH PROPHETS.

We copy the following from the Mercantile Journal.

A FALSE PROPHECY. It will be perceived by the following paragraph which we extract from the London Athenaeum of Jan. 18th, that an excitement relating to the end of the world, prevailed in France at the commencement of the present year. But as the day, on which that event was to take place, passed by without any special occurrence,—there is reason to believe that the prophet who uttered the prediction was a false one. Whether Mr. Miller's prediction will be fulfilled remains to be seen:

"Our lively neighbors on the other side of

the channel have been occupied in looking out for the end of the world, which the prophets had announced for the 6th of January in the present year. That the renewal of a rumor, which had periodical currency amid the particular interests and general superstition of the dark ages, should be possible in our day, under any sanction less positive than those of philosophy itself, speaks but little for the state of education in the country where it has obtained."

Will the reader look at the article "French Prophets" in Buck's Theological Dictionary, and compare them carefully with Mr. Miller, and his lectures? Is there the least shade of resemblance between them? Why do intelligent men make such invidious comparisons? Why?

ED.

SIGN S OF THE TIMES.

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

BOSTON, APRIL 15, 1840.

PUBLISHER'S NOTICE.—We send the two first numbers of our paper to many who we understand feel an interest in the subject to which it is devoted, hoping that they may become subscribers. Those who wish to do so, by forwarding one dollar by mail, immediately, will secure the whole volume, as we cannot afford to print more than enough to supply the demand, after this number. Persons in the city and neighboring towns, who may wish to retail them, can be furnished at the rate of two dollars per hundred, by forwarding their orders to the subscribers, accompanied with the money. No papers will be delivered till the money is received.

DOW & JACKSON.

OUR COURSE.

We propose to make the "Signs of the Times," a medium of intelligence in relation to the condition of the church and the world, at the present time, in reference to the Second Coming of Christ. And in view of the near approach of the *Son of Man* in the clouds of heaven, to aid professors of religion in preparing for that day, and to exhort, entreat, and pray sinners in Christ's stead, to be reconciled to God; and be prepared to meet the Savior with joy. We intend therefore, so far as it is possible, that the influence of this little sheet shall tend to promote revivals of religion,—prayer,—purity,—and entire consecration in the members of Christ's body.

We now look to the friends of this cause to sustain us in the enterprise. Please read the prospectus on the last page. Brethren, do what you can, and do it now.

CHRISTIAN MIRROR.

The *Christian Mirror* of the 26th ult. contains an article professedly from a "layman who has read his Bible, and is not a novice in history." He seems to understand what the commentators

say on the prophecies. The principle object of this *Layman*, seems to be, to eulogize the *doctors* and *verate* Mr. Miller. At the close of the article he shows his "cloven foot." He says, "He [Mr. Miller] continues his lectures—to audiences, who all contribute to support him with pecuniary aid; for they deposit their contributions before they enter the house."—"Mr. Miller, [he continues] seems to be laying up goods for many years; but if his doctrine is true, whose shall they be in 1843?"

We would recommend to this "Layman" to study the "ninth commandment" in the decalogue. The above statement is utterly false.

A SIGN.

THE REVIVAL OF RELIGION. A Sermon preached at Portsmouth, N. H., February 23, 1840. By Andrew P. Peabody, Pastor of the South Church and Parish. Published by request. For sale by Weeks, Jordan & Co. 121 Washington St.

This sermon is written by a Unitarian minister, who advocates genuine revivals of religion. It will be seen by an extract from this sermon in another column, that he fully approves of the revival now in progress in that town. Both the revival and the sermon are the fruits of Br. Miller's labors there. We recommend it to some of our Orthodox and Baptist teachers, who have spent their strength in opposing what this Unitarian minister approves.

ILLUSTRATIONS OF PROPHECY; particularly the Evening and Morning Visions of Daniel, and the Apocalyptic Visions of John. By DAVID CAMELLI.

We are glad to see works of this kind multiplying. This work has been got up by Br. Cambell, with great care and industry; and although we do not agree with the author about the *return of the Jews*, the *Millenium*, and consequently the application of many of the prophecies, yet we would recommend the work and hope it may have a wide circulation. The pictorial illustrations are generally correct, and are valuable. For sale at No. 9 Washington-st.

☞ Those persons who have names of subscribers, should send them in immediately.

☞ An article from Br. Litch, on the *little horn* in Daniel's fourth kingdom, will appear in our next.

MILLER'S INFLUENCE UPON THE PEOPLE.

Much is said in the pulpit, and by Editors of public Journals, about the *evil tendency* of Mr. Miller's lectures. An orthodox clergyman of Lynn, (Rev. Parsons Cook,) thinks they are more demoralizing than the *Theatre!* A minister of this city, of high standing, stated to one of his hearers, that he thought it as great a sin for church members to go to these lectures, as to the *Theatre!* Indeed, most of the ministers and laity of different denominations, who have

not heard Mr. M. have judged unfavorably of his labors. It is supposed that the people are *frightened—excited* by terrific scenes connected with the conflagration of the world. The following statements will place this matter in its true light.

His lectures in Boston, Cambridge-Port, and Watertown, have had the happiest effect upon the churches, and the community at large. At a future time we shall give a more full account of this matter. We shall now turn the reader's attention to the testimony of others.

The following extract from the "*Christian Herald*," will give some idea of his labors in Portsmouth, N. H. It is from the pen of Elder D. Millard, in whose society Br. M. labored.

"On the 23d of January brother William Miller came into town, and commenced, in our chapel, his course of lectures on the second coming of Christ. During the nine days he remained, crowds flocked to hear him. Before he concluded his lectures, a large number of anxious souls came forward for prayers. Our meetings continued every day and evening for a length of time after he left. Such an intense state of feeling as now pervaded our congregation, we never witnessed before in any place. Not unfrequently from sixty to eighty would come forward for prayers on an evening. Such an awful spirit of solemnity seemed to settle down on the place, that hard must be that sinner's heart that could withstand it. Yet during the whole, not an appearance of confusion occurred. All was order and solemnity.—Generally, as soon as souls found deliverance, they were ready to proclaim it, and exhort their friends, in the most moving language, to come to the fountain of life. Our meetings thus continued on evenings for six weeks; indeed, they have thus continued with very little intermission up to the present.

Probably about one hundred and fifty souls have been converted in our meetings; but as a part of these were from other congregations, some have returned to their former meetings. Among the converts are a considerable number from the Universalist congregation. These still remain with us. From our meetings this blessed work soon spread into every congregation in town, favorable to revivals. In several of these, it is at present spreading with power. For weeks together the ringing of bells for daily meetings, rendered our town like a continual sabbath. Indeed such a season of revival was never before witnessed in Portsmouth, by the oldest inhabitant. It would be difficult at present to ascertain the exact number of conversions in town. It is variously estimated at from 500 to 700. We have received into fellowship *eighty-one*. Nine of these were received on previous profession. We have baptized *sixty-seven*, and the others stand as candidates for baptism. Never, while we linger on the shore of mortality, do we expect to enjoy more of heaven than we have in some of our late meetings, and on baptizing occasions. At the water side thousands would gather to witness this solemn institution in Zion, and many would return from the place weeping. Our brethren at the old chapel have had some additions; we believe some over twenty."

In relation to the *character of the revival*, we quote the following extract from Mr. Peabody's

sermon, on the recent revival in that town.

"If I am rightly informed, the present season of religious excitement has been to a great degree free from what, I confess, has always made me dread such times, I mean those excesses and extravagances, which wound religion in the house of its friends, and causes its enemies to blaspheme. I most cheerfully express my opinion, that there will be in the fruits of the present excitement far less to regret, and much more for the friends of God to rejoice in, much more to be recorded in the book of eternal life, than in any similar series of religious exercises, which I have ever had the opportunity of watching."

We give the following extract of a letter from Elder Fleming, relating to Br. Miller's labors in the city of Portland.

"Things here are moving powerfully. Last evening about 200 requested prayers, and the interest seems constantly increasing. The whole city seems agitated. Br. Miller's lectures have not the least effect to affright; they are far from it. The great alarm is among those who did not come near. Many who stayed away and opposed seem excited, and perhaps alarmed. But those who candidly heard, are far from excitement and alarm.

The interest awakened by his lectures is of the most deliberate and dispassionate kind, and though it is the greatest revival I ever saw, yet there is the least passionate excitement. It seems to take the greatest hold on the male part of community. What produces the effects is this—Br. M. simply takes the sword of the spirit, unsheathed and naked, and lays its sharp edge on the naked heart, and it cuts!! that is all. Before the edge of this mighty weapon infidelity falls, and Universalism withers. False foundations vanish, and Babel's merchants wonder. It seems to me that this must be a little the nearest like apostolic revivals of any thing modern times have witnessed."

The above was written a few days after Br. M. left the City. The work continues still with great power.

Since the above was in type, we have received another letter from Br. Fleming, dated Portland, April 6th, from which we give the following extracts.

"BROTHER HIMES,—Amid a superabundance of cares, I take a moment to drop you a line on the state of affairs in this city.

There has probable never been so much religious interest among the inhabitants of this place generally, as at present; and Mr. Miller must be regarded directly or indirectly as the instrument, although many, no doubt, will deny it; as some are very unwilling to admit that a good work of God can follow his labors; and yet we have the most indubitable evidence that this is the work of the Lord. It is worthy of note that in the present interest there has been comparatively, nothing like mechanical effort. There has been nothing like passionate excitement. If there has been excitement it has been out of doors among such as did not attend Br. M.'s lectures.

At some of our meetings, since Br. M. left, as many as 250, it has been estimated, have expressed a desire for religion, by coming forward for prayers; and probably between one and two hundred have professed conversion at our meeting; and now the fire is being kindled through

this whole city, and all the adjacent country. A number of Rum-sellers have turned their shops into meeting rooms, and those places that were once devoted to intemperance and revelry, are now devoted to prayer and praise. Others have abandoned the traffic entirely and are become converted to God. One or two gambling establishments, I am informed, are entirely broken up. *Infidels, Deists, Universalists*, and the most abandoned *profligates*, have been converted. Some who had not been to the house of worship for years. Prayer meetings have been established in every part of the city by the different denominations, or by individuals, and at almost every hour. Being down in the business part of our city, on the 4th inst., I was conducted into a room over one of the Banks, where I found about 30 or 40 men of different denominations, engaged with one accord in prayer, at about 11 o'clock in the day-time! In short it would be almost impossible to give an adequate idea of the interest now felt in this city. There is nothing like extravagant excitement, but an almost universal solemnity on the minds of all the people. One of the principle booksellers informed me that he had sold more Bibles in *one month* (since Br. Miller came here) than he had in any four months previous. A member of an orthodox church informed me that if Mr. Miller could now return, he could probably be admitted into any of the Orthodox houses of worship, and he expressed a strong desire for his return to our city."

Will the Rev. Parsons Cook join with the Editor of the "Trumpet" in ridiculing such revivals as these? Will he now pronounce these lectures "more demoralizing than the Theatre?" These are the legitimate fruits of Mr. Miller's labors. Let his accusers beware.

CORRESPONDENCE.

LETTER FROM MR. MILLER, NO 3.

ON THE RETURN OF THE JEWS.

Dear Brother Himes,—I am now at home, found my family and friends well; yesterday was very sick, owing to my great anxiety to see home, and my fatigue on my journey. To-day I feel much better, and shall employ a little time in writing to you.

Those souls whom I have addressed in my six months' tour are continually before me, sleeping or waking; I can see them perishing by thousands; and when I reflect on the accountability of their teachers, who say "peace and safety," I am in pain for them. How many souls will Brs. Phelps, Cambell and others, who are sticklers for the Jew's return, and for a temporal millennium, be the means of lulling to sleep, and while they are flattering themselves that their teachers are right, find to their eternal cost, that their preparation for the eternal world was delayed a few days too long, on the vain supposition that the Jews must return and a millennium intervene. Why will they not listen to reason and scripture? Peter was converted from such a selfish and bigoted mind, when he said, "of a truth I perceive that God is no respecter of persons," Acts 10: 34—35. And yet, truly, if the Jews ever return, they must be respected of God, for will not all acknowledge, that they are to be gathered by God out of all nations, &c.

Isa lvi, 20. And they shall bring all your brethren for an offering unto the Lord out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift

beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord.

They are not gathered because they work righteousness, or by being children of faith; but because they are "God's ancient covenant people." For if they believe they are grafted in among the Gentile believers and are no more Jews in that sense.

Rom, x, 12. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

Now if the Jew be restored because he is a Jew, then Peter needed another conversion: for he said he perceived God was no respecter of persons. What a pity, that Peter had not had Bro. Phelps and his deacon to teach him better. Again—how foolish Paul must have been to have wished himself accursed,

Rom ix, 3. For I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh: when Bro. Phelps, Skinner, and the notorious Whittmore, if they had lived in his day, could have told him, in five words: Father Paul, God will not cast away his ancient covenant people; for all Israel shall be saved. Once more, if James had lived in the days of the Boston trio, he might have wrote a very different epistle when he wrote to the "twelve tribes scattered abroad." Instead of pointing to the law of liberty and faith in Christ Jesus as their justification, and respect of persons, he might have told them to remain steadfast as Jews, and in the end they would all be gathered in and saved. Yes how different would James have wrote, if he had believed in the return of the Jews, and the salvation of God's ancient covenant people.

If then the Jew, as a Jew in the flesh, must have another day, God must have respect of persons, without any reference to the work of righteousness. Or God must give the Gentile another day, after the Jew.

Rom i, 16, 17. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also the Greek.

For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith.

Here we are plainly taught that the Jew has had his day, and now the Gentile.

Rom. ii 7—11, 28, 29. To them who by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life:

For there is no respect of persons with God.

For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh:

But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

These passages show plain, that the Jews have had their day, and have been visited with the indignation and wrath of God, of which they are a sample unto us who afterwards should live ungodly. Now if they, as unbelievers, after suffering the vengeance of God as a nation are to be gathered again and restored to their privileges, land and laws, then the Gentiles, after suffering the vengeance of eternal life, are to be restored again to their present privileges, country, and laws. Will the trio agree to this? I think not. Yet the type must agree with the anti-type. But the gospel promise which was before the law made to Abraham, was promised in Christ unto all them which believe, both Jew and Gentile. This is certainly the Apostle's reasoning in the 3d and 4th chapters of Romans, and he says not one word about the Jews return, when he sums up the advantage the Jew had over the Gentile.

Rom. iii 1—9. What advantage then hath the Jew? or what profit is there of circumcision?

What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

Not a word about this return and inheritance of Judea again. Yet if so, their restoration would be a great advantage over the Gentile.

Dent. xxx 7. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

Isa. ii 14. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

Isa. liv 7, 8, 15. For a small moment have I forsaken thee; but with great mercies will I gather thee.

In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

Behold they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake.

Hosea. i. 11. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

If these passages mean the Jews, then certainly they will rule over the Gentiles, and this would be an unpardonable neglect in the apostle to the Gentiles not to give us warning of it. But he doth tell us that the chief advantage of the Jew was, that he had the praise of God, which the Gentile now has over the Jew. So it is in the Jew first, and also the Gentile.

Again, if the Jew is to be gathered to his own land and never pulled up again?

Amos ix, 15, And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them saith the Lord thy God.

How can Paul reconcile

Gal. vi. 15. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

Eph. i. 10. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

Also ii. 12. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

16. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby;

And how would our dear Saviour explain,

John x. 16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

If the Jew is to be a separate people again and never pulled up? When will Christ break down the partition wall? When will he unite Jew and Gentile in one body? And if the Church be the fulness of him, see

Eph. i, 22. And hath put all things under his feet, and gave him to be the head over all things to the church,

23, Which is his body, the fulness of him that filleth all in all.

How can the Jew, as a Jew, be a part of his body, inheriting of Jerusalem while the church is the fulness of him who inherits all things, and prosper the New Jerusalem? Can Bro. Phelps, or Cambell, his prompter, answer these questions? Let us have plain distinct answers; Keep to the point. But, say these Judaizing teachers, what shall we do with all those passages in the prophets, that speak the Jews return to their own land? I answer, sirs will you be so good as to notice that all the passages which you dare quote to prove your doctrine were wrote or prophesied before the Jews were restored from Babylon, and had their literal fulfilment in that event.

But say you, some of them were not all fulfilled such as they should, "never be pulled up." "David shall be their king for ever," &c. &c. Very well, gentlemen. If you will examine your Bibles you will find every prophecy which could not be fulfilled literally, have a direct allusion to the new covenant, and cannot be fulfilled under the old. There *Israel, Judah, and my people*, are to be understood spiritual Israel &c. as in.

Isa. xi. 10. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek; and his rest shall be glorious.

12. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

The 11th verse speaks of the gathering of the remnant of his people. The 10th and 12th verses show that it is under the new covenant. Also

Jere. xxxii. 37. Behold I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:

40. And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me:

verses 36th and 37th speak of their gathering out of Babylon, 38th and 40th show plain that it is under the new covenant. Again

Ezek. xxxvii. 21. And say unto them thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

28. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

The 21st and 22d verses speak of the children of Israel being gathered, the 23d and 24th shows the new covenant, 25th speaks of their dwelling in the land forever, 26th and 28th of the new covenant. These specimens show how the prophecies may be understood, and have the scriptures harmonize, but if we take into consideration the names and phrases used by the prophets under the Old Testament, we must see, unless we are willingly ignorant, that no other name would or could be used with propriety, but such as have been used. And every Bible student must have discovered this, which if it is not so, in vain might we look for any prophecy in the Old Testament concerning the church in the New. By thus having a veil over their faces and thus construing Scripture, Skinner and Whittemore can throw all judgment on the poor Jew: and Phelps and Cambell give them all the promises. But Father Paul gives to each a portion in due season. "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."

If Br. Cambell's book is published, send me a copy, and if Br. Phelps publishes his lectures, send them also; I long for the privilege of squaring them by the Bible, the rule which will sweep away the cobwebs of man-made wisdom like darkness before the rising sun. I have not had time to read "*Miller Exploded*" nor "*Miller Overthrown*." If they are as sarcastic and foolish as I am informed they are, I shall take no pains to answer them. Let the authors meet him whose word they have ridiculed.

I remain, as ever, yours.

WILLIAM MILLER.

Low Hampton, March 31st. 1840.

Eastham, March 28, 1840.

Dear Brother Himes. I have just received your prospectus, for the *Signs of the Times*, together with your kind offer of the use of its columns. I assure you of my hearty approval of the enterprise, and wish it success, with all my heart. I believe the time has come when such a publication is demanded; the subject it designs to discuss is fairly before the public, and before the excitement can subside, it must be thoroughly investigated. But this cannot be done in existing periodicals:—They are all, so far as I am acquainted, with the exception of *Zion's Watchman*, of New York, closed against the discus-

sion of any thing more than one side of the question, and that the old and popular side. So that whilst they are making incessant attacks on Mr. Miller, and those who favor his views on the subject, and in some instances those views themselves, there is no opportunity of replying.

I can but believe that such a paper, if conducted as it should be, will have a tendency to make its readers better: and that it will be instrumental in leading many wanderers back to the Savior. I did not believe this great end would be accomplished. I would not say as I now will, that the paper, while it keeps to the plan laid down in the prospectus, and labors for the salvation of lost men, shall have my feeble influence for its support. I hope to be able to aid some in extending its circulation, and shall be happy, if the poor productions of my pen can add any interest, to furnish something for the columns of the paper.

I have at the present time, a discussion carried on in *Zion's Watchman*, with Rev. H. Jones of New York, which, if you think will in any measure subserve the cause of truth, I should be happy to have transferred to the columns of Your paper. Mr. Jones is a Presbyterian minister; and is deeply interested in the subject of *Christ's second coming*. He takes the ground, that although the *Kingdom of Heaven* is near at hand, yet the time of its coming cannot be definitely known. He has handled the subject in a very kind, christian-like manner, and with all, with a good deal of skill. I think that no one, who has taken up the subject with the design of showing the fallacy of Mr. Miller's views, has done so well as he has. It appears to me, if the theory admits of refutation, he has taken hold of the right end to do the work.

I think there is a growing interest in this subject on the Cape, and also an increasing conviction that the great day is near. I have given several courses of lectures the past winter in this and adjoining towns, and find the people anxious to hear, and I trust some will be induced to prepare for the great event.

It appears to me to be vastly important that a slumbering world should be aroused to this subject. But where are the Watchmen of Zion's walls? Alas! They too are crying peace, peace! while sudden destruction is coming!! Well, go on my Brother, in the name of the Lord of Hosts. Let the blast of your trump be long, loud and certain, so that all may hear and prepare themselves accordingly.

Yours, in the hope of the Resurrection.

JOSIAH LITCH.

To Rev. J. V. Himes.

CORRECTION.

We cheerfully insert the following article from Bro. Cambell. We are assured by Bro. Miller, that he understood him, as he quoted, and had no intention of doing Bro. C. injustice.

For the *Signs of the Times*.

A MISTAKE AT THE THRESHOLD.

BROTHER HIMES.—In issuing a work on the prophecies, I have not intended to excite or enter upon controversy on the subject. Nor do I fear or shrink from just criticism. I wish for what every man may demand and receive from a candid opponent, i. e. a correct quotation of my language, and true representation of my sentiments.

My esteem for Brother MILLER as a man and a christian, you well know, and my intercourse with him has been "without dissimulation," as yourself will bear witness. When I early learned that he was about to issue, or, be in any manner connected with a periodical, and review or controvert my sentiments on the prophecies, I was pleased with his design, because, as I had more than once said through Zion's Herald, however much he may mistake, he ought to have a fair hearing.

While I say he ought to have a fair hearing, may I not demand the same for myself. Yet in the first column of the "Signs of the Times" and the first allusion to my views, Mr. MILLER not only wrests from its proper connection some remark, but charges me with saying what I never said. His words are,—"Who is the prince of the host? Not the high priest, as Mr. CAMBELL says." I never said the Jewish high priest was the "Prince of the host," I know as well as brother MILLER that the high priests of the Jews ceased to exercise authority as "princes" nearly eight hundred years before the little horn of the he goat arose, described in Dan. viii. 9—12—23, 24 and xi. 36. The chronology of my remarks are thrown out of their connection, besides being entirely misapplied. In the third section of my work from page 72 to 80, if he will read he will find that I consider "the host" the christian church, and Christ "the Prince of the host," and the "little horn," the Mohamedan imposter, magnifying himself above the prince of the host, by claiming superiority to Christ.

I have expressed confidence in brother MILLER, nor will I for a single error, however great, let go my confidence in his honest intentions. But to receive public confidence and personal esteem, we must all correctly quote the language of an opponent, and fairly treat his sentiments in respect to their connection with the general subjects.

Understanding this to be the character and design of the "Signs of the Times," I cheerfully accept your offer, and have thrown together some extracts from my "Illustrations of Prophecy" just published; these extracts involve the very points in dispute.

DAVID CAMBELL.

Boston, April 10, 1840.

THE NATIONS.

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

TURKEY.

IMPORTANT FROM CONSTANTINOPLE.—The French Ambassador M. de Pontois, has thought fit to demand explanation of the Porte on the subject of the immense preparations made at Odessa, and in the ports of the Black Sea. The Porte did not reply in a satisfactory manner. The French envoy signified to the Divan that he was aware of the intention of the Porte to call in Russia to its aid; and that, in the name of France, he protested against a disembarkation of Russian troops on any point of the Ottoman territories. The Porte, it is said, refused to receive his note.

CONSTANTINOPLE, Jan. 29.—The French steamer which arrived from Alexandria on the 25th ult, has brought Mehemet Ali's official answer to the three consuls, in which, instead of showing even his former disposition to arrange affairs, he most stoutly refuses to listen to terms—he throws defiance, in short, in the face of Europe.

IMPORTANT MOVEMENTS IN THE TURKISH ARCHIPELAGO.—To carry into execution the treaty between Lord Palmerston and M. Brunow, it has been determined that Russia shall send a squadron to Constantinople; and at the same time her troops shall enter Asia to menace Ibrahim Pacha. On the other hand, one portion of the English fleet is to enter the Dardanelles, but only as far as Gallipoli—another portion is to move upon Alexandria, whilst the remainder of the squadron is to take possession of Candia. It has also been arranged that a division of troops from Bombay shall be disembarked at Suez, to threaten the Egyptians in that quarter.

THE TURKISH QUESTION.—The news from the East removes none of the perplexity by which its affairs have been so long surrounded. Mehemet, of course, exults in no small degree at the separation of France from England in his favor; but that he has long expected such a demonstration no one can doubt. The Viceroy is said to have been gratified with even more pleasing intelligence; the increasing unpopularity of Khosrew Pacho, and his declining influence; the fact, which he might have known long ago, that the Five Powers are not agreed on any single point of the affairs of the East; and that Russia had declined to be any party to a Congress at Vienna. In the meantime the Viceroy's affairs remain *in statu quo*.

THE TURKISH FLEET.—The Captain Pasha has never relinquished the command of his fleet. At his arrival four months ago, he had on board about four millions of francs, with which he has continued to defray all expenses. He has established a butchery exclusively for his ships, and kept it supplied with oxen from Carmania. Mehemet Ali has not, up to the present time, been at any expense on this account, except furnishing some wine. At last, however, he made a disbursement of 33,000 Talaris for the last month's pay of the crews. This will of course, be deducted from his arrears of tribute due to the Sultan. The Egyptian fleet is also receiving its arrears.

RUSSIA.

RUSSIAN DESIGNS AGAINST ENGLAND.—A strong division of Russian troops has already crossed the Caspian Sea, and landed at Astrabad, within the Persian territories, with the consent of the Schah. Ostensibly they are to march against the Khan of Chiva, but they are so posted that they may embarrass the operations of the English, more especially in the neighborhood of Herat. A Tartar who reached Constantinople in 14 days from Teheran, was said to have brought Lord Ponsonby most important intelligence from Cabul, as well as interesting particulars respecting the Russian expedition against Chiva, the Tartar mentioned having met M. de Sercey, the French ambassador, within two days' march of the Persian capital. It is strongly denied that any ultimatum had been addressed to the Pacha of Egypt by Great Britain, Russia, and Austria, and adds, that the propositions of which M. Brunow was the bearer had not been accepted by England. "The new expedition," says the correspondent of the 'Semaphore,' which the Czar has undertaken, reveals his designs on India, and must have inspired well-grounded fears to Great Britain. Such an alliance, contrary to all generous principles, would necessarily be a step towards the dismemberment of the British empire, and had consequently been repelled by the whole of the liberal party."

STILL LATER.

It is affirmed that the Russian Ambassador had offered the Sultan to place 30,000 men at his disposal, and a considera-

ble naval force to attack the Egyptians, and drive them out of Syria. Also, that at a subsequent conference with Lord Ponsonby, the Turkish prime minister complained of the delay, and was assured that if one more and last appeal to the Pacha should prove unavailing, more efficient measure should be resorted to by Great Britain.

Our readers will see, by the public papers, that the U. States are making extensive preparations for war! What do these things mean? Ed.

PROSPECTUS

OF THE

SIGNS OF THE TIMES.

The interest that has been created in the country, by Mr. MILLER's lectures on the second coming of our Lord and Savior Jesus Christ, has induced the subscribers to issue the "Signs of the Times," in order to a full and free discussion of the merits of the question.

There are two classes of believers who feel a deep interest in this subject. The first believe, that the reign of Christ will be a *Literal Reign upon the earth after the Resurrection*. They deny the popular notion of the "Jews return to Palestine"—"the temporal Millenium" &c., and hold that the "Second Coming" is at hand.

The second class, believe that the reign of Christ will be *Spiritual*. That we are not to expect a *literal appearance of Christ* a "second time." That there will be a temporal Millenium, or a peaceful, universal reign of Christ on the earth a "thousand years." That the Jews will return to Palestine as a nation—and that the Resurrection and General Judgment are far distant—that the time cannot be definitely fixed, &c.

Both the above classes will have an equal chance to present their views, in proper and respectful language. The Editor will feel himself obliged to reject all articles, that are not written in a christian spirit, and do not comport with the solemn subject on which they treat. The object is not to gain the mastery, but to present the truth, seriously, and fairly, on both sides, and then leave the people to judge. The great object of every writer should be, to make his readers *better*—more holy, prayerful, God-like. With such articles, we trust this paper will prove a blessing to the church and the world.

Mr. Miller will write for the paper. Several of his *unpublished lectures* will be given in the course of the year.

The "SIGNS OF THE TIMES" is published on the first and third Wednesday of every month, making twenty-four numbers in a volume. A Title Page and Index will be added. The second number will be issued on the third Wednesday of April.

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AGENTS.

Persons wishing to subscribe for the Signs of the Times, may call upon the following persons.

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