

SIGNS OF OF THE SECOND



THE TIMES COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.]

“THE TIME IS AT HAND.”

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ILLUSTRATION OF PROPHECY.

Discussion between Litch and Jones.

CHRIST'S KINGDOM AT HAND.

ITS DISTANCE UNFORETOLD.

In concluding my reasons for not harmonizing with Brother Litch in understanding the Scriptures to foretell Christ's coming to judgment “about the year 1843,” as taught by Brother Miller, also; the principle is now to be further proved, that the prophets have neither foretold nor foreseen the precise distance of the general judgment, which they always viewed and presented as being “at hand,” rather than afar off.

1. There is no prophecy in all the Bible which directly declares this “great day” of Christ's coming to be *far away*; thousands of years off; hundreds of years off; nor, indeed, *many* years off. It is said, to be sure, that “the vision is for many *days*,” apparently foretelling that it would be “many *days*” from Daniel's vision to “the latter days,” or end of all things. (Dan. x. 14.) But had the Lord designed to foretell, distinctly and definitely, the many *hundred* years then coming in pass before the judgment; or those which have already passed since Daniel and the other prophets wrote, surely, in their oft-repeated predictions of the great day, they would, some of them naturally, have foretold, *literally*, once, at least, as much as that it was many *years* off when they wrote.

2. None of all the prophets have ever foretold the distance of the general judgment to be further off than the temporal *death* of the inhabitants who were alive when they wrote. In the uniform practice of Christ, the prophets and apostles, in their exhibiting the “great day,” “the judge,” “the resurrection,” the “judgment,” and “the kingdom of heaven at hand,” they never once held up temporal death, as the sure way of all, in meeting the judgment, even of those who were then alive upon the earth. Neither did any of the New Testament writers, except Peter, ever foretell the certainty of their *own* temporal death, as coming to pass before Christ's coming to judgment. And Peter was assured of his *own* “decease,” only by Christ's expressly telling him “*by what death he should glorify God.*” (John. xxi. 18, 19; 2 Pet. i. 13, 15.) Paul, also, spoke of his being “ready to

be offered,” and of his “departure at hand,” but did not foretell the certainty of his being martyred in a few days, as some have supposed; because, in the same connexion he requests Timothy, to whom he writes, to come to him, with Mark, to help him in the ministry; and to bring his “books,” “parchments,” and “cloak,” if possible “before winter.” (2 Tim. iv. 9. 11. 13.) Thus he was as ready to continue studying and preaching during another “winter,” as he was “to be offered.” And thus should we all be ready in constantly looking for the judgment, or kingdom of heaven at hand.

It is said, to be sure, that “It is appointed unto men once to die, but after this the judgment,” [Heb. ix. 27.] This passage, however, does not teach that *all* mankind have an appointed death before the judgment. Paul expressly affirms the contrary, saying, “We shall not all sleep,” [i. e. in death.] but we shall be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” (1 Cor. xv. 51. 52.) Again he speaks of himself and other saints as though they might all be “alive and remain unto the coming of the Lord,” to “be caught up together with” the saints then risen from the dead. [2 Thess. iv. 15, 17.] All this looks at least, as though Paul did not mean to foretell the distance of the general judgment as being further off than the expected close of his own and others' lives, who were then with him upon earth.

3. God's threatenings of “*woe*” and destruction against putting “*far away*” this “*great day*,” must be acknowledged as clear proof, that he has not, himself, foretold it, as being far away; or many hundreds of years off. “*Woe* unto them that are at ease in Zion—ye that put far away the evil day.” (Amos vi. 1—3.) “But and if that evil servant shall say in his heart, my Lord delayeth his coming—the Lord of that servant shall come—and shall cut him asunder, and appoint him his portion with the hypocrites, there shall be weeping and gnashing of teeth,” (Matt. xxiv. 48—51.) Surely, if the Lord, himself, had foretold the precise distance of the “*great day*” of “*his coming*,” then so many hundreds of years off, as since revealed by their coming to pass; he would not have threatened those then living, so terribly against even saying in their “*hearts*,” no more than that such prophecies of the Holy Ghost were true.

4. The wisdom and benevolence of the Almighty, seem naturally to *forbid* his revealing to mortals the secret of the distance of the general judgment. Although the spirit of this world seems peremptorily to demand such a revelation, and to be assured of the day a great way off; it is apparent that evil, rather than good, would have been the natural consequence of such a prophecy. For, could an ungodly world have known positively, when the prophets wrote, that “the great and terrible day of the Lord” was so far off as the present day, they would naturally

have trembled less in view of it; and would have been less likely to have been converted and saved, than if required, as they have been, to regard the awful event as being always near “at hand,” without any knowledge of the day, or the hour, when, like the “lightning,” it shall burst upon the unprepared world. (Matt. xxiv. 27.) The doctrine of *death* “at hand,” it is true, has now, long been substituted for that of the judgment or “kingdom of God at hand.” But the doctrine of death at hand before the general judgment afar off, never made a Felix tremble, and never awoke sinners to “flee from the wrath to come,” like that of the judgment itself, at hand, without any knowledge of longer life, or a temporal death first. So long as the primitive saints preached the judgment or kingdom of God at hand, sinners, like Felix, were made to tremble at the word of God, and the church was kept awake; but since *death* “at hand,” and the general judgment afar off, has been the popular and supposed doctrine of the Gospel, both the wise and the foolish have long been comparatively sleeping as at the dead hour of midnight. (Matt. xxv. 1 &c.)

5. The multiplied express *declarations* of the Lord himself, to impress the mind with a sense of the *nearness* of the great day of his coming, are considered as proof unanswerable, that he never could foretell its distance off many hundreds of years, as we now see it then was, without apparently contradicting himself on the subject. The following is a specimen of the Lord's testimony showing the great day “at hand,” and not afar off, when the prophets wrote—“How ye, for the day of the Lord is at hand,” (Isa. xlii. 6.) “For the day is near, even the day of the Lord is near, a cloudy day: it shall be the time of the heathen,” (or destruction of the wicked.) (Ezek. xxx. 3.) “For the day of the Lord is near upon all the heathen.” (Obad. 15. verse.) “Alas for the day; for the day of the Lord is at hand, and as a destruction from the Almighty it shall come.” (Joel i. 15.) “For the day of the Lord cometh, for it is nigh at hand.” (Joel ii. 1.) “For the day of the Lord is at hand.” (Zeph. i. 7.) “The great day of the Lord is near, it is near and hasteth greatly.” (Zeph. i. 14.) “The kingdom of heaven is at hand.” [Matt. iii. 2; see Matt. iv. 17. x. 7.] “But this I say brethren, the time is short.” [1 Cor. vii. 29.] “But the end of all things is at hand.” [1 Pet. iv. 7.] “The coming of the Lord draweth nigh.”—Behold the Judge standeth before the door.” [James v. 8. 9.] “Behold I come quickly, and my reward is with me.” [Rev. xxii. 12.] “He which testifieth these things, saith, surely, I come quickly; Amen. Even so, come Lord Jesus.” [Rev. xxii. 20.]

I am aware of a disposition abroad in the earth, to understand these and similar passages, as meaning any thing else than what they *literally* express, of the nearness of Christ's actually coming to judgment. But what expressions, and what *variety* of expressions could the Lord

have chosen, in which to hold up to view the judgment of the great day, as coming quickly upon all the earth, more clearly and literally than he has done it in those now quoted? I am aware, also, of the very popular habit of now giving a *figurative sense* to these prophecies of the general judgment at hand; or spiritualizing them into some temporal events already passed, or coming to pass "before that great and terrible day of the Lord." But should such a rule be admitted, of spiritualizing spiritual things into things merely secular, in the explanation of the above passages; the same rule would authorize us thus to spiritualize all the *other* prophecies and descriptions of the general judgment and future world. And thus they might all be converted from their literal, true and most solemn meaning, into the mere affairs of this life. This would blot out at a stroke the doctrine of a general judgment from the Bible, together with the eternity of future rewards and punishments. It would also build up Universalism, Deism, and Atheism, in their grossest forms. And what but this principle of the "false prophet," so far unvarily carried out as it has been, even in the evangelical church, could ever have brought such a spiritual famine upon the Church of Christ, as she is now and has long been experiencing, under such a secular and gross spiritualizing of things originally spiritual? All these things, understood in their original and literal sense, were surely designed as the saints' spiritual meat, drink and weapons of war, in their momentary conflict against the powers of darkness now assailing them. But thus to convert the word of God into carnal things, would naturally famish and make "the heart of the righteous sad," [Ezek. xiii. 22.] and "steal" God's "word every one from his neighbor." [Jer. xxiii. 30.]

It has, also, been urged against understanding those many passages literally, which foretell the general judgment at hand, that they *cannot* be otherwise than *figurative*, because said to be at hand near 3000 years ago, and no *literal* judgment yet come. The apostle Peter has seemingly anticipated this very objection against the Scripture doctrine of the final coming of Christ at hand. He foretells of some in "the last days" who will say: "Where is the promise of his coming?" &c., as though the multiplied promises of his coming, "at hand," already quoted, are no promise at all in the case, because made so long ago and not fulfilled yet. But Peter clearly explains their alleged difficulty by saying, that "1000 years" are "as one day" "with the Lord," thus making the time very short since the promise was given. And more than this, he says, that the Lord is *not* slark concerning his promise [of coming soon] as some men count slackness, but is long suffering to usward, not willing that any should perish, but that all should come to repentance. Why, then, should any find fault that this *literal* promise of the day of Christ at hand, is not fulfilled before? since the "long suffering" of God towards them in waiting for their repentance unto life, has caused his delay in not coming before, in their own destruction. And then the apostle affirms most positively, "But the day of the Lord will come as a thief in the night," &c. (2 Pet. iii. 3, 4, 8—10.)

Christ's saying that "the end is not come yet;" or "is not by and by;" [Matt. xxiv. 6. Luke xxi. 9.] for his coming cannot be understood as foretelling the day afar off; without supposing him to contradict himself in his re-

peated prophecies of its being "at hand," and of his coming "quickly." Neither can Paul's prophecy that there shall come "a falling away first," &c. (2 Thess. ii. 3.) foretell it afar off, consistently with his alleged supposition that it might come so soon as to find him and others of his day still alive, as already quoted.

6. And finally, the positive and repeated declarations of the Lord, showing the precise distance of the general judgment to be *unrevealed*, till it comes, is offered as conclusive proof, that though it may come, for aught we know, this year, the *Scriptures* do not foretell its coming in "1843," "1847," "1866," "2000," nor at any other particular period. This very question is proposed and answered in Daniel's vision, as follows—"How long shall it be to the end of these wonders?" (Dan. xii. 6.) or till God's people shall be delivered every one that shall be found written in the book," when some "shall awake to everlasting life, and some to shame and everlasting contempt," &c. (Dan. xii. 1, 3.) The answer to this question is, "that it shall be for a time, times, and an half." But this answer is wholly indefinite, and not understood by Daniel to tell how long it was to be to the resurrection. Then he inquires again—"O Lord what shall be the end of these wonders?" i. e. to the resurrection, &c. The Lord answers again, "Go thy way, Daniel, for the words are closed up and sealed till the time of the end," &c. (Dan. xii. 7, 9.) This answer is certainly positive and clear that the distance of the resurrection, judgment, &c., is a matter closed up and sealed till the time of the end," or till it comes. Again, Christ was asked, "When shall these things be? [viz. the wicked all punished with "the damnation of hell," when left "desolate," at Christ's coming "in the name of the Lord," &c. [Matt. xxiii. 33, 38, 39, xxiv. 1, 2.] "And what shall be the sign of the coming, and of the end of the world?" (Matt. xxiv. 3) The answer of Christ is, "But of that day, and that hour, knoweth no man, no, not the angels of heaven, but my Father only," (Matt. xxiv. 36.) "Watch, therefore, for ye know not what hour your Lord doth come." Some have supposed that the many passages like these, concerning the unknown "day" and "hour" of Christ's coming, are no testimony against our finding the particular YEAR of the event revealed in prophecy. But this, certainly, seems like an evasion, besides representing the Lord as being captious in this matter; or as though making a wonderful difference between a day and a year; though with him, "1000 years," and "one day" are alike in duration, (Ps. xc. 4, 2 Pet. iii. 8.) But Christ further settles this point, by saying, in answer to the same question, as recorded by another—"Take ye heed, watch and pray; for ye know not when the time is." [Mark xiii. 14—33.] If "the TIME" must remain a secret, how then shall the YEAR be discovered from the Scriptures?

Once more, the same question of the disciples is proposed to our Savior in their last interview with him who witnessed his ascension, till a cloud received him out of their sight. Their question is as follows—"Lord wilt thou at this time restore again the kingdom to Israel? Or, to "the saints of the Most High;" not to the literal Jews. The Jews as unbelievers were not Israel, but were of their "father the devil." [John viii. 44.] while "they which are of faith, the same are the children of Abraham" and "heirs according to the promise," [Gal. iii. 7, 29] i. e. "the promise" in Daniel, and else-

where, that "the saints shall take the kingdom," &c. [Dan. vii. 22, 27; Matt. xxv. 34.] Christ says in answer to this question, and apparently in his last speech before ascending to heaven—"it is not for you to know the times, or the seasons, which the Father hath put in his own power," [Acts i. 6, 7.] This shows so conclusively that God, only, knows the duration of prophetic "times" and "seasons" which reach on to the saints' victory, in finally taking the kingdom at the judgment, that no record is made of its being ever again proposed to an inspired individual. And Paul was so clear in thus understanding such inspired answers to the question, that he could say, with confidence, after describing the coming of the Lord to the judgment, and without being asked, "But of the times and seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly, that the day of the Lord so cometh as a thief in the night," &c.—[1 Thess. iv. 14—18, v. 1; 2.] HENRY JONES.

New York, March 5, 1840.

REPLY TO THE ABOVE.

Mr. Editor,—In closing these communications, you will now permit me to make some reply to brother Jones' last number.

1. His first proposition is, that, "there is no prophecy in all the Bible which directly declares this great day 'of Christ's coming' to be far away; thousands of years off; hundreds of years off; nor indeed many years off."

In replying to this proposition, I remark, the prophet Daniel, when he told Nebuchadnezzar, Dan. 2d chapter, that the image in his dream represented four kingdoms which should successively arise, of which he was the first or head; and that another kingdom, inferior to his, should arise after him, &c., did virtually foretell the great day to be far away. For, it was morally impossible for the events there foretold to be accomplished immediately, or even in one generation. Again Dan. 7th chapter, in his vision of four great beasts, the representatives of four governments, with their various changes, the same fact is prominently set forth, that the great day was far away; and in fact that, as is demonstrated in my last, after the last modification of the fourth government, in the establishment of the little horn, there must be over 1260 years elapse before the great day should come. For the work of destroying or consuming was to be continued after the period ended, and the dominion of the little horn was taken away; even to the end, when the kingdom should be given to the saints. Once more, Paul, 2 Thess. ii. 1—3, expressly warns the Thessalonians not to be shaken in their mind, nor be troubled by any means, "as that the day of Christ was at hand." For that day should not come till after a certain great apostacy, and the revelation of the same wicked, blasphemous power as described by Daniel, chapter vii; whom the Lord should consume by the spirit of his mouth, and destroy by the brightness of his coming. But that destruction has not yet taken place. Paul did, therefore, teach that the day was not then just at hand, but "far away."

Also, as I have demonstrated in my last, that Daniel does make use of a day, as the representative of a year, I suppose I may be permitted to produce the 2300 days of Dan. viii. 14, as evidence of the fact that Daniel did predict the day to be thousands of years off when he wrote.

2. His second proposition is, that "none of all the prophets have ever foretold the distance of the general judgment to be further off than the

temporal death of the inhabitants then living when they wrote."

I do not know as it will be admitted that Abraham was a prophet; but whether he was or not, there was a prophecy given in his day, that his seed should be a stranger in a land that was not theirs, and be afflicted four hundred years; and afterward possess the land of Canaan. But it should not be until the "fourth" generation. In this instance, then, it was predicted that the judgment was farther off than "the temporal death" of the then living inhabitants. Gen. xv. 13, 16.

So also, the prophecy of Jeremiah, of the 70 years captivity and promise of a subsequent restoration of Israel, is another instance of the same kind. For those events must be fulfilled before it could come.

But the prophetic periods of 2300 days, a time, times, and the dividing of time, and the 70 weeks, which were all to be accomplished before that day, and predicted 490, 1260 and 2300 years, settle the point.

3d Proposition.—"God's threatening of 'war' and desolation against putting far away the evil day, must be acknowledged as clear proof, that he has not, himself, foretold it as being far away; or many hundred years off." Brother J's. quotation from Amos vi. 1—3, has nothing to do with the subject, for it refers not to the general judgment, but to the Jewish captivity. Amos v. 27, and the 6th chapter. The quotation from Matthew xxiv. 48, &c., and the comment on it, that "if the Lord himself had foretold the distance of his coming, he would not have threatened so severely those then living, for saying in their hearts, no more than that such prophecies of the Holy Ghost were true."

On this it may be remarked—that it was true, that the day was many hundred years off; and yet threatenings were denounced. But the true state of the case was this; Christ had just given certain signs by which those who saw them should know that the day was near, even at the door. And he admonished those who should see those signs against saying, my Lord delayeth his coming; and exhorted them and all others to watch. But they were not to expect that day until they saw the signs.

4th Proposition.—"The wisdom and benevolence of the Almighty seem naturally to forbid his revealing to mortals the secret distance of the day of judgment." I reply, the wisdom of God in secreting the distance from former generations, and his benevolence in revealing to those more immediately concerned to know the time, are very strikingly exhibited in the disposition he made of the prophecies of the time. After the whole prophetic history of the world, together with the prophetic periods for the fulfilment of that history, had been spread out before Daniel, it was said to him, "Close up the words, and seal the book, even to the time of the end," Dan. xii. 7. Again, verse 9th, "The words are closed up and sealed, to the time of the end." So that until "the time of the end," not the end itself, these things could not be understood. But there was also a promise that at the time of the end, the seal should be broken, and knowledge be increased; and that the wise should understand. But that the time of the end came in A. D. 1798, is susceptible of the clearest demonstration. And that period brought with it the fulfilment of such prophetic events as demonstrated the meaning of a time, times, and dividing of time, and prophetic day. The seal of these prophecies and prophetic periods was then

broken. "The time of the end," is not a single point of time, but a period, extending from 1798 to the end itself.

5th Proposition.—"The multiplied express declarations of the Lord himself, to impress the mind with a sense of the nearness of that great day of his coming, are considered as unanswerable, that he never could tell its distance off many hundred years as we now see it was, without apparently contradicting himself on the subject."

To this I answer. It either was, or was not, consistent with the fact that the day was many hundred years off, for the Lord to represent it as "near," as "hasting greatly," &c. If it was consistent with the fact of its being thus distant, to represent it, as "near," it was no less consistent thus to represent it, if that distance was revealed. It is matter of fact, and not appearance, at which the Lord looks. But if it was not consistent with the fact thus to represent the day near, then the Almighty acted inconsistently in doing as he has done. But I believe it was consistent both with the fact itself and the revelation of that fact, thus to represent it. Because one day is with the Lord as a 1000 years, and a 1000 years as one day; and also because the Lord calls things which are not as though they were.

6th Proposition.—"And, finally, the positive and repeated declarations of the Lord, showing the precise distance of the general judgment to be unrevealed till it comes, is offered as conclusive proof that though it may come for aught we know, this year, the scriptures do not foretell its coming in 1843, 1847, 1866, 2000, nor any other particular period. This question was proposed and answered in Daniel's vision as follows—How long shall it be to the end of these wonders? The answer to this question is, "It shall be for a time, times, and an half." But this answer was wholly indefinite, and not understood by Daniel to tell how long it was to be to the resurrection," &c.

Brother J. has given only a part of the answer to the question "How long," &c. The period subsequent to the time, times, and an half, is not noticed. "And when he shall have accomplished to scatter, [extend, spread,] the power of the holy people, all these things shall be finished." I have proved above, that the time, times, and an half, have been fulfilled. The subsequent work of scattering or extending the power of the holy people, is being fast accomplished. That the spread of Christianity is what is meant by scattering the power of the holy people, is evident from the answer to Daniel's question; "What shall be the end of these wonders? not how long the time that had been answered above; but what is the closing event? The answer was, "Many shall be purified, and made white, and tried." The gospel shall extend and its influence be exerted. And it is a fact which I think few will be disposed to dispute, that more has been done since 1798, for the spread of the gospel, than through the 1600 years which preceded it, if not the 1800 years preceding.

But when the gospel has reached and been preached on the last heathen shore, "all these things shall be finished;" "the end shall come."

But brother J. quotes Matthew xxiv. 36, "But of that day and that hour knoweth no man; no, not the angels of heaven, but my Father only."

This is supposed to be unanswerable. But let us look at it. The Savior had just given a long series of events which were all to be fulfilled before the day came; and when those events were fulfilled, those who should see them, should

know that it was nigh, even at the door. But of the exact day and hour they were ignorant; and for it they were to watch. The fulfillment of prophecy is the index by which its approach is to be known. But may not the fulfillment of prophetic periods be a part of the signs of its nearness; so it seems to me. But that the apostles, or indeed any of the inspired penmen, understood the nature of the prophetic periods, I will not pretend to say. It was not for them to know the times and seasons which the Father had put in his power, Acts, ii. 7, had commanded to be sealed up till the time of the end. Dan. xii. 4. The prophets searched diligently, but in vain, both for the meaning of the events they predicted, and the manner or nature of the times of their fulfilment. It was revealed to them that they ministered not to themselves, but others, 1 Pe. i. 9, 12. When the apostle also said to the Thessalonians, 1 Thes. v. 14, "that they had no need that he should write to them, respecting the times and seasons, but that they knew the day of the Lord would so come as a thief in the night;" he only meant that it would so come to the wicked. But ye, brethren, are not in darkness, that that day should come on you as a thief. Peter labored hard to impress the same thing on our mind, and directed us to the study of the prophets for information respecting the coming of that day. But I will leave the subject to the good sense of the reader, to judge whether the prophetic periods which foretell the coming of the general judgment are definite or indefinite periods, the length of which cannot be known by mortals.

JOSIAH LITCH.

Millenial Grove, April 4, 1840.

MR. CABELL ON THE MODE OF COMPUTING TIME.

BROTHER HIMES,—Having given in my last, a view of the captivity of the Jews, I wish, before presenting the evidence of their restoration, to illustrate the mode of computing time so peculiar, yet so common in the Bible, viz. by Sabbaths and Jubilees.

The creation of our world was finished during the mystical number seven, or a Sabbath, and will doubtless end soon after the seventh millennium.* The Jews celebrated six Sabbaths, but the seventh Sabbath of which all the others were but typical, has never yet been celebrated on earth, but "remaineth for the people of God."

It is maintained by some writers that all great events in the history of our world have occurred in the perfect circle of sevens. Such, for instance, as the exodus out of Egypt—the return of the remnant from Babylon, and the death and resurrection of Christ. It is certain that this last event occurred in the year of jubilee, ten jubilees from the cleansing of the 2d Jewish sanctuary.

According to Hale's chronology, the first jubilee celebrated by the Israelites, was 1589 B. C. and the 70th jubilee from that would reach to

* The fact of the early institution of the seventh day Sabbath is generally admitted, however little its use and typical meaning is understood.

And God saw every thing that he had made, and behold it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended his work, which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he rested from all his work which God created and made.—GEN. ii. 31—i. 1, 2, 3.

In Lev. xxiii, where we have the institution of the sixth several Sabbaths, the Lord says to the Israelites, "from even unto even shall ye celebrate your Sabbaths." "Seven sabbaths shall be complete."

1811, A. D. about the expiration of 7 times after the breaking of Ephraim. 72 jubilees would reach to A. D. 1939, about the expiration of 7 times after the gleaming of Judah. This computation does not include the years of release, but reckons by Sabbaths of jubilees, i. e. 49 years. If the years of release be added, it carries us down to about 2000, A. D. which is the period of the fulness of the Gentiles, when the whole creation will revert back into the hands of its rightful owner, and the "saints inherit the earth."

As we said, the Israelites celebrated but six Sabbaths, which was an imperfect number. In every other respect their cursings or blessings were completed by sevens.* Their Sabbaths were as follows—viz :

1. Sabbaths of days.
2. Sabbath of weeks.
3. Sabbath of feasts.
4. Sabbath of months.
5. Sabbath of years.
6. Sabbath of jubilees.

It will be profitable to dwell a little on each of these Sabbaths separately, as it not only serves to corroborate all other correct modes of computing time by the prophecies, but furnishes the best analogy whereby to judge of the coming prosperity of the church. The reader is referred first to Leviticus xxiii.

2. Speak unto the children of Israel, and say unto them, concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts.
3. Six days shall I work be done; but the seventh day is the sabbath of rest, a holy convocation; ye shall do no work therein, it is the sabbath of the Lord in all your dwellings.

This was the Sabbath of days, the lowest denomination, or the unit of these beautiful and significant numerical emblems. It bears the same relation to the great Sabbatical day of this lower creation, that figure 1 does to 7 in the Arabic characters.

SECOND—Sabbath of weeks—

5. And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering: seven sabbaths shall be complete;
9. Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord.

"Seven Sabbaths shall be complete," i. e. the Sabbath of Sabbaths here typified, "shall be complete."

THIRD. Sabbath of Feasts.

There were seven, and were completed in the seventh month. "These are the feasts of the Lord." (verse 4.)

1. Feast of the Passover, (verse 5.)
2. Feast of unleavened bread, (verse 6.)
3. Feast of Harvest, (verse 10.)
4. Feast of weeks or Pentecost,† (verse 21.)

* If there was a famine it lasted seven years, if a season of plenty, seven years. Their final captivity seven times. Jacob must serve an idolater seven years for a wife. The fiery furnace must be heated seven times hotter than usual. Gold be "seven times purified."

† This was fifty days after the Passover, and the first fruits of the barley harvest. The wheat harvest was commenced at this "feast of weeks" or Pentecost. It was one sabbath of weeks from the departure of Israel out of Egypt to the giving of the Law on Mount Sinai, and it was just a sabbath of weeks from the resurrection of Christ to the pouring out of the Holy Spirit, as we find in Acts ii. 1, 2.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

This memorable event and the feast of weeks was long celebrated in the Christian Church. The apostle of the Gentiles regarded it with much interest, as we find in Acts xx. 16. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he hastened, if it were possible for him, to be at Jerusalem on the day of Pentecost.

5. Feast of Trumpets, (verse 24.)
6. Feast of Atonement, (verse 27.)
7. Feast of Tabernacles, (verse 34.)

FOURTH. Sabbath of months.

5. In the fourteenth day of the first month at even is the Lord's passover.

38 Besides the sabbaths of the Lord, and besides your gifts, and besides all your vows, and besides all your free-will offerings which ye give unto the Lord.

30 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

This completed the Sabbath of months. In the first month they commenced the convocation on the 14th day at even, and on the 15th day of the seventh month was celebrated the crowning period of harvest. Thus will the harvest of the world be the 7th Sabbath.

FIFTH.—Sabbath of years.

Lev. xxv. 2. Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard.

Here is the Sabbath of the land of Israel, which the Lord declared should have its Sabbaths. These Sabbaths were observed, more or less, till about the time Saul became king of Israel, after which they were neglected altogether until the Babylonian captivity, 490 years. Seventy Sabbaths were then due to the land of Israel, and its inhabitants were driven out of it just 70 years to give it rest.

This Sabbatical year was typical of the great jubilee Sabbath which awaits the "whole creation." At the close of the sixth millenium there will be a thousand Sabbatical years due to our earth, for hitherto the whole creation has groaned, being in bondage to its wicked inhabitants.

SIXTH.—Sabbath of jubilees.

8 And thou shalt number seven sabbaths of years unto thee, seven times seven years: and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet of the Jubilee to sound, on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land.

This was the last Sabbath given to the Israelites. But there remaineth for them the crowning Sabbath when "the fulness of the Gentiles be come in," for without them they "could not be made perfect."*

Immediately following the Trumpet which ushers in the great Sabbatical millenium will commence earth's grand year of release typified by the fiftieth year.

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

12 For it is the jubilee; it shall be holy unto you; ye shall eat the increase thereof out of the field.

13 In the year of this jubilee ye shall return every man unto his possession.

Where is the sceptical professor of Christian-

* All which was typified by the sacrifices accompanying these sabbaths was fulfilled in Christ by the sacrifice of himself. But the great consummation of all which was typified by this mode of computing time remains to be fulfilled. The terrors of Sinai and the blaring blowing of Jubilee trumpets has ceased. "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard, entreated that the word should not be spoken to them any more; (and so terrible was the sight, that Moses said, I exceedingly fear and quake;) but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels."

ity who doubts that earth's inhabitants will one day go free? If there is any truth in the Bible, or any significance in its typical Sabbaths and jubilees, "there remaineth a keeping of a Sabbath to the people of God." Here is evidence all but demonstration—it can be no more perfect till faith gives place to actual vision.

Before the Christian church can expect to enter upon her Canaan of rest, the walls of the great Jericho, of Satan's empire must be thrown down. This will be effected "not by might nor by power," but by the Spirit of God. Those who bear the jubilee trumpets of the Gospel need only to surround the walls of the great city, always remembering to give the "trumpet a certain sound." Joshua has given them an example, chap. vi.

3. And ye shall compass the city, all ye men of war, and go round about the city once: thus shall thou do six days.

4 And seven priests shall bear before the ark seven trumpets of ram's horns; and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

Scott says the words translated "ram's" horn, may be rendered trumpets of jubilees, that is, such as were blown in the year of jubilee. The entering of Israel into the promised land was a jubilee to them. Instead of the dreadful trumpet of war, they were commanded to sound the trumpet of joy as already conquerors.

Here again the number seven is used to perfection. Seven priests, seven trumpets, seven days, and seven times on the seventh day. This last day must have been the seventh day of the week, the Sabbath.*

This no doubt typified the seventh or Sabbatical millenium when nothing will be done inconsistent with the solemnities of a Sabbath. "Holiness to the Lord" will be inscribed upon every employment. The disciple's employment will be as sacred as his master's, who said in reference to the Sabbath, "my Father worketh hitherto, and I work." John v. 18.

If there is any meaning in the emblems which God has chosen to typify future blessings to his people, and if there is any significance in the most complete system for computing time, every one may understand enough of the future for all practical purposes.

If the world exist seven milleniums from the creation, it will complete just 140 jubilees, including the years of release,—one thousand Sabbatical years,—twelve thousand Sabbaths of months,—fifty-one thousand one hundred Sabbaths of weeks, and three hundred and sixty-five thousand Sabbaths of days.

Such is the interesting analogy which runs through the Old Testament in the use of emblems. How few discover their full significance! The bloody sacrifices prefigured the death of our Savior, and ceased after that event.

* The repeated prescriptions of the number seven must not pass unnoticed. "Seven priests," "seven trumpets," "seven days," and "seven times on the seventh day." (Lev. xxv. 9.) This attention to the number seven, in Scripture, probably had reference to the creation of the world in six days, and the Lord's resting on the seventh, which completed the first week; this was the first reason assigned for the sanctification of the sabbath, and occasioned the measuring of time by the periodical return of the seventh day, in most ages and nations ever since. (Notes, Gen. ii. 2, 3.) One of these seven days must have been a sabbath-day; the Jews say, that it was the last, on which the city was taken; and as they were doing the work of God, for his glory, no objection arises against it from the fourth commandment; any more than against the man's carrying his bed on the sabbath-day, in honor of Christ who had healed him.—SCOTT'S NOTES ON JOSHUA vi. 3—5.

But TIME has not ceased, nor will it, till the SABBATHS and JUBILEES are consummated in the grand anti-type. Then will the Angel "lift up his hand and swear that time shall be no longer."
DAVID CABELL.

SIGNS OF THE TIMES.

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

BOSTON, JULY 15, 1840.

AN ANSWER TO "A SUBSCRIBER."

A subscriber asks, "When do the 2300 days of Dan. 8—14 commence? I answer, with the going forth of the commandment to restore and build Jerusalem. He says the commencement of the 70 weeks, (if I understand him correctly) at that time, does not prove the 2300 days to begin then. I answer, 1. They did not begin when the vision was seen B. C. 553, for if they had began then, the sanctuary would have been cleansed in A. D. 1747; which it was not. They must begin then at a subsequent time.

2. There is no time fixed in the eighth chapter, by which to determine when to commence the period. But without a key to determine this point, the time had as good be left out as to be in the Bible; for if it cannot be known it is no revelation to us.

3. After Gabriel had explained the vision to Daniel, he did not understand it. Verse 27.

4. This same angel appeared again chapter 9th, and told him he was then come forth to give him skill and understanding; and directed him to *understand the matter and consider the vision*. What vision? *The vision*. A vision familiar to both; one Daniel did not understand: *the vision of 2300 days*.

5. Gabriel then gave him a key by which he was to understand. That key was the seventy weeks, to the death of the Messiah; beginning with the commandment to restore and build Jerusalem. If this is not the key, then the Bible affords none. But with this key the vision is explained and the whole series of fulfilled prophecy and prophetic periods harmonize with and confirm it. L.

"THE LITERALIST."

This work has been got up recently, by MA. ORRIN ROGERS, in Philadelphia. It is to consist of a series of Treatises and Essays which have appeared in England within a few years on the Scripture Prophecies—having relation to the return of the Jews to Palestine; the premillennial Advent of our Lord Jesus Christ, and his millennial kingdom. It is to be issued twice a month. It is published in the pamphlet form, and each number will contain 40 pages. \$2.50 in advance. The volume complete will contain 864 pages.

The Publisher assures us that he shall publish no work which has not been received, and strongly approved by persons of sound learning and piety in Great Britain.

The following are the *contents* of the first series of Essays to be given in the work.

CONTENTS.—ESSAY I. Introduction.—II. The Second Advent.—III. The Kingdom of Christ.—IV. The Place of Manifestation.—V. The Participation of the Saints.—VI. The First Resurrection.—VII. The Judgment.—VIII. The State of Separate Spirits.—IX. The Resurrection State.—

X. The Pre-millennial Advent and New Dispensation.

These Essays, so far as they have been published, advocate the same theory as Mr. Miller; except the return of the Jews. We highly recommend the work, and hope it will be liberally patronised.

That our readers may judge something of its merits, we shall give them one or two extracts.

The first relates to the common *objection* or false notion, *that prophecy cannot be understood until it is fulfilled*.

1. "The questionable propriety of studying and of discussing prophecy, especially *unfulfilled* prophecy, is one of those objections, which must be met in the outset. It chiefly consists in the alleged impossibility of understanding or judging of a prophecy, until *the event* has proved its meaning. But how contrary is this to the experience of the Church! *Promise*, the greater portion of which is unfulfilled *prophecy*, is declared in the New Testament to be a principal means whereby we are made partakers of the Divine Nature; 2 Pet. i. 4. which could not be, were it entirely vague and indefinable: and under the Old Testament dispensation, the Church was chiefly sustained and nourished by prophecy; most of the burning and shining lights raised up in it being prophets. The very first promise, that the seed of the woman should bruise the head of the serpent, was an unfulfilled prophecy, to which the Church took heed for 4000 years. Noah prepared his ark, moved by the fear of an unfulfilled prophecy or promise; and Abraham saw afar off and rejoiced in the day of Christ by means of another. Joseph would not have directed his bones to be removed, had he not depended on prophecy for the going out of his people; to which prophecy the Lord afterwards referred Moses and Aaron, as the pledge, that he would redeem them. The Israelites were encouraged to labor for their deliverance from captivity, by the prophecy concerning it: for as Jeremiah had prayed for and obtained an understanding of the restoration of his people, when they were about to be led into captivity; Jer. xxxii. 16—25, 36—44. so Daniel understood the times from the study of the writings of Jeremiah; Dan. ix. 2. just as the faithful were afterwards waiting for the Consolation of Israel from the study (as is presumed) of the book of Daniel. It was through attention to unfulfilled prophecy, that the Christians left Jerusalem and escaped to the mountain, when the city was besieged by the Romans: and the Lord hath, equally for our admonition, foretold the signs of that greater destruction, of which the overthrow of Jerusalem was but a type.

I am aware that there are difficulties attending the interpretation of the prophecies; and that, although some are to be literally understood, many are figurative or allegorical, whilst others are constructed of the literal and figurative intermixed: but of those which are not declared to be *sealed up*, the difficulty has chiefly arisen from the extravagant practice of spiritualizing or allegorizing *all* passages which relate to the future. And great is the advantage which this system has given to the enemies of Revelation. They tell us that Scripture is not a proper guide, because every man hath his own interpretation—his own way of explaining or accommodating it. The imaginations of commentators, or the sentiments of friends, have too frequently been made the key to modern expositions; whilst the plain text, which is the safest guide, has been neglected.

The apostles are often brought forward, as an instance of men who erred in regard to the proper understanding of those prophecies, which related to the first advent; and from *their* mistakes the impossibility of *any* being able to understand what is foretold of the second advent, is confidently insisted on. But I am of opinion that this circumstance is commonly misstated, and still more misapplied. I cannot think the apostles and first disciples *misunderstood* the general scope of the prophecies, which led them to expect at that time a manifestation of the kingdom of Christ on earth; though they might have had much confusion and obscurity in regard to the *time*, and *details*; and *nature* of that kingdom. The fault of the apostles was, that—though repeatedly warned, that there were *other* prophecies, which shewed that Messiah must first suffer—they *overlooked* these, and suffered their attention to be absorbed with one class of predictions only. What was there to have prevented them from comprehending such prophecies as the following: viz.—that Jesus should be born of a virgin;—that he should ride upon an ass;—that he should be betrayed by one of his followers;—that they should pierce his hands and his feet;—that they should part his garments and cast lots for his vesture;—that he should be numbered with transgressors; and many other things, which being plainly foretold were literally fulfilled? The sharp rebukes of Jesus, because the disciples did not understand that he *ought* to have suffered these things, and because they were "slow of heart to believe ALL that the prophets had written," appear inconsistent, if they really *could* not have been understood. Indeed the whole Sanhedrim, ungodly and darkened as they were, did nevertheless answer Herod most correctly from the prophets, that Christ should be born at Bethlehem: and it seems difficult to give a satisfactory reason therefore, why *we* may not previously derive some knowledge of circumstances which will attend the second advent; seeing that they are spoken of in Scripture, apparently as free from any figurative structure as the passages already quoted. If the apostles erred, we have at least the benefit of their example: which is undoubtedly recorded,—not to lead us to conclude, that we must inevitably mistake likewise; but that we may profit by their errors and avoid them. There is another series of prophecies, relating to God's dealings with the Jews, which are applicable to the question before us; and which would lead to the conclusion, that no eminent use of *fulfilled* prophecy is, to argue from it as certain and literal accomplishment of *unfulfilled*: provided, as we are throughout assuming, that the *evident* structure of it be not allegorical or emblematical. How remarkably, for example, has *wrath* fallen upon the Jews, without one jot or tittle having failed! They are sifted among the nations; they are become a by-word, a hiss, a proverb, a reproach; they abide without a prince, an altar, a sacrifice; not to mention other peculiar sufferings which they endured of old time. Now Joshua lays it down as a rule, "that as not one thing had failed of all the good things which the Lord had spoken concerning them; but all had come to pass: so therefore would the Lord bring upon them all the *evil* things." Seeing then that the evil has now been brought to pass, and not one thing has failed of that; by what rule, (it may be asked,) upon what consistent principle, can any man venture to say, that the promises of that good, now again to succeed, is only a *figure*; and that we are not justified

in expecting a literal fulfilment? Compare Josh. xxiii. 14, 15, and Jer. xxxii. 42—44.

I do not deny that *there are difficulties* attending the exposition of prophecy; and that, if this be true in regard to the *events* predicted, it is more extensively the case with regard to *times and dates*. As respects the *day*, or even the *year* of an event, I am quite persuaded, that God has purposely obscured it. But our Lord would not therefore have us indifferent and careless, either to the event or the period of its fulfilment; but, on the very ground that we know not the hour, He commands us to *watch*. Matt. xxiv. 36—42. And though the *day* cannot be known, something of the *signs* of its approach may be ascertained, with sufficient correctness for us to be assured "that the time of our redemption draweth nigh." St. Paul assumes of the Thessalonians, that they had so much acquaintance with "the times and the seasons," as to supersede the necessity of writing to them on that subject, 1 Thess. v. 1—4. Inasmuch, that, though the day of the Lord would come upon the *world* as a thief in the night, it would not overtake *them* in like manner. The Scriptures teach us that there are prophecies, which were not intended to be known by the Christians of former ages, which nevertheless will be known by that generation for whom they are written; of which Ps. cii. 18; Daniel xii. 4 and 9; and 1 Peter i. 10—12 are remarkable instances. Let us bear in remembrance therefore, that it is declared to be one of the special offices of the Holy Spirit, "to guide us into all truth, and to show us things to come;" John xvi. 13, and that the prophets, who prophesied of the sufferings and glory of Christ, did themselves "*inquire and search diligently*" concerning it,—searching, even when the words were scarce uttered by them, "*what, or what manner of time* the Spirit of Christ which was in them did signify." 1 Peter i. 10, 11. On the other hand there were men who *neglected* the prophets, and were rebuked by our Savior because they knew not the *signs of the times*; Matt. xvi. 3. and the burden of his lamentation over Jerusalem was, that they knew not *the time* of their visitation. Luke xix. 44.

The 2d extract we give relates to the *practical inference* of the doctrine of Christ's Second Coming.

"I shall now, by way of shewing the *practical tendency* of the second Advent, and the consequent importance of this truth to every christian who desires edification, bring forward some of those testimonies, to which I adverted in the former essay, when I pledged myself to show the use which the writers of the New Testament make of it.

We have already seen, that they apply it, as the legitimate source of consolation, to those who mourn for the dead; "that they may not sorrow, as those who have no hope" of seeing their friends return, 1 Thess. iv. 13—18. We have likewise seen an apparent limitation of the reward to them that love his appearing; 2 Tim. iv. 8,—an application of the subject, which, if it be not to be insisted on to its full extent, is nevertheless calculated to awaken heart-searchings. In regard to those passages which remain, I shall, to avoid circumlocution, only quote them at length; so heading them, as to point out the evangelical duties and graces to which they call us, and consequently the *practical use* made of them.

As a call to Repentance.—

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of

refreshing shall come from the presence of the Lord, and *he shall send Jesus Christ, &c.*" Acts iii. 19, 20.

to love Christ ;—

"If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha;" which, being interpreted, is, "Let him be accursed—*our Lord cometh.*" 1 Cor. xvi. 22.

to love one another ;—

"And the Lord make you to increase and abound in love toward one another, and toward all men, even as we do toward you: to the end He may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." 1 Thess. iii. 13.

to the mortification of earthly lusts ;

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry;" &c. Col. iii. 4, 5.

"The grace of God that bringeth salvation hath appeared to all men, teaching us—that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present evil world; looking for that blessed hope, [even] the glorious appearing of the great God and our Savior, Jesus Christ." Titus ii. 11—13.

to general Obedience and Holiness ;

"For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." Matt. xvi. 27.

"And now, little children, abide in him, that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John ii. 28.

"We know that when He shall appear we shall be like him; for we shall see him as He is. And every man that hath this hope in him purifieth himself even as He is pure." 1 John iii. 2, 3.

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. xxii. 12.

to Spirituality of mind ;

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, &c. Phil. iii. 20, 21.

to Works of mercy ;—

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations: and he shall divide them one from another as a shepherd divides his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Matt. xxv. 31—36.

to Watchfulness ;

"Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to have been broken up. Therefore, be ye also ready; for in such an hour as ye think

not the Son of Man cometh." Matt. xxiv. 42, 44.

"Watch therefore: for ye know neither the day nor the hour wherein the Son of Man cometh." Matt. xxv. 13.

"Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh they may open to him immediately. Blessed are those servants whom the Lord when he cometh shall find watching." Luke xii. 35, 37.

"Behold I come as a thief: blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. xvi. 15.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief: ye are all the children of light and of the day; and we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober." 1 Thess. v. 4, 6.

"Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this Book." Rev. xxii. 7.

to Patience and Long-suffering ;—

"We ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure; which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven," &c. 2 Thess. 4—7.

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise: for yet a little while and He that shall come will come and will not tarry." Heb. x. 36, 37.

"Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and bath long patience for it, until he receive the early and latter rain. Be ye also patient—stablish your hearts—for the coming of the Lord draweth nigh." James v. 7, 8.

"Wherein (in the salvation ready to be revealed in the last time) ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." 1 Peter i. 6, 7.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter iv. 12, 13.

to Moderation and Sobriety ;—

"Let your moderation be known unto all men, the Lord is at hand." Phil. iv. 5.

"Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Peter i. 13.

to ministerial Fidelity and Diligence.

"Who is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing." Matt. xxiv. 46.

"For what is our hope, or joy, or crown of

rejoicing? Are not even ye, in the presence of our Lord Jesus Christ, at his coming?" 1 Thes. ii. 19.

"I give the charge in the sight of God, who quickeneth all things; and before Jesus Christ, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ." 1 Tim. vi. 13, 14.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." 2 Tim. iv. 1, 2.

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you; taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as lords over God's heritage, but being ensamples to the flock: and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter v. 1-4

Against censorious Judgment.

"Therefore judge nothing before the time, until the Lord come, &c." 1 Cor. iv. 5.

NEW WORKS. We have just received two new works on the second coming of Christ. One is by Nathaniel Folsom, and John Truair, of N. Y. The other is from Eld. L. D. Flenning of Portland, Me. We shall notice them in our next.

☞ Union Convention in Groton on the 12th of August.

☞ We now have about 800 subscribers. Perhaps there never was a better list—for they have nearly all complied with the terms. A few only remain delinquents. These will follow the example of the others soon or we shall strike them from our list. We shall not deviate from the rule it is in advance. They can send by the Post Master without expense.

THE NATIONS.

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

TWO DAYS LATER FROM EUROPE BY THE PACKET SHIP SHEFFIELD.

We gather from the papers the following items relating to the condition of the Nations.

England and Naples. It is stated that new complications have sprung up on the sulphur question, and that the British Government had resolved on sending six ships of the line to Naples. A French squadron of the same force was also to proceed thither.

Constantinople. By advices from Constantinople to May 15, it appears that the Seraskier, Halil Pasha, brother-in-law to the Sultan, had been dismissed for some offence against morality, tending to bring the government into contempt.

Great Britain and China. We perceive from our shipping intelligence that the Thomas Courts, which sailed from China on the 4th of February, had reached the Cape of Good Hope, on her way to London. She has brought intelligence that the Chinese were determined to resist all attempts at accommodation except on their own terms. They had purchased some European ships, with the intention of arming and manning them for the approaching war with Great Britain. The next overland mail, which may be daily expected to reach England, will probably contain some very important intelligence—to a much later date.

CORRESPONDENCE.

DOCTRINE OF THE MILLENIUM.

Mr. Editor,—

The first intimation of the doctrine of a millenium, is given through the medium of the Old Testament. The Jewish Rabbies interpreted

Scripture to point out a reign of peace and happiness during the 7th millenium of the world, prefigured by the seventh day of creation, or the sabbath of rest; their sabbatic or seventh year, and their jubilee or fiftieth year. Various parts of the Old Testament, such as Psalms, and the Prophecies of Isaiah, Jeremiah, Ezekiel, Zechariah, &c. contain glowing descriptions of the glory of the church during that happy period. The New Testament abounds with many passages, paragraphs, and even whole chapters which refer principally to the glorious coming and kingdom of our Lord Jesus Christ. Our blessed Savior taught the doctrine, and the apostles and early christians understood its general features perhaps as well as any other doctrine; but it is left for the inhabitants of the earth during that period, (the millenium,) to explore its lengths, and depths, and heights, and to enjoy its transcendent glories; all that we can now do, is to approach the threshold, guided by the light of prophecy and inspiration, seek that preparation which will qualify us to meet the Bridegroom with joy at his coming.

When we reflect that this doctrine was prefigured by the sabbath of rest for man and beast—by the Sabbatic year which was a year of rest to the land, by the Jubilee which was a year of release and restitution to all the inhabitants of the land; and that it was taught by the ancient prophets, and incorporated into all their institutions, and that it was revived by our Savior and his apostles, under the new dispensation; we cannot wonder that it has been received by some in every age of the church. As about the time of Christ's first appearance on the earth, an opinion prevailed all over the Easteru world that some extraordinary personage would make his appearance, and altogether change the religion and government of the world, in like manner, before his second coming, the signs of the times agreeing with the sure word of prophecy, will induce the thinking and faithful all over the world to watch and pray, and anxiously wait the coming of the Lord.

The believers in the doctrine of a millenium, may properly be divided into three classes.

1. Those who believe that the gospel shall be extended all over the world, by preaching and missionary labors; by the agency of Bible associations, and the aid of powerful revivals of religion, and extraordinary effusions of the Holy Spirit;—that the coming of Christ will not be personal, until the final judgment and end of the world, which is a great way distant.

2. Another class, believe the second coming of Christ to judgment, is near at hand; that his coming will be personal; that the righteous dead will be raised, and the righteous living changed, and all which remain be destroyed;—the earth burned up, or purified, so as to be called a new earth, which will be the habitation of the saints forever who, with Christ as their King, shall enjoy all the blessings of the New Jerusalem state; that the bodies of the wicked shall be destroyed with the earth, their souls banished into outer darkness for 1000 years, when they shall be stired up, by the power of satan, to go against the saints, but they shall be destroyed, and "cast into the lake of fire."

3. The belief of the remaining class is rather intermediate of the opinions stated above. These last believe that the coming of Christ is near at hand,—that he will come personally, and at his coming the first resurrection will take place;—the truly righteous changed and caught up, and that this will be the great day of wrath upon the

obstinately wicked, who shall be cut off and destroyed; that the heathen and all who have not had, or have not abused the privileges of the gospel, and shall become willing, shall then be converted and given to Christ for his inheritance;—that generation after generation shall continue to make their appearance upon the earth; this world filled with the knowledge of God, and the restitution spoken of by all the holy prophets fully effected. At the same time Christ will reign personally upon the earth with his saints, (those who were raised and those who were changed,) without being made subject, in any degree, to temporal wants. The saints will have continual intercourse with the righteous who live a natural life, but only in order to instruct and teach them. At the end of the 1000 years, be they literal or prophetic, satan will be loosed a little season, many be deceived and fall away; then the last resurrection and judgment, and the end of the world will take place.

One great point to be had in continual view, is the warning voice of our Savior, "Watch therefore, for ye know not at what hour your Lord doth come, but know this, he shall come as a thief in the night, wherefore let us watch and be sober, that that day shall not come upon us unawares, for as a snare shall it come upon all those who dwell upon the earth." May God awake a spirit of inquiry among his people, and excite the church to wait in prayer for his coming and triumphal entry the second time into Jerusalem. Let every child of God desire the answer of the prayer, put by Christ himself, into the mouth of all his people, "Thy kingdom come—thy will be done on earth as it is done in heaven." My soul responds Amen.

A STUDENT OF PROPHECY.

McDowall's Mills, Pa.

From Blackwood's Magazine.

MALACHI.

The final predictions of this prophet are well known for their powerful and lofty threatenings of national ruin. Yet the condition of his country at the moment, was unquestionably the last which could have justified any human conjecture of its dissolution by divine vengeance. The people had but lately re-built their temple, had conformed to the renewed law of their fathers, had received the recovered Scriptures, and had commenced a new and purified polity. That there were remnants of the habits and corruptions of Babylonish life among them, is obvious from his rebukes, and those of Zachariah and Ezra. But those were slight stains, and the error which was predicted as the final source of their ruin—a ruin, too, at the distance of four hundred years—was of a wholly opposite character,—the national disdain of contact with the Gentile world, the national pride in the exclusiveness of their religion, and the national vindictiveness against that Mightiest of all Teachers, and Supreme of all Sovereigns, who came to announce the admission of mankind into the privileges of Israel. Independently of our direct knowledge of the universal inspiration of Scripture, this utter dissimilarity to human conclusions must make us feel that this awful denouncement of the matured vices of a land, then in their first period of regeneration, was the work of a knowledge above man. Malachi is said to have died young, after assisting the members of the Great Synagogue in the re-establishment of the law of the nation.

"The day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble.

"But unto you that fear my name shall the Son of Righteousness arise.

"And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of Hosts.

"Behold I will send you Elijah the Prophet, before the coming of the great and dreadful day of the Lord."—MALACHI, ch. iv.

A sound on the rampart,
A sound at the gate,
I hear the roused lioness
Howl to her mate.
In the thicket at midnight
They roar for the prey
That shall glut their red jaws
At the rising of day.
Fur wrath is descending
On Zion's proud tower;
It shall come like a cloud,
It shall wrap like a shroud,
Till, like Sodom, she sleeps
In a sulphurous shower.
For behold! the day cometh,
When all shall be flame;
When, Zion! the sackcloth
Shall cover thy name;
When thy bark o'er the billows
Of Death shall be driven,
When thy tree, by the lightnings,
From earth shall be riven;
When the oven, unkindled
By mortal, shall burn;
And like chaff thou shalt glow
In that furnace of wo;
And, dust as thou wert,
Thou to dust shalt return.
Tis the darkness of darkness,
The midnight of soul!
No moon on the depths
Of that midnight shall roll,
No starlight shall peer
Through that life chilling-haze;
No torch from the roof
Of the temple shall blaze.
But when Israel is buried
In final despair,
From a height o'er all height,
God of God, Light of Light,
Her sun shall arise—
Her great Sovereign be there!
Then the sparkles of flame
From his chariot-wheels hurPd,
Shall smite the crown'd brow
Of the god of this world!
Then captive of ages!
The trumpet shall thrill
From the lips of the seraph
On Zion's sweet hill.
For restored in glory,
Thy monarch shall come.
And from dungeon and cave
Shall ascend the pale slave;
Lost Judah shall rise
Like the soul from the tomb!
Who rushes from Heaven?
The angel of wrath;
The whirlwind his wing
And the lightning his path.
His hand is uplifted,
It carries a sword;
'Tis ELIJAH? he he! ah!
The march of his Lord?
Sun, sink in Eclipse!
Earth, earth shalt thou stand,
When the cherubim wings
Bear the King of thy kings!
Wo, wo to the ocean,
Wo, wo to the land!
Tis the day long foretold,
Tis the judgment begun;
Gird thy sword, thou Most Mighty!
Thy triumph is won.
The idol shall burn
In its own gory shrine;
Theo, daughter of anguish,
Thy dayspring shall shine:
Proud Zoos, thy vale
With the olive shall bloom,
And the musk-rose distill
Its sweet news on thy hill;
For earth is restored,
The great kingdom is come!

Refuge of Scoffers.

"There shall come in the last days, scoffers."

This department of our paper is devoted to the use of those who scoff at, or ridicule the idea of the *Second Coming of Christ*. We have no disposition to reply to their scoffings, and therefore let them speak for themselves without note or comment, from us. We regret, exceedingly, that an *Orthodox Minister* could be found in New England that would descend to write, and publish such an article as the one below relative to *Mr. Miller*. Mr. M. has probably been the instrument of more conversions in this vicinity within the last six months, than all his accusers put together. He has something of more interest to the eternal welfare of the soul to present and prove to the people; than that, "*the Moon is made of Green Cheese!*" Ed.

PARSONS COOKE vs. MILLERISM.

The Rev. Parsons Cooke, of Lynn, editor of the '*Puritan*' comes out nobly against the Miller Humbug. We are highly pleased with his course, in this respect. Just as our paper was going to press, we received the '*Puritan*,' from which we make the following extracts.—*Trumpet*.

INFLUENCE OF MILLERISM.

When theories glaringly preposterous are broached, it is usually best to stand aside, and let them spin out their yarn, till they fall by their own weight. And a formal refutation of the theory of the world's coming to an end in 1843, would seem to most to be a work of supererogation. Yet it is questionable, whether some public testimony ought not to be borne against this display of fooleries. This is not a common case of the propagation of religious error. In one view its influence is more pernicious, than that of any other system of error. It has a bearing which none other has, to blunt the moral sensibilities.

The lecturer begins, and the hearer listens, expecting to see it proved, that 1843 is the date of the world's end. Like all other errorists, the lecturer uses many truths to make his error plausible. He selects some striking instances of prophecies fulfilled and illustrated, by the event. At these, the hearer wonders and sets them down on course as proofs of the point at issue.

The lecturer shows, as a thousand commentators before have shown, that Daniel prophecies so and so, of the series of this world's events, under the figure of the four beasts, or the four great monarchies; and that John had visions so and so, of the rise and fall of the papal power. These visions present much that is striking, and satisfactory as to their intent. And those who have never attended to the subject before, are surprised to find, with how much precision the event has answered the prediction. The hearer thinks that the lecturer has made wonderful discoveries, and sets down every detached instance of prophecy fulfilled, as a distinct proof of the point in question. Without any discoverable connexion between the case alleged, and the conclusion, the hearer admits the conclusion, supposing of course that such striking things prove what so remarkable an expounder wishes them to prove. The absence of one or two important links to make the chain complete, is not noticed since so many strong though detached links are seen.

It is just as if we were to attempt to convince the world that the moon is made of green cheese, by a regular process of astronomical argument. We should say as we pass along step by step—There you see that the moon revolves round the earth—how undeniable and how wonderful is this! Then in the next place, you

see that both the moon and the earth revolve round the sun.—Dispute it who can. Well, if these things are so, you see it is clear that the moon must be green cheese. Now this argument has only one link wanting to make it conclusive. And many a less plausible argument, with more than one link wanting, has carried conviction.

From what we know of the human mind, we can see how a man can '*sincerely*' embrace the most ridiculous propositions. But his sincerity cannot prevent injurious effects upon others. Crowds of young people, eager for a frolic, will rush to hear the ravings of one, who has virtually given public notice that his mind has '*sincerely*' lost its balance. And they will find what they seek. Their minds will be in such a posture, that the more he dwells on the solemnity of the judgment scenes, the more will those scenes be degraded, and the hearer's mind vitiated. Because, to every hearer who does not surrender his common sense, the whole effort of the speaker must appear ridiculous; just as would a laboring with solemn airs to prove that the moon was made of green cheese.

In this light, such lectures are to be deprecated by parents and the friends of the rising generation, as more demoralizing than theatres. The abettors of the thing are pressing the matter with great industry. Courses of lectures are instituted here and there, in the larger towns. Boston has been fully supplied, and we understand the Marlborough Chapel is now engaged for another course in Boston. No efforts will be spared to bring as many as possible of the young and unreflecting under the corrupting influence of these lectures. And it is time for the community to form a settled judgment as to the kind of treatment it deserves.

And those parents who are unwilling to have the moral sensibilities of their children destroyed, will do well to pause before they suffer them to come under such an influence.

DR. HITCHCOCK.

We insert the following notice of Dr. Hitchcock with pleasure, for the benefit of those who are afflicted with defective teeth. We are acquainted with the Dr. and feel happy to bear testimony to the correctness of the following commendation.—Ed.

FILLING TEETH. In an art so intimately connected with beauty, comfort and health, it is gratifying to find that in our own country, at least, so much industry and talent are enlisted. Indeed it is acknowledged, that in one operation of dental surgery, the filling of teeth, much greater care is exercised, and more correct pathological principles required by scientific dentists here, than by the profession on the continent of Europe, or even in England, with some few exceptions. We allude to the removal of *all the diseased portion* of the tooth, before the filling is inserted into the cavity, instead of what we understand to be the European practice, of boring a symmetrical hole, which may or may not include all the carious parts in its neighborhood. We were led to make the foregoing remarks by observing at the late Fair at Quincy Hall, some specimens of loaded teeth, which were exceedingly well done by Dr. Hitchcock, of this city, and for which he received the premium. The extent to which disease had been allowed to progress in some of these specimens, forcibly impresses upon us the importance of early attention to what may, at a seasonable period, be most easily and effectually treated. [Boston Medical and Surgical Journal.