

# SIGNS OF OF THE SECOND



# THE TIMES COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.]

“THE TIME IS AT HAND.”

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## THE SIGNS OF THE TIMES

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Back numbers can be sent to those who subscribe soon.

## ILLUSTRATION OF PROPHECY.

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

### THE LECTURES.

We promised, in our Prospectus, that several new Lectures by Bro. Miller, would be given in the Signs of the Times in the course of the year. We are happy now to present No. I. It contains an exposition of the 14th chapter of Revelations. He has presented some views that are new to us, in reference to the 144,000 persons in the 1st verse being infants and small children. We have no doubt of the salvation of all such, but have always looked elsewhere for the doctrine. He has given much light on the *last harvest*, and has criticised Brother Campbell's Illustrations of this subject. But we are detaining you from the Lecture.

### MULLER'S LECTURES.—NO. I.

#### THE HARVEST OF THE WORLD.

Rev. xiv. 16. “And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.”

That the word of God informs us of a harvest after the gospel day, or at the closing up of the gospel period, I think no one, who believes in the Scriptures, can deny. Here, then, I hope to meet my brethren of different sects, on one common ground, while I attempt to explain the 14th chapter of Revelations. I shall enquire.

I. Who it is that sat on the cloud, and ordered the earth to be reaped?

II. Show the several fruits of the earth, which are gathered in, or destroyed at the harvest, and the manner of the harvest.

I. Then I am to show who it is that sits upon the cloud, and orders the harvest? It must be the Lord Jesus Christ, see verse

14. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

The first description is “a white cloud.” This is the same cloud as was seen when Christ was transfigured on the mount,

Matt. xvii. 5. While he yet spake, behold, a bright cloud overshadowed them: and, behold, a voice out of the cloud, which said, This is my beloved Son in whom I am well pleased; hear ye him.

Which, according to Peter, denotes the glory of God.

2 Pet. i. 17. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

The second description is, “one sat like unto the Son of man.” This agrees with

Dan. vii. 13. 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.

Matt. xxvi. 64. Jesus saith unto him, thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

The third description is, “having on his head a golden crown,”

Ps. xxi. 3. For thou preventest him with the blessings of goodness; thou settest a crown of pure gold on his head.

Heb. ii. 9. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

The 4th description, is “and in his hand a sharp sickle,”

Joel. iii. 12. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

13. Put ye in the sickle, for the harvest is ripe: come get you down; for the press is full, the fats overflow; for their wickedness is great.

14. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.

In all these passages it is evident that by “Son of man,” is meant the Lord Jesus Christ.

II. I shall show what is meant by the harvest, the several fruits of the earth, and the manner of the gathering in the fruits, together with the destruction of the vine.

What is the meaning of the harvest? It has two plain meanings. One is the cutting off of life, the other is the end of the world. In our text it undoubtedly means the end of the world; for, “the earth was reaped.” What may we understand by the several fruits of the earth?

1. They are those precious seeds, which are useful to God or man. The children of the promise are counted for the seed, that is, the children of faith. This is of two kinds,—the first fruits, which means small children, which are cut off by death in early life, being the first fruits to God and the Lamb. The second are those who are dead to sin, and made alive to holiness, through faith in the name of Jesus, and the word of God; their end is eternal life, and they, in due time, or in the end of the world, are gathered into the garner of God. The last fruits, or the harvest of the vine, is the final destruction of the wicked from the earth, by death or such sore and heavy judgments as God may appoint at the end of the world, to remove the wicked far from the earth, separate the goats from the sheep, the tares from the wheat, and destroy the curse from the earth. This 14th chapter of Revelation now under consideration, is giving us a description of the harvest of the world in these three different ways. From the 1st to 5th verses inclusive, we have a description of the first fruits, i. e. children not arrived to the age of accountability.

Rev. xiv. 1. And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

We in this verse, have an account of the whole number of infants saved by the numbers 144,000, it being a perfect square, showing, in my opinion, that all those who die in infancy

are saved. This having reference to the whole class, up to a certain age, best known to God.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps;

Shows us the occupation of this happy class in heaven.

3. And they sung as it were a new song before the throne, and before the four beasts and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

This verse shows who they are, first by the song which no man could learn, it is known only to infants: for man must sing redemption from actual transgression and sin; infants only from pollution and death, inherited from their first parent. The class that stood before the four beasts and the elders, do not belong to them, and never did belong to the church on earth; for the “four beasts and four and twenty elders,” constitute the whole body of the church on earth. see Rev. v. 8. 9. These “were redeemed from the earth,” not through faith in them, nor have they “golden vials full of odors, which are prayers of saints.” 4th verse. “These are they which were not defiled with women; for they are virgins.” They did not sin after the similitude of Adam's transgression, for he was tempted of the woman, and did eat. “These are they which follow the Lamb whithersoever he goeth.” They have followed him in death up to immortal glory where they sing a song which you nor I, dear reader, can ever learn, for Jesus was their guardian, and took them home.

“These were redeemed from among men.” It does not say they were men: but “redeemed from among men,” being the children of men, and, being the first fruits unto God and to the Lamb.” They dropped into death, or were ripe in early life, like the first fruit under the law, they were given to Christ as a part of his reward for his death and sufferings. “Suffer little children to come unto me,” says Christ; “for of such is the kingdom of heaven,” not like such; but “of such.” 5th verse, “And in their mouth was found no guile,” never was any guile found there “for they are without fault before the throne of God.” Happy, happy, infants! you never, never, knowingly or wilfully, disobeyed a Holy God, or crucified or put to shame the blessed Child, or Son of God. Weep no more, mothers, your infants are without fault before the throne of God. “Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy.” What land, and what enemy? I answer, from the land of the graves, and the last enemy, death. “And there is hope in thine end, saith the LORD that thy children shall come again to thine own border.

Jer. xxxi. 16. Thus saith the LORD, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded; saith the LORD; and they shall come again from the land of the enemy.

17. And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.

See to it, mothers, that you weep no more for your infants, but weep for yourselves, secure to yourselves that blessed hope which will secure an interest in the first resurrection, where the dead, small and great, shall stand before God. This will be the border of those who have hope in their end, and this will be the border of all infants, for they are blessed and holy, without fault before the throne of God.

Ps. lxxxviii. 54. And he brought them to the border of his sanctuary; even in this mountain, which his right hand had purchased.

This is the border of the glorious sanctuary which God pitched and not man. These are harvested by death and brought into the garner in early life; not being wilful transgressors, they have no need of repentance, and they could not exercise faith. They are the first-fruits of the harvest.

#### The second fruit.

Rev. xiv. 6. And I saw another angel fly in the midst of heaven, having the everlasting gospel in preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

In this verse we have an account how the second crop is harvested by the gospel, sent to those who dwell on the earth, to every nation, kindred, tongue and people, and those who hear, and believe may and will be harvested for eternal life.

7. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Ver. 7 contains the new song, sung by those who are brought in by the gospel.

8. And there followed another angel, saying "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Ver. 8 shows the downfall of the papal power; or mystical Babylon, which was fulfilled in 1798, when she lost her power to rule over the kings of the earth.

Rev. xvii. 18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

The first angel in the 6th verse represents the sending out of Missionaries and Bibles into every part of the world, which began about 1798. The second angel is the messenger of God, denouncing the judgments of God upon mystical Babylon.

9. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

The third angel, which follows the others, is the same as the "midnight cry," giving due notice to the world of the near approach of the judgment day. He has already sounded the tocsin of alarm, "saying with a loud voice." This has sounded from every part of God's moral vineyard, some in Asia, many in Europe, and multitudes in America, are now sounding the alarm to the world given in verse 10 and 11.

10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb;

11. And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name.

These verses describe the same events as the last vial of God's wrath, and the scene which will take place at the coming of the Lord Jesus, with all his saints, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord. Why start so, my Universal brother? What aileth thee? You used a bad word.

What word, my dear sir? *Everlasting destruction.* Is it not Scripture? Yes.—But God doth not mean what he says. Ah! ah! my brother, let me tell you one solemn truth; if your conscience had not been alarming you, and if its thunders had not brought conviction to your mind, you would not thus have started: for words are harmless things. Oh, be warned, my dear sir, let conscience speak, and you will no longer cry, "Peace and safety, when sudden destruction cometh."

12 Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.

While the saints have been tantalized, scoffed at, ridiculed and persecuted, they have had patience, they continued to keep the commands of God, and have believed in the testimony of Jesus. "For the testimony of Jesus is the spirit of prophecy."

13. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

In this verse the blessings of those who die in the faith of Jesus is clearly brought to view, "they rest from their labours, and their works do follow them." They will be rewarded according to their works.

14. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

The son of man is now discovered sitting on the throne of his glory, crowned with a pure crown of righteousness and truth; having all power to gather the remnant of his people, to reap the last harvest of the wheat, and tread the wine press of the wrath of God.

15. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe.

God commands, by his angel, the earth to be reaped. That is, the last servants of God to be sealed. We are now living in this last sealing time, the singular means and measures that have been used, the great blessings that have attended these means, the meetings of days, answering to the Jewish feast of tabernacles in time of harvest,—the reign of grace that has descended upon these protracted efforts,—the withholding of the rain from those churches who would not keep the feast of the tabernacles.

Zech. xiv. 16. And it shall come to pass, that every one that is left, of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.

17. And, it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King the Lord of hosts, even upon them shall be no rain.

18. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles.

16. This shall be the punishment of Egypt, and the punishment of all nations, that come not up to keep the feast of tabernacles.

The extraordinary spread of the Bible, the conversion of the inhabitants of the islands of the sea, the numerous societies which have arisen within a few years, for moral and universal reform, all goes far to prove to me that we are living in the time when the angel has "thrust in his sickle on the earth," and many who are now alive will no doubt, live to see this angel's work done, "and the earth was reaped." The door of mercy will then close forever, and the next angel

17. And another angel came out of the temple which is in heaven, he also having a sharp sickle.

will come forth to use as extraordinary means to reap the vine of the earth as were used to reap the wheat.

18. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

Another angel having power over fire; but as he cannot exercise his power to cleanse the world by fire until the third angel has reaped the vine; he therefore cries "with a loud cry to him that had a sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe."

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God,

20. And the wine-press was trodden without the city, and blood came out of the wine-press even unto the horses' bridles, by the space of a thousand and six hundred furlongs.

This last harvest is the great battle of God Almighty, when the wicked of the earth will be cut off by famine, pestilence, and the sword; "for with these three will God plead with all flesh, and the slain of the Lord shall be many." The whole vine of the earth will be gathered, and cast into the wine-press of the wrath of God. This is the last cup of the indignation of God, poured upon the kingdoms of the earth. Here the kingdoms of the earth, spoken of in Daniel's vision, will be broken to pieces and carried away like the chaff of the summer threshing floor, and no place found for them. Then Ps. 119, will be fulfilled. "Thou shalt break them with a rod of iron, thou shalt dash them to pieces like a potter's vessel. Be wise, therefore, O ye kings; be instructed, ye judges of the earth."

Ezekiel xxxviii. 19—23. Shall then be fulfilled. "For in my jealousy, and in the fire of my wrath, have I spoken. Surely, in that day, there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence; and the mountains (meaning kingdoms) shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him, throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him (Gog, meaning the wicked or persecuting world) with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people with him, an overflowing rain, and great hailstones, fire and brimstone."

Again, Ezek. xxxix. 17—20. "And thou son of man, thus saith the Lord God, Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves and come, gather yourselves on every side to my sacrifice, that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, (pretended Christian kingdoms) that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice, which I have sacrificed for you. Thus ye shall be filled at my table, with horses and chariots, with mighty men, and all men of war, saith the Lord God." These prophecies of Ezekiel, I am confident, are only to be fulfilled after the gospel harvest, and at the time of the harvest of the vine, when God will be sanctified—all nations on the earth will see him, and every tongue confess, and every knee shall bow,

when "his glory shall be revealed and all flesh shall see it together."

All who believe that the harvest of the world is this mundane system, must and will acknowledge, that in the description given in this chapter, there is not the least allusion of a reign of a thousand years of great happiness and prosperity before the harvest, before the wine press is trodden without the city. "O no," says the modern millenarian, "we do not profess to believe that the wicked kingdoms, and kings, and wicked men, will be permitted to lord it over God's people then; but we believe that the battle of the kings, and the harvest of the vine, the destruction of war: for "the nations will learn war no more," must be before our millenium!" Very well, brethren; I ask, what is meant by these words, "and the earth was reaped." Mr. Cambell says, in his Illustrations of Prophecy, page 378, "As the vintage succeeds the harvest in the course of nature, so it is subsequent to it in the prophecy, and will be by far the most terrible. The figure of a harvest is frequently used to denote the gathering of the righteous, but the vintage seldom, if ever, in the Bible." What does bro. Cambell mean? He means that the gathering of the saints is before the destruction of the wicked. In plain English; or it is a "vagary," and has no meaning. Then, page 380, he says, "This will be the gathering of the clusters of the wicked for the great battle preceding (before) the reign of the saints." Then speaking of this reign, page 409, he says, "The soul of eminent piety—will live and reign in the persons of Christians during the thousand years, not the bodies of the dead." But what does brother Cambell mean, say you? There appears to be some darkness in his illustrations. True; but you never read one of those writers in your life, who did not leave you in greater darkness than before you read their illustrations. Mr. Cambell is the most fortunate of any of their writers, and is deserving of most praise. Why? Because he has said very little on this reign before the resurrection; and if he had quoted all the Scripture, as he has, and then said that little less, his illustrations would have been noble, excellent, sublime. But as it is, we hope it will do little or no harm.

But what does he mean, say you? I answer. He, in the first quotation, acknowledges that the first harvest is the gathering of the saints, then afterwards comes the harvest of the vine, which is the destruction of the wicked. Then the soul of piety will live and reign in the persons of saints (or Christians) during the thousand years, not in dead bodies. No, nobody can for a moment suppose, that a "soul of eminent piety can live in a dead body a thousand years." But where does he get his knowledge of this "soul?" I suppose he gets his account from Rev. xx. 4. John says, "And I saw the souls," (Bro. Cambell says, "He saw the soul") "of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands;" Bro. Cambell has improved much upon John; he says, "of eminent piety." What a great improvement is this? *Beheading, witness, word of God, worship, beast, image, mark, forehead, hands*, all, all left out. John further says, "and they lived and reigned with Christ a thousand years." Bro. Cambell says, "Will live and reign in the persons of Christians during the thousand years." Christ, through John, says, "This is the first resurrection." Bro. Cam-

bell says, "Not the bodies of the dead." Here, my dear reader, is a specimen of your teachers, that are so highly applauded by all the Popes and Cardinals in the land. Why? Because he has outdone the Pope himself. The Pope has made new laws; but bro. Cambell has in this exposition made new scripture.

Christ says, "The harvest is the end of the world." Cambell, Smith, and Phelps, tell us that the world will not end until more than a thousand years after the harvest. Christ says, "Let the tares and the wheat grow together until the harvest." Bro. Cambell says, "The wheat shall grow a thousand years after the tares are harvested and burned," that is, if you and I can understand him. What a plain contradiction between our Savior and these popular writers of the present day. The world, and the proud pharisees, my dear reader, love their own. Any thing that will put off the evil day, and "cry peace and safety," will be accepted by our bigoted Editors, and worldly minded Priests. But, my dear friends, study for yourselves, be sure, you get the mind and will of God. Lay your foundation sure. Let no man deceive you by any means. Many who say, Lord, Lord, shall not be able to enter in; but those, and those only, which do the will of our Heavenly Father, shall have right to the tree of life and enter through the gates into the city. Do not, my impenitent friends, delay the salvation of your souls until the harvest of the gospel is past. And then, in the end, have it to say, as says the prophet Jeremiah, viii. 20. "The harvest is past, the summer is ended, and we are not saved."

## SECOND COMING OF CHRIST.

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

### THE PRESENT CRISIS.

By Rev. John Hooper, of Westbury, England.

CONTINUED.

3. Closely connected with the foregoing sign, is another, *the decay of vital godliness*. As a consequence of the abounding of iniquity, we are taught, that "the love of many of the professed servants of the Lord shall wax cold." Never was there a time in which a profession of religion was more general. Were we to judge merely according to the *appearance*, we should be ready to think that the church was never in so flourishing a state. But if we examine closely into the real state of the professing church, we are constrained, alas! to admit that there is on all sides the *form of godliness*, but little of its *power*, 2 Tim. iii. 5. How often, when the sincere and faithful Christian looks around him on the professing world, has he reason to say, "mine eye affecteth mine heart!" how does he mourn in secret the wide-spread decay of vital piety!

But how can we account for this mournful decay of vital godliness in the midst of so much profession? "The offence of the cross hath ceased;" religion, in its present relaxed state, is universally tolerated; it is now fashionable to appear religious; the broad line of demarcation between the church and the world, has been so narrowed as to become scarcely perceptible. In this the subtlety of Satan is to be seen. He has been endeavoring to make common cause. There has been an awful attempt to unite Christ and Belial. What conformity to the world do we witness in those calling themselves Christians! How little of that spiritual mindedness—

that crucifixion to the world of which St. Paul speaks, Gal. vi. 14, that renunciation of earthly and sensual enjoyments which formerly characterized the true servant of God, Heb. xi. 24—26. To how few will those words of our blessed Lord apply, which he addressed to his first disciples, "Ye are not of the world, even as I am not of the world. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." If such as these words describe, were the feelings, such the life and conduct of the primitive saints—such their conformity to Him who left them an example that they should follow his steps—then is it easy to perceive that "*the love of many hath waxed cold!*" The great dislike to hear of the coming of the Lord, manifested by so many calling themselves Christians, is perhaps the strongest proof of this. It was a prominent characteristic of the primitive Christians—"that they loved his appearing," and looked forward to it as the period that would consummate their happiness. Surely if our affections were placed on the Savior—if he was to us the chief among ten thousand and altogether lovely—if we had none in heaven but him, or on earth that we desired in comparison of him—we should desire his return—we should long to "*see him as he is*"—should pray, "*thy kingdom come*"—"Come, Lord Jesus, come quickly"—"*Why is his chariot so long in coming? Why tarry the wheels of his chariot?*" The observations of Mr. Drummond on this subject, in a speech which that gentleman delivered at the Eleventh Anniversary of the Continental Society, is so much to the point, that I cannot refrain from quoting them. "Let us suppose," says he, "for instance, a woman whose husband is a long way absent from her, perhaps in the East Indies. She is possibly very diligent in the management of his affairs, and conducts herself with perfect outward propriety, but always breaks out into a passion whenever any one speaks to her of her husband's return: 'Oh, no,' she says, 'he cannot be coming yet; I expect to be much better off before he comes; I expect his estate under my management to be much more extensive; if he were to come now, he would disarrange all my plans; besides, what is the use of thinking about his coming, I may die first, and that will be exactly the same as his coming to me.' Let her asseverations of love and affection be what they may, you cannot believe otherwise than that her heart is alienated from her Lord, and probably fixed upon another. Now let us suppose another woman in the same situation: see her constantly reading his letters, and especially those parts of them, which describe the time and the circumstances attendant upon his return; hear her talking of it to her children, and teaching them to look forward to it as the consummation of her and their fondest wishes. Mark the silent scorn with which she treats a judicious friend who would try to persuade her that there was no use in looking out for his return, for that he had never mentioned the month, far less the day, or the hour, when it was to take place: though she may make no noisy protestations of love; though she may speak but little about him, except to her children, and to those whose hearts are tuned in unison with her own; we cannot for a moment entertain a doubt of the real state of her affections. Let us apply this figure to ourselves: and of this I am certain, and I wish I could make the warning ring through every corner of our professing land, that a dislike to hear of the

coming of the Lord, is a more decided proof of the affections of the religious world at large, and of every single member of it, being alienated from Christ, and, therefore, in an unholy, un-sanctified, and unconverted state, than all the noisy protestations at Annual Meetings, all the Bibles and Tracts circulated, and missionaries sent out, are proofs of the reverse."

The lukewarm state of the professing church is rendered still more awful from her *unconsciousness* of it, and by the *Pharisaic* pride which she discovers: she says, "*I am rich, and increased with goods, and have need of nothing; and knoweth not that she is wretched, and miserable, and poor, and blind, and naked!*" This applies as much to her DOCTRINE, as it does to her morals; of both we may say, "How is the gold become dim, and the most fine gold changed!" The fact of "the love of many waxing cold," or the great decay of vital godliness, is another sign of the times, and proves that the coming of the Lord draweth nigh:

4. The "*increase of scoffers*" is another sign of the times, and of the glorious coming of Christ, 2 Peter iii. 1-4, "There shall come in the last days, scoffers, walking after their own lusts, or inclinations, and saying, Where is the promise of his coming?" This is most awfully the case in the present day. There is no truth more ridiculed and disregarded by the world, than the coming of the Son of Man. The lapse of years—the fulfilment of prophecy—the promises of Jehovah—and the signs of the times, are alike neglected; nay, those who pay any thing like a serious regard to these things, are counted as madmen, or enthusiasts. Ah! reader, were there not scoffers in the days of Noah? As it was in the days of Noah, *even so is it now*. Now, as then, the awful warning of God's word and ministers are disregarded, and the people follow their own inclinations; "all things," say they, "continue as they were from the foundation of the world." None so blind as those who *will* not see. They must know that the old world, being overflowed with water, perished; they must know that the heavens and the earth which now are, are reserved unto the judgment of the great day—that the Lord is not slack concerning his promise—that the day of the Lord will come as a thief in the night, in the which the heavens and the earth which now are shall be dissolved—not by water, as in the days of Noah, but by fire; not annihilated, but changed and purified—that new heavens and a new earth shall be formed, wherein dwelleth righteousness, 2 Peter iii. 13; Isaiah lxxv. 17; Heb. i. 12; Rev. xxi. 1. Of these things it is to be feared, in many instances, they are WILLINGLY ignorant. How manifest this sign of the times—"there shall be scoffers in the last days, asking where is the promise of his coming?" How much is it to be deplored that such an inquiry should, in many instances, even proceed from the lips of *real* Christians!! When the coming of the Lord is announced, how common to hear from some of them, "where is the promise of his coming?" "where the signs of his approach?" Behold, then, another sign of the present times!

5. The next intimation of the Lord's speedy and personal appearing, which we notice, is contained in Luke xxi. 25-28, and in the parallel passages of Matt. xxiv. 29, 30; Mark xiii. 24-26, "and there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations and 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." The great political changes which are here declared to precede the coming of Christ, are to be looked for in the Roman Empire, which is to be completely destroyed, and succeeded only by the kingdom of our Lord Jesus Christ, Dan. ii. 44; vii. 7-14. Now this prophecy shall not receive its complete fulfilment, till *after the tribulation of the Jews, and that determined to be poured upon the destitute shall be accomplished*—"immediately after the tribulation of those days," shall these mighty revolutions in the Roman Empire take place, and then the Lord Jesus Christ shall appear in glory and majesty, Matt. xxiv. 29, 30. Parallel passages to this prophecy are very numerous, of which the following are a part: Numbers xxiv. 17-19; Isaiah xiv. 1-27; xxxiv.; xxxv.; lxiii. 1-6; Joel ii. 28-32, and iii. 1-21; Habak. iii. 3-19; 2 Thess. ii. 8, 9; Heb. xii. 26-29; Rev. i. 7; vi. 12-17; xi. 15. We are commanded, however, to notice the commencement of these things; when these BEGIN to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. Have we not, then, *seen* the beginning of these things; has not the Lord begun to shew favor to his ancient people the Jews, and to beat in pieces their oppressors? What, let me ask, has taken place in these respects of late years? Has not the attention of the Christian world been called to the temporal, spiritual, and eternal welfare of Israel? Has there been no shaking among the dry bones of the valley? surely the time is come when the Lord will turn their captivity, as the rivers in the south. And what *has* been, and *now is* the state of the political heavens? Has there been no sign in the sun? Has not the temporal head, the sun of the Roman earth been eclipsed; been turned into darkness, and the moon into blood? Have not the stars, the princes and nobles fallen to the earth, "even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind?" How exactly does the present state of the commercial world correspond with the statements here given: "Distress of nations with perplexity." Was there ever a time in which the distress of nations was so *universal*; or when it was attended with greater *perplexity* than at the present moment? Are not "men's hearts failing them for fear, and for looking after those things which are coming on the earth?" Moreover, are not the powers of heaven shaking? Is there not an unusual *trembling* of the kingdoms of the world? Are not the eyes of all fixed upon the political heavens, as though they expected some mighty change? Yes, verily, these things are so. Concerning then the beginning of these things there can be no doubt; and the necessary conclusion is, that "*the Lord is at hand,*" for it is said, "when ye see these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

6. The sixth sign we shall notice, is the *light thrown of late on the prophetic word*. "It shall come to pass that at even tide it shall be light," Zech. xiv. 7. "The vision is for an appointed time, but at the end it shall speak and not lie," Hab. ii. 3. "In the latter days he shall consider it perfectly," Jer. xxiii. 20, xxx. 24. What Daniel was commanded to seal up and close, (Dan. xii. 4.) is now, through the all-powerful mediation of the Lion of the tribe of Judah re-

vealed unto us, Rev. v. 5. Hence "many run to and fro, and knowledge is increased." Never, I believe, since the days of our Lord's first Advent, was the prophetic word so much studied; so many of the ambassadors of Christ engaged in this pursuit; or so much written on the subject. "The Revelation of Jesus Christ," contained in the Apocalypse, showing the coming of the Just One, with all his saints, to the destruction of the apostate nations, is now made so plain to the church, that none can, or, at least, ought to be ignorant of it. This, however, is a privilege belonging only to the faithful, for it is written, "that none of the wicked shall understand, but the wise shall understand," Dan. xii. 10. So St. Paul speaks, "But ye brethren, are not in darkness, that the day should overtake you as a thief; ye are all the children of light, and the children of the day; we are not of the night, nor of darkness," 1 Thes. v. 4, 5. Though "the true light now shineth," it enlighteneth *only those who believe*. Those who are paying a prayerful attention to these things, "have," like the Israelites of old, "light in their dwellings," whilst the rest of the world are sitting in darkness, even "darkness such as may be felt." The opening, then, and unfolding of the prophetic word, is another convincing proof that we are arrived at the end of the age; the unsealing of prophecy, and the revelation of the "mystery of God," being reserved unto "*the time of the end,*" Dan. xii. 9; Rev. x. 7.

7. The church being admonished of the near approach of the Bridegroom, is another sign that "the kingdom of heaven is at hand," Matt. xxv. 6. How much does this parable teach us? How exactly does it apply to the present state of the professing church? If we look back to former times, we shall find a period in the world in which the children of God were "*looking for, & hastening* unto the coming of the Son of Man;" when his believing people were "*like unto them that wait for their Lord.*" But during his apparent delay, the professing church has fallen asleep; both the wise and the foolish virgins seem to have given up all expectation of his coming. According, however, to the intimation given us in the parable, during this night of sleep, the church has been aroused by an alarm of the Bridegroom's approach. The ministers of Jehovah have proclaimed, "Behold the Bridegroom cometh!" and as certainly as the cry has been made, so certainly will the Bridegroom come.

8. Another sign of the times, is the *expiration of the 1260 prophetic days or years*, mentioned in the Book of Daniel, and in the Revelation of St. John. The saints of the Most High were to be given into the hands of the papacy; the holy city to be trodden under foot; the witnesses to prophecy in sackcloth; and the church to be preserved in the wilderness for the space of 1260 years, Dan. vii. 25; Rev. xiii. 5-7; xi. 2, 3; xii. 6, 14. The events of 1792, marked the termination of this period; then the people of God were delivered from the persecuting power of the papacy; popery received its mortal wound, and could no longer trample the servants of the Redeemer under foot; the slaying of the witnesses, (viz. the Old and New Testament,) under the infidel ascendancy—their subsequent resurrection—their ascent to heaven, or the patronage they received from kingly power, proved that they had completed the number of their days, in which they were to prophecy in sackcloth, Rev. xi. 7-12. This was further confirmed by the earthquake which took place "*the same hour,*"

(vere 13,) when the tenth part of the papal city (France,) fell. The church now had also *passed her wilderness state*, and commenced taking possession of her promised inheritance. This is described in chap. xiv. of the Revelations, where reference is made to the *typical history*, viz. the tabernacle in the wilderness, and the *seasons* which commenced after crossing Jordan, and entering on the holy land. The seasons having commenced, the first fruits are offered, the 144,000, the sealed ones of ch. vii. 1—8, are seen standing with the Lamb on Mount Zion, having his Father's name written in their foreheads, ver. 1, 2. These are they which escaped the abominations of Rome, ver. 4, 5. The first fruits being offered, the angel or minister of the temple, calls upon the great husbandman to thrust in his sickle, upon which the sickle is thrust in, and the earth is reaped. The vintage immediately follows, and the grapes of the earth are cast into the great wine press of the wrath of God, verse 14—20. This chapter is also strictly parallel with xvth and xvith, which contain the series of vials of cups of wrath, which is to consume the papal hierarchy; but as six of these vials of wrath have already been poured out upon the guilty nations, the judgment on Babylon must have long since commenced, and therefore the 1260 years, or the period during which she was to oppress the people of God, are passed, and *that* in the year 1792, when the first vial was poured out. It was at this time that the angel of the everlasting covenant, who before had determined the bounds of the anti-christian supremacy, declared in like manner, even by promise and an oath, "that *time* should be no longer;" that the time, times, and half a time should not be prolonged; "but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished." Compare Dan. xii. 7, with Rev. x. 5—7.

**SIGNS OF THE TIMES.**

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

BOSTON, JULY 1, 1840.

**SIGNS OF THE TIMES.**

*This paper is designed to illustrate the Prophecies. In a particular manner to expound the writings of the Prophets and Apostles relating to the Second Coming of our Lord Jesus Christ, the first Resurrection, and the end of the world. It is conducted by JOSHUA V. HIMES: assisted by WM. MILLER, and JOSIAH LITCH, writers on the prophecies. The paper is open to both sides of the great question of the Second Advent. The columns are open to all.*

*The Signs of the Times is published on the first and fifteenth of every month. 24 numbers make a volume. Terms. One dollar per annum in advance. All communications for the Signs of the Times should be directed to JOSHUA V. HIMES, Boston, Mass. Post Paid. Letters on business to DOW & JACKSON, 14 Devonshire St. Editors and Publishers, friendly to the object of this paper, will confer a favor by giving this advertisement one or two insertions in their respective papers.*

**DOWLINGS REPLY TO MILLER.**

AN EXPOSITION OF THE PROPHECIES, supposed by William Miller to predict the Second Coming of Christ in 1843. With a Supplementary Chapter upon the True Scriptural Doctrine of a Millennium prior to the Judgment. By John Dowling, A. M. Pastor of the Pine Street Baptist Church, Providence, R. I. Providence: Geo P. Daniels. Boston: Crocker and Brewster.

We have examined this work with some interest, in the hope of obtaining light. The author, in his introduction, (Page 24) tells us, that, "He cannot concur with those who seem to think that the lash of satire, or the sting of ridicule, is the best weapon with which to assail the doctrine advocated by Mr. Miller. This will not relieve the mind of the honest enquirer after truth, who has felt perplexed by what appeared to him the plausible statements and singular coincidences in Mr. M.'s book. It is necessary to use argument and fact to knock down the foundation upon which his theory is based, and *nothing else will satisfy a candid and inquisitive mind.*" This is true. *Nothing else will satisfy the sincere inquirer.* Well, what has the Rev. Mr. Dowling done? Why, he has endeavored to point out inconsistencies and errors in Mr. Miller's reasoning, and to bring up objections to his interpretation, and application of the predictions of Daniel and John in relation to "prophetic time;" and having, as he supposed, demolished the whole fabric, he leaves his readers in possession of the following "argument and fact"! "If (says our author, page 111,) I am asked the question—As you reject the interpretation Mr. Miller gives of these three prophetic times, (1260, 1290, 1335, see Dan. xii.) can you furnish a better? I REPLY, I DO NOT FEEL MYSELF BOUND TO FURNISH ANY. THE TERMINATION OF THESE PERIODS IS YET FUTURE, AND I CONSIDER THAT PROPHECIC TIMES ARE THE BEST EXPLAINED BY THEIR FULFILMENT!!! Mr. Dowling has thrown dust in our eyes, and, as he supposes, overthrown Mr. Miller's theory; and, in return, he gravely informs us that he is not bound to give us any information of these prophetic times! Will any student of the Scriptures be satisfied with this? We trow not.

As to his objections to Mr. Miller's theory, he has offered nothing new. They are all triumphantly refuted in the 1st and 3d. Nos. of the "Signs of the Times," in the articles of Messrs. Miller and Litch, on the "little horn." His objections to Mr. M.'s Chronological calculations, in Sec. I, are answered in No. 4, page 39, of this paper. His views of the Millennium are given on page 167; he says:—

The doctrine I hold in relation to the millennium, and for which I think I am indebted to the Bible, is—That the reign of Christ on earth will not be a personal but a spiritual reign; that it will be preceded by the overthrow of Popery, Mahomedanism, Paganism, and all false systems; that it will consist in the universal prevalence of righteousness and true holiness, throughout the whole world; that during its continuance, war, rapine, robbery, and oppression, shall be unknown; there shall be nothing to hurt or destroy, and universal love shall govern the actions of all mankind; that this glorious age shall pass away and be succeeded by a brief but dreadful period of wickedness, after which the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints and to be admired in all them that believe."—2 Thess I: 7—10.

We now repeat a question that has often been asked, and which has never been answered by the advocates of a temporal or spiritual Millennium. It is this,—How can there be a period of 1000 years of happiness in which, "War, rapine, robbery and oppression shall be unknown," and *nothing* shall hurt or destroy in all the Holy Mountain (or church of

God:)—While the "little horn is to make war with the saints and prevail against them until the Ancient of Days come, and judgement is given to the saints of the Most High, and the time come that the saints possessed the Kingdom." Dan. vii. 21, 22. Again, will they show from the 20th chapter of Revelation how we can have a Millennium *before* the first Resurrection, at which time, Paul informs us, Christ will come. 1 Thess. iv. 16. For the Lord himself shall descend from heaven with a shout with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Or if all the people are righteous during the thousand years' glorious reign, before the coming of Christ, *Where will they get this army of the wicked*, that are to succeed, and triumph for a season? Will they get them out of the church? Where else will they get them? Where can they? Will this "brief and dreadful period of wickedness," be the fruits of a thousand years of the reign of Christ? Will Mr. Dowling, or any of the advocates of the 1000 years spiritual reign before the coming of Christ, be kind enough to reconcile the above scriptures with their theory. We want light. Our columns are at their service.

**CHRISTIAN UNION CONVENTION.**

A Convention has been called by the friends of Christian Union, to be holden at Groton, Mass. to commence the 12th of August next. The object of the Convention is to discuss the principles of Christian Union; and as far as possible to settle upon the true principle upon which all the true disciples of Christ may unite. We are happy to learn that GERIT SMITH, and LUTHER MERRICK, editor of the "Union Herald," are expected to be present. We hope there will be a general rallying of the friends of union. We approve the object of the Convention, and shall be happy to become a member, and do what we can to promote the cause of Christian union.

Bro. LITCH will give a lecture on the *End of the world*, in Chardon St. Chapel, Tuesday eve, June 30, 1-4 before 8.

Our papers are mailed with great care, and if subscribers do not receive them, it is not our fault. In case they are not received, we hope they will give us prompt notice, and they shall have them a second time.

We have the names of several subscribers on our list who have not paid their subscriptions. When a person wishes to see our paper, in order that he may examine it, we expect that he will, after receiving a few numbers, immediately remit the dollar, or we must conclude he does not want it. If those persons, therefore, do not receive any papers succeeding this number, they may know where the fault lies. Pub.

**FALSE PROPHETS.**

There were false prophets among the people.

**NOTICE OF THE SIGNS OF THE TIMES.**

An exchange paper gives the following notice of our paper. It will be seen that he was not correctly informed in relation to MR. MILLER's connexion with this paper, or his church relations. He is not an ordained minister. He is a Licentiate of the Calvinistic Baptist Church in Low Hampton, N. Y.

If this article should fall under the eye of the author of the following notice, we would kindly solicit of him a copy of the works to which he alludes. If he will procure them and send them to this office, we will pay all expense and trouble. We wish to expose the *false prophets of the land.*

"SIGNS OF THE TIMES." This is the title of a paper published in the city of Boston, and edited

by the Rev. William Miller, pastor of a free-will Baptist Church, who is creating no little commotion in the North-west States, by his prophecies of the end of the world, which he says is to take place in 1843. Mr. Miller is not the only person who has prophesied of this event. There have been several such prophets in Virginia, in years gone by. One of them, Nimrod Hughes, whose work was republished in Germany, is now living in the vicinity of Abingdon in this State; we have heard him laugh several times about his humbugging the people: we knew another prophet, who lived near Abingdon, also, Esaias Bowman; a man whose chief study was the prophecies contained in the Scriptures. He published, some twenty years ago, in Tennessee, a work called the "Bow of Truth," in which he predicted the end of the world, but as it did not occur at the time he prophesied, he published another work called "The Saw:" in this he predicted that the end of the world would occur in 1831; but as his printer had made some miscalculation with his figures and dates, he published another work predicting the end of the world a few years later. We recommend Mr. Miller to procure these works of his brother prophets, as they may serve to amuse if not to enlighten him. We hope, however, that when the time arrives for his end of the world, that he will not take the same method to convince the people, as we have been told that one of the Virginia prophets did. On the night previous to the day which he had said the world would come to an end, he went to the top of a high hill in his vicinity, and blew a blast from a trumpet, awakening several out of their slumbers, and frightening not a few.

A Van Buren friend of ours, who does not have a very great relish for the signs of the times in the political world, says if Gen. Harrison should be elected President, that he shall think there is some truth in Mr. Miller's theory. But nous verons.

From the Hartford Times.

#### GILES THE PROPHET.

MR. EDITOR—I take the liberty to give you a statement of facts respecting an individual who calls himself the *Prophet of God*, and who has recently created considerable excitement in this village. Various reports have been circulated respecting him, and some of them have been noticed in the public prints. For the information of the curious, I have prepared the following statement of facts, which I wish you would publish:

He calls himself Giles, the Prophet of God and Branch of Christ, and declares that like the rest of mankind he was in darkness and sin until the 7th day of April, 1840, when the Angel Almando came down from Heaven and conferred a resurrection on his inner man, and made him holy and perfect; and that he has come in the spirit of Elijah, foretold before the great and notable day of the Lord. He professes to cast out Devils, and do miracles, and says that Christ is coming to Mount Olivet in the year two thousand; but finding none of his followers there, he will rise and come to the United States to the Temple which he (Giles) is to build for his reception, at which time he and all his believers are to rise from the dead.

Some points of his doctrine are, that the world has stood ten thousand years, and that its mother has existed rising 99 millions of years, and is to be destroyed at the expiration of eleven hundred and sixty years; that the Millennium commences with him, and that all of the differ-

ent denominations partake of the nature of the *beast*. He proclaims the first resurrection as the way to heaven; that heaven is divided into twelve mansions, and hell into twelve parts, that the world of death is between, which is the place appointed for all departed spirits immediately after leaving this world. He says that these and many other things were revealed to him by the Angel Almando, at five different times, by visions, which he has wrote into a book, which he calls the Holy Arcana.

It is his custom when he closes, to call those forward who believe, for the purpose of casting out their unclean spirits. On one occasion a man named Solomon Ellis presented himself, and the Prophet commanded him in the name of the Lord and through the power of the Branch of Christ, to believe and be whole. Mr. Ellis did not drop dead, as has been reported, but stood still and said nothing. The next day he appeared wild and extravagant in his conversation, left his work, and commenced crying for the Prophet, and said he must not speak aloud to him, but in a still, low voice. He has been growing worse, and his friends are compelled to bind him. They will soon take him to the Insane Retreat at Hartford. G. A. E.

### Discussion between Litch and Jones.

#### PROPHETIC TIMES INDEFINITELY FORETOLD.

##### CHRIST'S KINGDOM AT HAND.

In further answer to Brother Litch's questions, proof is now to be presented, that "times and seasons," in prophecy, such as "days," "weeks," "months" and "years," are usually, if not uniformly given figuratively, denoting indefinite periods of time, or duration, the length of which is not to be understood by mortals though perfectly known to the Almighty.

1. There is an insurmountable difficulty in the way of making these different prophetic times harmonize with each other as definite periods, which have been considered by many as foretelling the same duration, or distance, of the same events. Take, for example, the "1260 days," (Rev. 11: 3, 12: 6,) and the "42 months," (Rev. 11: 2.) Both of these periods are understood as the same duration by those who consider prophetic times as definitely foretold, and are by them understood as representing 1260 definite, or literal years. But, were it granted, contrary to the principle above stated, that these "1260 days" are 1260 literal and full years, and that the number of days in the "42 months," (which are naturally just  $3\frac{1}{2}$  full years) are literal and full years also; the latter would amount to about 1278 $\frac{1}{4}$  years, as may be seen by multiplying 365 $\frac{1}{4}$ , the number of days in a literal and full year, by the  $3\frac{1}{2}$  years constituting the 42 months; i. e.  $365\frac{1}{4} \times 3\frac{1}{2} = 1278\frac{1}{4}$ . This sum of supposed years, is of course about 18 $\frac{1}{4}$  too large, to match with the "1260," supposed by many to be the same duration of 1260 literal years.

To do away this difficulty, it has been said, (without inspired testimony,) that 30 days of prophetic time constitute a year. If this were true, then 42 months, multiplied by just 30 days in each month, would amount to just 1260, and would agree with the other "1260 days." But, the discrepancy still remains.

Twelve months in a year, of only 30 days each, would make but 360 days for a year, about 5 $\frac{1}{2}$  days too short for a literal year. Then, 1260 of these short years, if brought by reduction into full years, would make but about

1242 years, i. e. about 18 too few, to match the other "1260 days," which, by many, are called years. Still, to obviate the difficulty, we may be told from high human authorities, that the ancients reckoned 30 days for a month, and 360 days for a year. To this, it may be replied, that their doing so, or not doing so, has nothing to do with these sayings of the Holy Ghost concerning the times and seasons reaching onward to the last day. And, besides, we all know it to be a fact, that a year always was and always will be, in the sight of God, one full revolution of the earth round the sun; which, from the creation to the end of the world, without variation, occupies the space of very nearly 365 $\frac{1}{4}$  days. And, will not even scientific infidels admit, that men in the darkest ages of antiquity must have virtually considered their years of this same length, in reckoning them from winter to winter, as do the unenlightened savages and pagans of the present day?

2. As a proof that prophetic times and seasons are figurative of indefinite, not definite, duration, must be recollected that they are always found connected with other things, or events generally considered as given in language which is figurative. From the same rule and with equal propriety, we may consider these times and seasons, as given figuratively also. And, indeed, our opponents, themselves, allow, that in many cases, they are figurative, though supposing them to foretell a definite period for mortals to find out.

3. In very many of the prophecies where such times and seasons are foretold, there is nothing revealed, which is definite and clear, to show the precise year of the world where to begin them, even if allowed to foretell a definite number of years for human calculation. Without knowing where to begin them, we, of course, could not tell where to close them. Thus, after all, we should be left as much in the dark, concerning the precise period of their close, as by considering them to represent only an indefinite duration in the sight of men in the flesh.

4. It is, at once, apparent, that no good, farther than the gratification of a vain curiosity, could be effected, by a revelation of the precise, or definite times and seasons from one epoch to another, to the end of the world.

5. To suppose the Almighty to have definitely foretold the various times and seasons, together with the events of this life in their connexion, would suppose him to have engrossed mankind with very much of this world; with which, as individuals, they have nothing to do, besides comforting and quieting the minds of the ungodly with a revelation of the general judgment a great way off. All this would naturally be entirely contrary to the great object for which a revelation has been given, and for which Christ "came into the world to save sinners."

6. Some of these prophetic times and seasons are expressed in language so indefinite as to command the assent of all classes who consider them, that they represent only an indefinite duration, the length of which is most purposely concealed from mortals, whose moments are few enough to be all employed in immediate preparations for their own eternity at hand, rather than in contemplating the various literal periods and worldly events prior to the general judgment. The following is a palpable specimen of the indefiniteness of prophetic times and seasons

both in the Old and New Testaments:—"And they (the saints) shall be given into his hands, until a time, times, and the dividing of a time." [Dan. vii. 25.] "And to the woman were given two wings as a great eagle that she might fly into the wilderness, into her place, where she is nourished for a time, times, and a half from the face of the serpent." [Rev. xii. 14.] These passages have nothing in their connexion, neither does the Bible elsewhere contain any thing to show us the precise length of "a time" here, whether it is a day, a year, or a thousand years. Neither does inspiration any where inform us how many these "times" are, even if we could determine their precise length; whether they are just two "times," or two thousand "times." To be sure, tradition has long said that "a time" means a year of 360 days; and that its plural, "times," means two more such years; and that "the dividing of a time," means one half of such a year; which would make  $3\frac{1}{2}$  years of 360 days each; or just "1260 days," allowing each day for a year, to make the period harmonize with the "1260 days" already considered. But as the Holy Ghost has never authorized this calculation of the "time, times, and a half;" it must remain as times and seasons indefinitely revealed. Then considering prophetic times as harmonizing among themselves, it would follow, that generally they are but indefinitely revealed to mortals.

7. "And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord, [Isa. lxxvi. 23.] These new moons and Sabbaths being in the "new heavens and the new earth," the saints abode "forever," as seen by the connexion. [Isa. lxxvi. 22. lxxv. 17. 18.] where there will be no literal Sabbath, nor moon changes, must, of course, be understood as figures of the duration, or perpetuity of the saints' glorious worship in the heavenly state, after the manner of perpetual moons and Sabbaths rolling on, in this world. Thus the apostle tells us of such things that they are *shadows* "of things to come."

8. "Behold the devil shall cast some of you (the saints) into prison, and ye shall have tribulation, *ten days*." [Rev. ii. 10.] These "ten days," representing the whole period of the saints' tribulation this side of heaven, must necessarily be understood as figurative of the short but indefinite period of their sufferings below, some shorter, and some longer; but all as the short period of "ten days," or for "a month," as represented by the apostle.

9. "And they [the saints in heaven] rest not day and night, saying, holy, holy, holy is the Lord God Almighty, which was, and is, and is to come," (Rev. xiv. 8.) This "day and night," being also, in the heavenly state, as seen by the preceding verses, (Rev. iv. 1-7,) shows conclusively that the "day and night" are used figuratively, to represent the indefinite duration of the saints' heavenly praise which will never end; because literally "there shall be no night there." [Rev. xxii. 5, see Rev. xx. 10.]

10. "And in the midst of it ["New Jerusalem"] and on either side of the river, ["of life,"] was there the tree of life, which bear twelve manner of fruits and yielded her fruit every month," [Rev. xxii. 2.] Will it not be granted by all who love their Bibles and look "for a city which hath foundations," that these "months" in the heavenly city are figurative of perpetual duration, rather than of literal time;

since there will be neither months, nor other literal time in heaven, and when the mighty Angel shall have sworn, that "there shall be time no longer."

Seeing, then, that in the above passages of prophecy, "sabbaths," "moons," "months," "days," and "day and night," are so palpably used as figures of *indefinite* duration, why must we not, from the same principle, and other proof already given, consider the "42 months," "1290 days," "1335 days," [Dan. xii. 11. 12.] "2300 days," "70 weeks," "1000 years," [Rev. xx. 1-7,] &c., as figures of time, or duration, not to be *definitely* known, or literally measured by men, so long as the great events of their connexion shall remain yet future?

For want of room at this time, further proof of the unrevealed distance of the approaching general judgment, will be reserved for another article. HENRY JONES.

New York, Feb, 25, 1840.

From Zion's Watchman.

REPLY TO THE ABOVE.

Mr Editor,—I am now to demonstrate that the time, times and dividing of time, of Dan. 7th—25th, signifies 1260 years.

A prophecy is demonstrated to be fulfilled, when we can prove from unimpeachable authority that the event has actually taken place, precisely according to the manner in which it was foretold.—Horne's Introduction; Comp. p. 147

I shall endeavor to show, that the 7th chapter of Daniel has been thus fulfilled, and especially that the time, times, and dividing of time, of the 25th verse, has been fulfilled and proves itself to be 1260 years.

The four great beasts seen by Daniel in his vision, he was told, verse 17th, were four kings which should arise out of the earth. That those four kings represented the Chaldean, Medo-Persian, Macedonian and Roman governments, I presume Br. J. will not dispute. Taking it for granted, then, that those four governments were the ones intended, I shall proceed to show, concerning the fourth, or Roman kingdom, that according to the prophecy, verses 24 and 25, there were within that kingdom (1) ten kings, or kingdoms established; and (2) that three of those ten kingdoms were plucked up by the roots; and (3) that the saints were given into the hands of a persecuting, blasphemous power, who made war against them and wore them out; and (4) that 1260 years, from the point of time where those three events were all accomplished, the last circumstance connected with the period was fulfilled; viz.—"They took away his dominion." And (5) from that to the present, although partially restored, that power has steadily declined.

1. There has been ten kingdoms established within the Roman empire. It is true, more than that number have existed, for they have been continually changing. But we are to look for ten original, or first kingdoms; and trace the history, in the order in which the prediction pointed out the events. I shall give a list of the first ten, on the authority of Marchival, a historian; Bp. Lloyd and Dr. Hales, chronologers.

1. The Huns, in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, A. D. 377. 3. The Visigoths, in Pannonia, A. D. 378. 4. The Franks, in France, A. D. 407. 5. The Vandals, in Africa, A. D. 407. 6. The Sues

and Alans, in Gascoigne and Spain, A. D. 407. 7. The Burgundians, in Burgundy, A. D. 407. 8. The Heruli and Rugii or Thuringi, in Italy, A. D. 476. 9. The Saxons and Angles, in Britian, A. D. 476. 10. The Lombards, in Germany, A. D. 483. If, in the mouth of two or three witnesses, every word shall be established, then the first point is abundantly proved.

2. Three of those ten kingdoms were plucked up by the roots before, or to prepare the way for the establishment of another government. My authority on this point is Gibbon, in his Decline and Fall of the Roman Empire.

The time, times, and a half, could not begin until three of those ten kingdoms had fallen. The first of the ten which fell, was the kingdom of the Heruli, in Italy; which was conquered by the Ostrogoths, A. D. 493. The second was the Vaadal kingdom, in Africa, which was conquered by Bellisarius, General of Justinian, Emperor of Constantinople, A. D. 534. The third kingdom which fell was the Ostrogothic kingdom, in Italy, which also was overthrown by Justinian, A. D. 538, in the month of March.

3. The saints were given into the hands of a blasphemous, persecuting power, who wore them out and made war against them. And the way for the establishment of that power was opened by the fall of the third of those ten kingdoms. In A. D. 534, Justinian, the Greek Emperor, passed an edict, constituting the Bishop of Rome, the Head of all the Churches.

But Rome was at that time in the hands of the Ostrogoths who were Arians and bitter enemies to the Roman bishop. While they possessed Rome, he could not exercise the power vested in him; but the fall of the power of the Ostrogoths opened the way for his establishment. Thus the three particulars were accomplished, and the saints given into the hands of the Bishop of Rome in A. D. 538.

4. 1260 years from the point where those three events were brought to a focus, the last circumstance connected with the period did take place, viz. "They took away his dominion." In Feb, 1795, 1260 years from A. D. 538, Berthier, a French General, with a French army, entered Rome, deposed the Pope, and carried him a prisoner to France. He also abrogated the papal government in Italy, and established in its place a republican form of government. See Dr. A. Clarke's comments on the text. For evidence that the papal government was blasphemous and persecuting, see McGavin's Protestants, Mosh's Ecc. Hist., &c.

5. From the fall of the papal government to the present, that power, although nominally restored, has steadily consumed and wasted away, as the generation now living can bear witness. And it must continue to decline, until destroyed by the brightness of Christ's coming.

If the above argument is sound, a time times, and dividing of time, signifies 1260 years, and not an indefinite period, the length of which cannot be known by mortals.

I will now proceed to show that the 42 months of Rev. 13—5, means the same period.

That the two powers, viz. the little horn, Dan. chap. 7th, and the beast, Rev. chap. 15th, are the same, is evident from the description of each. (1) The little horn, Dan. 7—25; was to be a blasphemous power, "He shall speak great words against the Most High." The

beast, Rev. 13—6, was to bear the same character, "He opened his mouth in blaspheming against God." (2) The little horn was to make war with the saints and prevail against them, Dan. 7—21. And so, also, was the beast to make war with the saints and overcome them.—Rev. 13—7. (3) The little horn, Dan. 7—8 and 20 had a mouth which spoke great things. So, also, had the beast, Rev. 13—5.

(4) Power was given the little horn for a time, times and the dividing of a time, Dan. 7—25. And power was also given the beast to continue 42 months, Rev. 13—6. (5) The dominion of the little horn was to be taken away at the expiration of that period, Dan. 7—26. Likewise at the expiration of 42 months, the warlike beast, which had led captive kings and princes, and ruled and put to death by the sword whom he would, was to be led captive, and be put to death by the vicissitudes of war; Rev. xiii. 10, which actually took place in Feb. 1798, when Berthier carried the pope, the head of the government, into captivity, and overthrew his kingdom.

The beast, therefore, and the 42 months of his continuance, is the same as the little horn, and the time, times, and dividing of time of his triumph, viz. three and a half years of 12 months each; and each month 30 days; and each day standing for a year. The whole amounting to 1260 years.

The problem of the meaning of a prophetic day, month, and time, is now solved, so far as those periods relate to the events of time; but what may be the meaning of periods of duration, when time shall be no more, I will not attempt to say. Nor yet do I hold myself bound to show the exact fulfillment of every prophetic period of time named in the Bible; it is sufficient for my purpose to prove, that both Daniel and the Revelator use a day for a year, and that their prophetic periods are definite and not indefinite periods; and that they may be known by mortals.

In my next, I shall offer some reply to brother Jones's last number.

JOSIAH LITCH.

Eastham, Ms. April 4, 1840.

## THE NATIONS.

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

### LATEST NEWS FROM THE OLD WORLD.

THE GREAT WESTERN, from London, arrived at New York the 19th ult. We have papers nineteen days later than by the Unicorn.

THE TURKISH QUESTION remains unsettled. The Pacha of Egypt is making great preparations both for attack and resistance. MEHEMET ALI, will make no compromise with the *Grand Turk*; although one account says that a compromise is talked of. But the following language of *Mehemet Ali* to the English Consul a few months since, does not indicate a disposition to compromise; viz. "I prefer a thousand times to succumb under the efforts of Europe leagued against me, than to submit to her humiliating conditions." "I shall break, if it be so decreed, but I will not bend like a weak reed."

The following remarks of Mr. Waghorn, on the political condition of Egypt, and the power of *Mehemet*, affords some reason for his defiance of the powers of Europe.

"Egypt under *Mehemet Ali* has already become a secondary power, and from its central position as regards our Eastern interests, to my thinking, is likely to become much greater. Already is Egypt more powerful by land and sea than Spain and Portugal put together. The

general opinion of England appears to me in error with respect to Egypt; it thinks that the power of Egypt will die with *Mehemet Ali*. No, it will not. *Mehemet Ali* has one son *Ibrahim*, aged 46, commander-in-chief of his armies, every way qualified to carry out his father's enlightened views; another son, *Said Bey*, commanding a ship of eighty guns is also promising; a grandson, *Abbas Pacha*, aged 28, Governor of Cairo, the post of trust next to the command of the armies. There are many of the great men of Egypt married and intermarried into the female branches of *Mehemet Ali's* family, and he has several grandchildren, who are the sons of *Ibrahim* and *Abbas Pachas*, before named. All these are brought up to, and at a proper age are sworn to maintain the regenerating principles of Egypt, and certainly they are all fitting to succeed *Mehemet Ali*. During my sojourn in Egypt, off and on, since 1829, (eleven years,) I have seen it rise, and monthly can trace fresh proofs of its further rise. The resources of that country are very great, the soil even of which has always belonged to the governing authority, since sold to it by its people in the days of *Pharaoh*, as proved by the 47th chapter of *Genesis*, from the 20th to 24th verses. As then, so it has been through all Egyptian, Roman, and succeeding dynasties, till now, and this, and no other cause has kept up the wretchedness of its inhabitants in those successive generations, because the people have always been slaves to its soil for the benefit of the Government, and not themselves. Within the last year, *Mehemet Ali*, even in a state of warfare, has begun to alter this. There are now English and French firms in Egypt farming portions of its lands, varying from 10,000 to 3000 acres; and if the Pacha could only be relieved from his warlike attitude, I have heard him often declare, that freedom of the soil to the Egyptian people should be the signal of relief and happiness to them."

The preparations for war are still being made in about all the nations of any note, in Europe and Asia. In England "Orders have been recently issued to the commissioners of the various royal dockyards for the building of nine ships-of-war and six steamers, the operations on which are to be immediately commenced, and to be completed as soon as possible; they are as follow:—A 90 gun ship, to be called *Albert*, and a steamer of 300 tons burden, are to be built at Portsmouth; at Plymouth dock-yard, the *Exmouth*, 90 guns, *Niobe* 26 guns, and the *Amethyst*, 26 guns; at Woolwich, the *Hannibal*, 90 guns, and the *Devastation*, a war steamer; at Chatham, the *Irresistible*, 90 guns, and the *Groocler*; at the Pembroke dock-yard, the *Lion*, 80 guns, and the *Vixen* and *Geysier*, steamers; and at Sheerness, the *Daring*, 10 guns, and the *Styx*, war steamer."

### LATEST FROM JERUSALEM.—CONVERSION OF THE JEWS.

A letter from Jerusalem says—"The building of the Protestant chapel proceeds rapidly. For the present a house is hired. The English church liturgy is translated into Hebrew, and printed, and the missionary *Nikolayson* performs Divine service, with his assistant *Paent*. Of 400 Jews, 100 have embraced Christianity. An institution for converts has been established by the English Missionary Society, and a Hebrew prayer book is to be published. The English Consul endeavors to engage the Jews to cultivate the land of their fathers, under the favor of *Mehemet Ali*, and considerable quantities of land have been purchased for foreign emigrants. It is said, there is somewhere a Talmudic saying, that when there shall be 25,000 Jewish inhabitants in the Holy Land, the laws and regulations

must be again enforced which prevailed when Palestine was a Jewish state. The Rabbis in Turkey are endeavoring to complete the above number by colonists, which doubtless will not be difficult under the powerful protection of England. Some rich Jews in London and Italy intend to establish factories and manufactories in Jerusalem and some other considerable towns under the protection of England. The English Government has appointed a Vice Consul at Jerusalem for all Palestine."—*Hamburgh Correspondent*, May 14.

### HEBREW COLLEGE AT JERUSALEM, &c.

The London Society for promoting Christianity among the Jews. On the 8th of May, the thirty-second annual meeting of the London Society for promoting Christianity among the Jews took place at Exeter Hall, London. Sir Thomas Baring, Bart., M. P., occupied the chair, and among the noblemen and gentlemen on the platform were observed the Bishop of Ripon, the Rev. Dr. Marsh, the Rev. Hugh Stowell, Sir George Rose, Bart., M. P., several leading members, recently of the Jewish persuasion, who had been converted to Christianity, &c.

The Secretary, the Rev. J. B. Cartwright, read the report for the past year. The aggregate amount of subscriptions was £22,420 8s 7d, being an increase of £4915 9s 9d, above the receipts of the previous year. Missionary establishments were in course of establishment at Jerusalem and other parts of the world, at the head of which the committee deemed it advisable to place clergymen of the Church of England, and converts who were acquainted with the Hebrew language and Rabbinical writings. With a view to facilitate this object, the establishment of a Hebrew college had been deemed indispensable, and Doctor McCall having accepted its management, four candidates had been admitted on the previous day; 3370 Bibles, 627 Testaments, and 12,000 other books and tracts had been distributed among the Jews during the past year, and translations of them into Dutch and other languages had been effected for distribution among the Jews of Holland and other foreign nations.

The baptismal register of the Episcopal Jews' Chapel showed that 300 individuals of the Jewish nation had been received into the church of Christ, 211 having been baptized in the chapel, and 79 previous to its having been opened for divine service, and there were now at least eight clergymen of the Church of England who were of the Jewish nation, and 23 missionaries and agents of the society who are converts from Judaism. The school at the present time consisted of 49 boys and 27 girls. The report adverted to their missionary establishment and Protestant church, in the course of erection at Jerusalem, with a view to calling back the children of Israel to the land of their forefathers, and urging upon the meeting, as Christians, to continue their powerful aid in so good and righteous a cause. The Bishop of Ripon moved the adoption of the report. The Rev. James Haldane Stewart seconded the resolution, which was carried unanimously, and the Rev. Hugh Stowell and other eminent divines and gentlemen addressed the meeting. Resolutions in support of its objects were unanimously carried, and a vote of thanks having been passed to the chairman, subscriptions were entered into to a large amount, and the meeting separated.