

SIGNS OF OF THE SECOND



THE TIMES COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.]

"THE TIME IS AT HAND."

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NO. 19.

SIGNS OF THE TIMES.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

BOSTON, JANUARY 1, 1841.

LIFE'S CALLING.

MINISTERS OF JESUS—CHRISTIAN PROFESSORS—UN-
CONVERTED SINNERS.

*"No room for mirth or trifling here,
For worldly hope, or worldly fear,
If life so soon is gone;
If now the Judge is at the door,
And all mankind must stand before
The inexorable throne."*

In view of the sentiment above expressed, how do all, except everlasting things, sink into insignificance. Who that believes it, will not be influenced more or less by the solemn truth, "We must all appear before the judgment seat of Christ."

MINISTER OF JESUS,—can you look upon your flock over which the Holy Ghost has made you overseer, and remember you and they are hastening to judgment and eternity, and not set upon them with the most vehement exhortations to *flee from the wrath to come*? Can you be clear by doing this from the sacred desk, only, and not also from house to house, *individually, closely, perseveringly, and with all earnestness*? It is the work to which you have professedly devoted your life: and the everlasting interests of those deathless beings are entrusted to your care. What is present ease, sensual gratification, temporal wealth, worldly honor or fame, if to gain all the world can afford of each, so much as one of those deathless beings perish, as the price? *Perish! O dreadful thought!* And to *perish too*, through the neglect of his WATCHMAN! And that neglect for a mere momentary gratification! What shall the Lord of that servant do when he cometh? Can he do less than, "*cut him asunder*?" Can we wonder then at the declaration of the apostle, "Knowing the terrors of the Lord we persuade men?"

On the other hand, what is a whole life of toil and care anxiety and watchful prayer, pain and persecution, hunger and thirst, poverty and reproach, or even death itself in its most horrid form, if the result be the salvation of one immortal being who would not otherwise be saved? *Think, O think*, of an immortal being, *saved unto eternal life*! SERVANT OF JESUS, can you find "room for mirth or trifling here," while so many are thronging the broad road to destruction, with none to care for their souls? *Think again,*

*"You watch for souls, for whom the Lord
Did heavenly bliss forego!
For souls which must forever live,
In rapture or in woe:
And to the great tribunal haste
The account to render there."*

Are these things so? How is it, then, that there are so many worldly minded ministers who are more taken up with the trifles of time, than with the momentous realities of judgment and eternity? nay, what can a worldly minded minister think of himself while entrusted with the everlasting interests of men, and yet pursuing his worldly schemes at the expense of those interests. We cannot wonder that the tremendous truth of a judgment near, should be unpalatable to such men. It would be far more congenial with their feelings and pursuits to believe, "*My Lord delayeth his coming*," or that "*the judgment is in the far distant future*." But the day of the Lord will come, and that speedily. Blessed is that servant whom his Lord, when he cometh, shall find watching.

CHRISTIAN PROFESSOR,—You profess to have put on the Lord Jesus Christ: but remember, "If any man have not the spirit of Christ he is none of his." Again "If any man says that he is Christ's, he ought himself also so to walk, even as he walked." And it is only while we exhibit Christ's spirit that we either give to others or have ourselves a good evidence of being his.

What then was the spirit of Christ? It was a spirit of love toward the wretched and perishing. He left all his glory behind, to humble himself, suffer and die for sinners; that they might not perish but have everlasting life. And shall we call ourselves *Christians*, the disciples of this Jesus, while we in fact do not and are not willing to make any sacrifice for the salvation of those for whom the Redeemer died? Have you spoken to that friend or neighbor of yours, with whom you daily converse in the merest trifles, respecting the awful subjects of HEAVEN and HELL, of JUDGMENT and ETERNITY? Have you prayed and wept over that unconverted *parent, brother, sister, child*, or it may be, *husband or wife*? Have you spoken to them of their danger? If you saw any one of them in danger of losing five dollars, or even less, would you not hasten to tell them, and proclaim it aloud in their hearing? And yet can you believe their eternal interests all in jeopardy while they are insensible, without making the most strenuous efforts to pull them out of the fire?

This is an employment worthy the holy profession you have made; and should constitute the great and all absorbing business of life, with every disciple of Jesus Christ. Especially if convinced that the judge is even *now* at the door how contemptible should all worldly pleasure appear, and how vastly important everlasting things.

UNCONVERTED SINNER,—This is your working day. But when once the master of the house is risen up and shut to the door, it will all be over. Your sins have separated between you and your God, and unless removed they must ruin you forever. Do you ask what you can do? I reply, cease from sin, repent and believe on the LORD JESUS CHRIST, *and you shall be saved*. Do not imagine you will ever be any better by any process you can pursue, until you believe in Christ as your Savior, and through his merits that God can be just and yet be your justifier. It is the only way to pardon and salvation. This is the gospel message, but "*he that believeth not shall be DAMNED!*"

Why, then, if salvation is so important and the time so short in which you may secure it, can you find time to attend to every thing else rather than to this great work? "The time is fulfilled, the kingdom of God is at hand; Repent ye and believe the gospel."

*"No matter which your thoughts employ
A moment's misery, or joy,
But O, when both shall end,
Where shall you find your destined place,
Shall you your everlasting days
With fiends or angels spend?"* L.

THE SECOND ADVENT JUST AT HAND.

No. I.

Our Lord himself: when on earth, was questioned on this subject as follows: *When shall these things be, and what shall be the sign of thy coming, and of the end of the world?* Although some have spiritualized these words more or less, into an inquiry concerning worldly things already long passed by, they will now be considered as meaning *literally* what they express; or as an inquiring concerning the time, and signs of Christ's own real "*coming and of the end of the world*." In answer to this solemn question, Christ did not show the length of time reaching to the great events of his final coming; yet he did foretell various positive signs of its near approach, by which the latter saints were required to "*know that it is near, even at the doors*." These signs are substantially the same both in the Old and New Testaments.

Some of them were such as should be seen by the natural eye, as "*fearful sights and great signs from heaven*;" while others were to be rather of a moral aspect, requiring more the exercise of faith in beholding, or understanding them as signs. Whether we are agreed or not, in fixing upon a particular time for the second advent, we may with great propriety be agreed, on beholding its present fulfilled and fulfilling preceding signs, that it is proper for us now earnestly to look for the great event actually to come, even, within one year; or should it be longer delayed, to look for it at hand continually, with earnest expectation till it come. Some of these signs of the advent specially near, will now be briefly noticed.

2. Pet. iii: 3, 4. "*Knowing this first, that there shall come in the last days, scoffers walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.*"

However others may construe this prophecy of Peter and the former "*prophets*," it will now be taken *literally*, in all its parts, allowing "*the last days*," here to mean "*the last days*," including even the very *last day*. In showing that this prophecy of the very last day specially at hand, is now actually fulfilling, I appeal at once, to those who of late are becoming familiar with the discussion of this subject, and to those who believing the advent nigh, have said most about it. All such persons know, as in my own case, that whenever Christ's 2d coming is said to be at hand, according to its present fulfilling prophetic signs, it is sure to be answered by many, both within and without the church, substantially as in this prophecy, "*Where is the promise of his coming? for all things continue as they were,*" &c. And though we tell them of repeated prophesies of the day at hand, now and of late for the first time fulfilled and fulfilling, they are still bold in scoffing at the sentiment, affirming that the events brought forward as signs, are no signs at all, not foretold in prophecy, and nothing more than what has been "*from the beginning,*" &c. And thus, according to Peter and others of "*the prophets*," it is to continue with "*scoffers*" till the very last day.

Mat. xxiv. 4, 5, 24, "*Take heed that no man deceive you; For many shall come in my name saying, I am Christ, and shall deceive many. If it were possible, they shall deceive the very elect.*" This is the first part of Christ's answer to his disciple's inquiry for "*the sign of his own coming and of the end of the world*;" and not, as has been said, of "*the end of the Jewish dispensation,*" &c. As did Christ, so should we understand the disciples' question, *literally*. Understanding, then, this foretold great deception to be concerning Christ's *literal* "*coming*," at "*the end of the world*," and as a positive sign of the end "*nigh at hand*," we may seem con-

strained, from its present special fulfilment, to consider "*the end*" now, in all respects very near. It is not however to be expected, that those still most deceived on this subject, should be first in discovering the deception. But if it be found true, that the scriptures foretold no temporal millennium before Christ's coming himself, and if indeed, the signs are nearly fulfilled and his coming is even at the door, how strangely has almost the whole church been "*deceived*" for the century past, with the human traditions, that his own coming is more than a thousand years off. And if it be true, as Paul and Peter affirmed, or their preaching the coming of the Lord—the resurrection,—the Day of judgment, &c. &c. that all the "*prophets since the world began*," had "*foretold*" the same things, (Acts. xxvi: 22, 23, & iii 20, 21,) then how astonishingly have multitudes of the church been "*deceived*," in being made to believe, as they have that "*the Old Testament foretels nothing of the day of judgment, or of a future state.*" And how strangely, too, are "*many*," "*deceived*," still into the belief that Christ's own descriptions of his second coming, both in the Evangelists and Revelation, are rather a figurative prophecy of wars and fightings of mere flesh and blood. Let us, then, no longer be thus grossly deceived in this matter, but rather look for the Lord at hand. J.

CHRIST SECOND COMING AT HAND;

WITHOUT A PREVIOUS MILLENNIUM. No. I.

The doctrine of a temporal Millennium, or spiritual reign of Christ with his saints in this world, a thousand years at least, before his final coming in his kingdom, to reign with them gloriously and forever, has been, and is still, apparently the greatest of all barriers in the way of spreading the gospel of this kingdom already at hand. This flattering millennium theory, though now very common in the church, is, according to ecclesiastical history, and the established creeds of the churches, of very modern origin, and mostly the creature of the century now passed. It has not as yet found its way into the established creed of any Christian denomination, but has been rather, as it appears purposely excluded therefrom and repudiated in all such established creeds, as will be found on due examination. Without occupying time now to answer the leading popular agreements in favor of this temporal millennium, which puts so "*far off*" "*the glorious appearing of the great God and Savior Jesus Christ*," I will proceed more directly to the presentation of some of the numerous scripture passages, which, according to their several connections and according to "*the first principles of the oracles of God*," appear to settle this question, and to show positively and conclusively, that no such millennium, or rest for the church, is to be expected, in this "*present evil world*," or previous to Christ's

coming himself with his whole kingdom to reign gloriously, universally and forever. And if this point shall be satisfactorily established, then surely, all classes of believers in Christ's coming again at the resurrection of the dead, will naturally look for the glorious event, "*at hand*," rather than a thousand years off.

Isa. vi. 11, "*Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses be without man, and the land be utterly desolate.*"

This is a part of Isaiah's vision on having his lips touched with "*a live coal from off the*" heavenly "*altar*," which shows plainly, if it shows any thing, that the purified lips of the Lord's faithful prophets or ministers, must continue to preach the word of the Lord to an unconverted world, as long as there shall be inhabitants in "*cities*," or in "*the land*," or men dwelling in "*houses*;" or, as the passage expresses it, "*Until the cities be wasted without inhabitant,*" and the houses be *without man, and the land be utterly desolate.*" Most surely, this event can never come till Christ's "*coming and the end of the world*;" for until then, according to the prophesies generally, the "*cities*" and "*the land*" and "*the houses*" will be occupied with "*inhabitants*" and "*men*." Of course, if the gospel must continue to be preached by the watchmen of Israel to the unconverted, till the very end of the world, we cannot consistently expect the world converted to christianity, and a thousand years' rest, or ceasing of the church and her prophets from such a preaching of the gospel to take place during the very period of God's commanding it to be done.

Mat. xxviii. 19, 20, "*Go ye therefore, and teach all nations,—and lo I am with you always, even unto the end of the world.*"

This is as it were a repetition of the preceding prophecy, and shows most clearly, that the ministers of Christ and his church must preach his gospel to unconverted sinners, precisely as long as he pledged them his presence in doing it; or "*Alway, even unto the end of the world.*" Accordingly the wicked are not to be all converted, while to the end of the world, gospel repentance must be preached to them; neither can the church enjoy her rest from this commanded labor, to reign with Christ, till at "*the end of the world*," now at hand; this work will be finished, when truly "*they shall reign*" with him glorious and "*forever and ever*" in the then "*new created earth*," (lxv: 17, 18. Rev. v. 10, xxi. 1—4. xxii. 5.)

Mat. x. 23. "*But when they persecute you [for preaching the gospel,] in this city, flee ye into another, [to do it,] for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come.*"

This passage is a part of the holy commission given by Christ, to the apostles and their successors, to preach his gospel in all the world; and like the preceding two passages, it shows that the work must continue to be done, in the

midst of persecution, till "the end of the world," or that it will not be done in going "over the cities of Israel," or places to be conquered by Israel, or the saints, "till the Son of man be come." At that time of course the blessed saints will "rest from their labors," "their works" shall "follow them," and they will all reign with Christ, in a Millennium to be glorious and eternal. J.

SEARCH THE SCRIPTURES.

The importance of this duty must be obvious to all who believe the Bible to be a revelation from heaven. And it is matter of devout gratitude to God that so much attention is paid to this subject. Bible classes are formed in almost every place for purposes of mutual consultation on the HOLY SCRIPTURES. But might not these exercises be rendered more deeply interesting and profitable than they usually are? One great disadvantage under which biblical students have labored, is the want of suitable manuals of instruction. Books prepared for the assistance of Bible classes, as well as Commentaries, almost universally stumble at the very threshold of the work of exposition, by the erroneous views they inculcate respecting the promises of God to the patriarchs, their nature and duration: the nature of the kingdom of God, and the time of its establishment; the nature and theatre of a future state of existence. On all these points and some others, the most gross obscurity prevails, in nearly all the standard works of the age.

Stumbling thus, at the very threshold of the glorious temple of Divine Truth, it is not to be expected that their subsequent progress will be of the most desirable character, or that they will be able to present a very symmetrical view of the splendid building. The result is as might be expected, darkness and obscurity pervade the whole community on these points.

In view of these considerations perhaps it may not be amiss to suggest to those who believe in the doctrine of the "the kingdom of heaven at hand," the propriety of organizing themselves into classes, with that subject directly before them as a leading star, in the study of the Bible.

There are sufficient helps now at hand, to be had at 204 Hanover St. (See advertisement in the Signs of the Times,) to enable any class to pursue their biblical studies profitably and successfully. Could the friends and believers of the doctrine do their neighbors a greater service than to begin such classes and invite their friends to meet with them for the investigation of this great question? Perhaps at first you may meet with discouragements, but persevere and good will result. BRETHREN, WHO WILL SET THE EXAMPLE? L.

THE ANTIQUITY OF THE SECOND ADVENT NEAR.

I have this moment finished the reading of an article on this subject in a Vermont paper, (The Witness, of Nov. 13.) which interests me. In that it boldly sets forth a sentiment, which may

be found lurking in many hearts: *to wit*, that a hope cherished by the apostles, and by them soon expected to be realized, is not a proper hope for us to cherish, and for us to expect soon to realize; because *experience* of 1800 years is enough to prove it to be a false hope, an *ignis fatuus*, which no man in his senses can pursue and fondly cherish.

The Witness says: "If each succeeding generation of the church from the apostles to the [present time] have looked for the second coming so near at hand, then every generation but one has been deceived:" and the Witness thinks an Almanac for 1840 might with as much propriety be recommended for sale, because it had been much used and esteemed twenty years ago, as to recommend the doctrine of the second advent near by a reference to apostolic and primitive faith.

I am glad to meet this sentiment; for it has a plausible aspect which confounds some of the wise, and deceives many. The wise, the learned, the honest Gibbon is of the same sentiment with the Witness: and philosophy so called will confirm the opinion, that any doctrine which ages have cherished each within its own limits, must of necessity be a false doctrine, or, at best, a delusive doctrine, unworthy of our confidence. Such is the esteem some entertain for the doctrine of the second advent near. As if eternity does not admit of points of time two thousand years in extent, only visible to faith; while we have ocular demonstration that the infinity of space admits of points of place, above 800 millions of miles in diameter, scarcely visible to the eye. The holy and blessed God is able to show us finite mortal works of his hands so remote, that the diameter of the earth's orbit around the sun, is a mere point in space, in comparison with their distance; and a thousand millions of miles is to their infinite distance, as nothing. O Fool! to say that with Him whose works are so infinitely extended, eternity must be limited, so that two thousand years is experience enough to prove the delusion of His promise; and a few generations of men are sufficient to convict His holy apostles of mistaking the times; and to satisfy the wise at this day of the propriety of their departing from His counsel, and from the example of the primitive church! The mighty God who weighs the mountains in a balance, who takes up the isles as a very little thing, who regards the nations as the dust of the balance, who stretches out the heavens as a curtain, who marshals their innumerable hosts and calls every star by its name, who slings the moon around the earth by invisible cords, the earth about the sun, and the sun with all its train around the centre of the cluster of the milky way: He can speak to his creature man of two thousand year's time, as very short. The sun in the heavens has moved in that time on his great circuit many thousand miles every hour, without having

very-sensibly receded from one portion of the heavens, or approached the other. The stars that are left behind, and lost to view in that 2000 years are few in number, and those our solar system is hasting unto, have but a small increase; and the 2000 years may be less to the whole time of the sun's circuit, than two days to the earth's circuit round the sun. And the mighty God is likewise able to announce the near approach of the Sun of Righteousness; and to require the apostles to believe and proclaim it, and the ages and generations from their time to this, and also to fulfil all his word, though many sleep in death yet, before his glorious appearing.

We are but children in knowledge; and it becomes us to believe implicitly what our Heavenly Father tells us. When we first learned that the earth was round, we supposed in our simplicity that it was a round *plane*. When attempts were made to enlighten the infant mind into the knowledge that the earth is a globe, inhabited beneath, and all around, what child ever failed to know better; it being self-evident to children, that men cannot live in the antipodes, and walk and do business, because they must inevitably fall off and be lost.

The mysteries of the upper world, and the world to come, are greater to the profoundest scholar, and to the highest human intellect, than the things of time and of this world are to little children, eager to learn, sharp to inquire, and quick to discern. But their folly in disputing with their fathers, and contradicting their venerable teachers, is incomparably less than that of the man who sets up the experience of the world to refute the word of the world's Maker. If the child cannot believe the earth is a globe inhabited all around, it is due to his teacher to submit to the wisdom of age, and to restrain his spirit of unbelief, before his elders. No less is it due to the word of God, and the teachings and example of the apostles, to hearken to what they say; and, if any word or doctrine of theirs seem to contradict our common sense, it becomes us to be humble before God, to consider that we are babes in knowledge the great Newton himself being in his own esteem a child, playing with pebbles on the shores of knowledge, while the great ocean of knowledge stretches out of his sight.

But the objector says: If the event *was* at hand in the apostle's days, common sense, reason, manhood, and philosophy cry out upon him who think it has not come already to pass.

Reason, philosophy, manhood, and common sense, do no such thing. They admit and approve in the eternal world, even its visible operations, of paradoxes greater than this. To the extremities of this world the passage of light in this world is instantaneous. It is only by observation of the eclipses that we learn the measure of its flight; and by following on to know, we learn that stars are visible to the telescope at a distance so remote their light has been longer

in coming to us, than this world has had a being: that is—a thing instantaneous on the earth, is above six thousand years in heaven. And the great and incomprehensible One, who made all these things on earth, and made the light to traverse his realms with messages of his glory to multitudes of his creatures from the infinite regions of space, (which messages time has not been long enough for light to bear through the universe,) is faithful and true to his word, and will fulfil it to the letter, notwithstanding he promised eighteen centuries ago to come quickly, and has not appeared yet: notwithstanding men do scoff at the doctrine, and ask in the words of his prophet "Where is the promise of his coming?"

The Almanac of heaven is made up of signs and seasons and cycles imperfectly known to man. And when it records the sign of the coming of the Son of Man, in language to make every reader of the Almanac, in every age and generation, look out for the day of judgment and righteous retribution, it mercifully regards the infirmity of his nature, to neglect what comes not within the reach of his own time and arm; and urges him by the very highest motive to sanctification, if he will receive it; at the same time, no delusion is practised, for the dead realize what the living reject; and soon the quick and dead will together prove the accuracy of his promise, "Behold I come quickly!"

These considerations and others, which the fertile Witness can readily suggest, will be sufficient, I hope, to remove from his mind all doubt of sincerity on the part of one member of the Conference, who does not refuse to own his faith in the Lord's coming near, ever at the hazard of being called a "Millerite," a name honored, but not deserved by

WARD.

HILKIAH AND THE LAW.

It is sometimes demanded with great assurance to know how the doctrine of the second advent near has been concealed from the great body of the regular and settled ministry of all denominations, if it be indeed the word of God? The answer is with the Omniscient Ruler; but certain facts are known to men, worthy of remembrance by all who make the above question.

Israel was chosen to keep the oracles of the Most High, written by his servant Moses; yet Israel both departed from the obedience of the law, and lost the very book containing it. When Solomon built the temple and consecrated it, and the glory of the Lord filled the house: who would have believed that under one of his successors, it should be said while repairing the same house: "I have found the book of the law in the house of the Lord" and they carried it to king Josiah, and when he "heard the words of the law, he rent his clothes,"—"for great is the wrath of the Lord that is poured out upon us, because our Fathers have not kept the word of the Lord, to do after all that is written in this book." 2 Chron. xxiv. 19, 21.

It is as easy for the regular and settled ministry to forget and to forsake the doctrine of the apostles, as it was for the son of Aaron and of Levi to forget and absolutely to lose the copy of the law of Moses. The clergy have no warranty against this failure on their part, any more than the Levitical priesthood had against that failure on their part.

Again, the Gospel warns us of a falling away, an apostasy: and we have seen that, in which images, and pictures, and relics, and the departed spirits have been universally worshipped by the great body of the followers of the Lamb;—the preachers of the gospel being themselves the apostates, leading the people into idolatry, and maintaining them in it, against the law of the emperor, and the right arm of the civil power. (See the history of Gregory II and III. A. D. 730 to 750.)

It is easier to believe the Clergy of the 19th century may be left to fall into this error, and to forsake the hope of the Lord's appearing, than it would have been in the early ages to believe, that church would become universally idolatrous under the instructions of the Gospel Ministry.

Therefore, let the inquirer be slow to distrust the Bible, and quick to distrust himself; be patient with transgressors and faithful himself to follow the Lamb whithersoever he goes. W.

SKETCHES, NO. I.

BRO. HIMES,—I have latterly had my mind somewhat exercised on the evidence of analogy, as connected with the "kingdom at hand." Evidently one characteristic trait of the divine government is to typify or pre-represent, some of the distinguishing peculiarities of the subsequent dispensation by that which precedes it. Thus, the Christian dispensation was typified by the Jewish. Would my proposed limits allow, and did I think it necessary I would draw a parallel; but as it is, one item for illustration must suffice.

It is a notorious fact, that the Jewish nation on the occasion of Christ's first advent, wholly misapprehended the character of his kingdom and coming. They supposed that when the Messiah should come, he would establish an earthly kingdom, subdue all nations to them, and they possess universal empire. But how were their hopes disappointed! And now what are the hopes of the Christian world, as a general thing? They are expecting a spiritual coming and reign of Christ, when he will establish universal peace and prosperity, and subdue the whole world to the church militant. And is there a doubt but what they will be as sadly disappointed as were the Jews? Unless the law of analogy may be violated, these cannot be.

What an analogy there is between the state of the world now, and just preceding Christ's first coming. It is certainly an item which Christians should not overlook. Speaking of this same subject, President Edwards has remarked, that, "God in his providence now seems to be acting over again the same part which he did a little before Christ came. The age wherein Christ came into the world, was an age wherein learning greatly prevailed, and was at a greater height than ever it had been before; and yet wickedness never prevailed more, than

then. So now, learning is at a great height at this day in the world, far beyond what it was in the age when Christ appeared; and now, the world, by their learning, and wisdom, do not know God. They are miserably deluded; stumble and fall in matters of religion, as in midnight darkness. Trusting to their learning, they grope in the daytime as in the night; run into all manner of corrupt opinions, and pernicious and foolish errors. They scorn to submit their reason to divine revelation, to believe any thing above their comprehension; and so being wise in their own eyes, they become fools." *History of Redemption, page 325.*

Let such as think they stand, take heed lest they fall. Blessed is that servant, who when his Master cometh shall be found watching.

L. D. FLEMING.

Portland, 1840.

EXTRACT OF COOK'S REPLY TO WHITTEMORE.

2 Thess. i. 6—9.

Your only objection to our interpretation of 2 Thess. i. 6—9, is that it does not refer to the final coming of Christ. When you will show that all the circumstances here brought out meet in any other coming of Christ, you will have some ground for denying that this refers to his final coming. The coming of Christ here spoken of, is one in which he will recompense tribulation, to the troublers of the church—when he shall be revealed from heaven in flaming fire—when he shall come to take vengeance on them that know not God—when his coming shall be attended with his mighty angels—when he shall punish men with everlasting destruction—when he shall come to be glorified of his saints.

It is common for Universalist writers, to make this text speak of Christ's coming to destroy Jerusalem. And as you give it no other reference, we suppose that is your way of evasion. But we have one or two difficulties in the way of such an interpretation.—The Jews are not mentioned in the whole epistle. Then there is no evidence that at the time of the writing of this epistle, the Thessalonians experienced their persecutions mainly from the Jews. It is far from being probable that a little handful of Jews in that province so distant from Palestine, afforded the church so much annoyance as to receive such a notice in this epistle, as their persecutors. And then the assumption that the Christians in all parts of the world were to receive such a glorious rest, when Jerusalem should be destroyed—that that event was followed by a grand and eternal jubilee to the church in every province, is glaringly contrary to fact. We look in vain to the history of that age, for any such luminous days to the church, as seem to figure in your fancy. It is certain that only sixteen years before the destruction of Jerusalem, Nero commenced his infernal persecutions, which spread as far as the Roman power, and lasted as long as his life which ended only two years before that event. And only eleven years after that event Domitian, whose hostility was second only to Nero's assumed the imperial power. And surely, nothing took place in the interval answering to the description of the text. Another difficulty; It was a rest with us—with Paul, who was dead long before Jerusalem was destroyed.

And so in the ordinary course of nature, a considerable portion of Thessalonians must have been dead also. All then that you have

said on the contrary notwithstanding, the church may look forward to that rest which remaineth for the people of God, and the wicked be assured of an everlasting destruction from the presence of the Lord and the glory of his power, ministered by the same hand that consummates the rest of the righteous.

SIGNS OF THE TIMES.

BOSTON, JANUARY 1, 1841.

"We spend our years as a tale that is told."

Another year has rolled into eternity. It has passed away swiftly, and is gone. It has been an eventful year, in the religious and political world. And while we are observing the outward "signs of the times," relating to the revolutions of the nations of the earth, and, also, in the scattered and unsettled condition of the church, it becomes us as the disciples of Christ, who believe his advent near, to look within ourselves and examine our hope, our faith, and the state of our affections. We should enter into judgment with ourselves—we should not spare; but do the work faithfully. Our prayer should be: "Lord search me and try me, and see if there be any evil way in me, and lead me in the way everlasting." Now is the time to do this work, it must not be deferred, nor not for an hour. Time is short. And knowing the times in which we live, the vast amount of work that is to be done, the number of the faithful being very small, we should all come up to the work with pure hearts, and clean hands, having the fullest assurance of God's approbation and blessing.

The saints expecting the advent of the Lord, have two great objects before them. The first relates to themselves. It is to have their lamps trimmed and burning. To be ready at all times, and under all circumstances for the return of their Lord. To keep themselves in the love of God, waiting for the mercy of our Lord Jesus Christ unto eternal life. To watch, wait, and look for the blessed hope, and glorious appearing of the great God, and our Savior Jesus Christ. This is the duty, and the chief business of a servant of Christ. And now that the coming of the Lord draweth nigh, and is even at the doors, without any doubt, (to the believers in prophetic times,) we should lift up our heads and rejoice, for our redemption truly draweth nigh.

Then:

Awake, ye saints, and raise your eyes,
And raise your voices high;
Awake and praise that sovereign love
That shows salvation nigh.
On all the wings of time it flies;
Each moment brings it near;
Then welcome each declining day!
Welcome each closing year!
Not many years their round shall run
Not many mornings rise,
Ere all its glories stand revealed
To our admiring eyes."

But there is another object which is deeply impressed upon the christian heart; it is the salvation of the guilty, and the lost. They cannot endure to see the destruction of their kindred. Hence it is their business to let their light shine, that such may see their good works and thus be led to glorify God. With our example, we must add the voice of warning, entreaty, and exhortation. We must give the "midnight cry," behind the bridegroom cometh. If we have the spirit of the Master, we shall. We shall also pray them in Christ's stead to be reconciled to God. Are any of us looking for the glorious hope of heavenly and eternal blessedness for ourselves, while we are neglectful of the interests and salvation of perishing sinners with whom we daily associate? Do not let us deceive ourselves—We cannot claim the name of a christian! Such are the "Mistaken souls that dream of heaven;" but must perish with the enemies of God. Then, if we would escape such a doom, let us awake to righteousness, and sin nnt. Let us prove that we are of Christ, by being Christlike, and particularly in reference to the salvation of our perishing race. Let us leave no means untried that christian love can devise for their salvation.

REV. MR. KIRK AND THE GOSPEL.

This valuable servant of our Lord is ministering in the Park Street Church with great acceptance to the reflecting of

every communion, who gather to the sound of his voice in multitudes. His power is in the word he speaks: the word of the Most High sensibly delivered. He has no flights of fancy, and few pictures of the imagination, except to illustrate the working of holy truth, in which he is exceedingly successful; and to show the reasonableness of the divine economy in relation to sinful men, in which he carries his hearers along with him often times against the current of their sectarian prejudices. His speech is fluent, his voice is round and distinct, his action is easy and graceful and dignified; and without excelling in any one particular, to make him an object of distinction for that particular, he is well furnished in all points, and his eminence lies in the well proportioned mixture of all into one, uniting a chaste style with sound piety, in the light of revelation and of common sense.

It was well said by a brother of his respeeling the sermon on Phil. iii. 20, 21, "For our conversation is in heaven, from whom also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body," &c.—He lowered the subject by bringing it down in constant illustrations of earth:—not, I would add, that fault is found with making exalted truth plain to the common mind: but that he seemed to look less toward the heaven, and the Lord's coming, and the change of our vile bodies, consequent thereon, than the subject seemed to require: especially, seeing that he began with a distinct enunciation of the duty of the Christian to follow the example of the apostles in looking for the Lord's coming, notwithstanding he feared some men are making an evil use of the holy doctrine. It was this fear indulged against the spirit of his own mind, which led Mr. K. into the course which his Rev. Brother thought justly of, that it was below the natural height of his theme: and others also observed, and thought it might have been remedied by a frequent recurrence to the fact, that the apostle looked for the Savior, and a change of the body at the time of his advent to fit him for communion with the saints, with whom in heaven his conversation was, even while in this vile body.

This is not said out of disrespect to Mr. K. on any side; but only to show the value and importance of the doctrine of the Lord's coming, alike by the word of the text, by the confession of the preacher, and by the failure of the preacher to insist on it, lest he should himself also be subject to the reproach of making a bad use of it. More courage on this point would have more honored the Master and his word: for, sad, and true it is, that from the first opening of his subject, the preacher departed from this high and holy hope, and not again in the shape of "looking for the Savior" did he once return to it.

While speaking of this matter, it is interesting to note, that on the next day, Monday 14th Dec. Mr. K. in a sermon to professors of religion was showing the necessity of breaking often the ties of earthly love, and of making discord in a family by the avowal of a faith in the Lord Jesus Christ, which a sister or a brother, a husband or a wife, a father or a child could not patiently endure: and he refreshed his hearers with the words of the Master: "I came not to send peace, but a sword," &c. and he added with emphasis, that this controversy with the believing members of families will not cease "until the arch-angel's trump shall sound."

Very well,—he spoke from his heart,—he spoke the truth,—he expressed the mind of the spirit; and it is to be hoped he spoke his own mind; for in a similar connection he affirmed, during the same sermon, that a like evil would prevail "till the end of time."

This is remarkable only to show how holy truth bursts out from an honest heart, in despite of a contrary head. Mr. K. is a well known teacher of the doctrine of a temporal millennium, and an expectant of a reign of the church over the empire of darkness on the throne of this world's glory; and notwithstanding the strength of his conviction in the intellect, the heart pulled away from him, and he was made to utter the truth of the Master's word: not peace but a sword—and that word will stand, "till the end of time," even "till the arch-angel's trump shall sound."

These things encourage the faithful, confirm the wavering, and show unto all, that a lover of the Lord Jesus is in danger of a fall, when he rebukes another for making too much of expecting his Lord; and, also, that the honest preacher from the heart will follow the true word of his Master sometimes when a contrary notion is implanted in the head.

MR. MILLER.

It is a little singular that the religious editors can notice nothing from Mr. M's pen, except it be some little discrepancy, or blunder he may happen to make—nr, in common with other writers, the supposition of a *casse* to account for a difficulty in the most rational manner. Mr. M. is not allowed even this privilege. He is made an offender for a word. They watch for his defects with an evil eye. Not one of them have ever given him credit for a single sentiment; though some are deeply indebted to him for what *little* they know on the subject of Christ's Second Advent. They withhold the truth, relating to the salutary influence of his labors on the one hand; while on the other, very many of them give articles filled with bombast, and ridicule; and generally their pens are dipped in gall. They show an enmity like the poison of asps, whilst the spirit they possess has more affinity with the devil than with Christ. Why is it so? Is this course more God-like, than to act the part of Christians? Is it more manly to attempt the suppression, of what they cannot refute, or to prove all things and hold fast that which is good? Is this the best way to overthrow Mr. M's theory?

Where Bro. Miller gives his lectures, the "common people hear him gladly." They are instructed from his lips; and all the lies and reproaches heaped upon him by a corrupt press, and pulpit, are swept away from the minds of those who hear for themselves.

We have been led to these remarks by an article which appeared in "the Christian Reflector," headed "Mr. Miller a shrewd man;" of which the following article is a brief review.

REV. CYRUS P. GROVESNOR.

MILLER A SHREWD MAN.

DEAR BROTHER HIMES—Your papers have just arrived and among the rest I find "Mr. Miller a shrewd man." Why, what is the matter now? What has Mr. Miller done? My dear reader, he has supposed a case just as others do sometimes, in order to reconcile a discrepancy between 1 Kings vi. 1. and Acts xiii: 18—21. The readers of the "Signs of the Times," will recollect that a late correspondent supposed that the text in 1 Kings vi. 1, "had been altered one hundred years." Why did not Mr Grovesnor call him a "shrewd man?" Because Mr. G. had no prejudice against him no particular hatred to his theory. Mr. Miller has crossed his path and must be put down. Why then does Mr. G. make himself twice as "shrewd" as Mr. Miller? for he supposes two cases to Mr. M's one: and more absurd, for Mr. M. only supposes a number to have been changed, while Mr. G. changes the whole of many texts. Surely the "REFLECTOR" did not give much light at this time, or Mr. G. would have seen that he was much more shrewd, or inconsistent, than Mr. Miller.

Is it right for brethren of the same faith and order, to make up wry faces, call shrewd names, merely because one of them takes the yankee privilege of "guessing" a thing or two. And then the other "guesses" twice as much. This looks a little too much like children's play. The editor of the "Christian Reflector," has heretofore stood above mediocrity with us, but for him to come out in his spleen in such a way against a "good Bro. Miller," as he is pleased to call him without giving more just reasons for his belief, than he has in the piece referred to; and even with a *double fault* of the very same nature; we must think shows his spleen.

First. Mr. G. supposes the 430 years began with the death of Moses, the Bible says, "after the children of Israel were come out of Egypt"—here then Mr. G. editor of the "Christian Reflector," takes a liberty with the Bible, far beyond any thing Mr. M. has done in his article which has called out Mr G's sarcastic remarks.

Secondly. Mr. G. supposes the 450 years mentioned by Paul, Acts ixiii. 20, to begin with Abraham, and not when the children of Israel had divided the land of Canaan by lot. The Bible says, Acts xiii. 19 20 "And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot." "And after that, he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet." But here Mr. G. pins his faith upon the Catholics which he thinks is the better plan, than to charge the little horn with altering the time. But Mr. G. overlooks the main argument; that the chronology and history of the judges, which cannot be overthrown by any plausible reasoning, supports Paul, being 448 years. Paul says about 450 years, only two years difference. Now let us look at the supposition that the 450 began with Abraham: From Abraham to the Exode out of Egypt, 430 years Exod.

THE GENERAL CONFERENCE. The committee to whom the appointment of the next meeting of the Conference was referred, contemplate a session in the city of New York, in May next; the Anniversary week. Further notice hereafter.

MILLER'S VIEWS, WITH A MEMOIR. This new work is in rapid progress. It will be out about the middle of January. Particular notice in our next.

THE REPORTS. A supply of the reports will be sent to Wm. S. Miller, Low Hampton, as soon as out. Friends in that part of New York, also in Vermont and Canada, will send their orders to him without delay. Price by the 100 25 cts. Doz. 33. Single 37 1-2. He will also have a supply of "Miller's Views."

CORRESPONDENCE.

SECTARIAN FOLLY.

The following letter was prepared with the intention of sending it to us in the commencement of our enterprise, when we truly stood in need of the sympathy of the faithful. But we did not get it until a few weeks since. The reader may ask the cause of the delay. A sectarian friend? of ours slandered our *Christian reputation*, to Bro. J. so that he declined sending, fearing from the representation that the editor of the "Signs of the Times," was not worthy the confidence and fellowship of evangelical Christians! But in the order of Providence Bro. J. made us a visit—we knew nothing of the *caution* that had been given him. He put up with us—he preached to the people of our charge—he watched our movements, spirit and conversation, the result of which, may be seen in the following extract of a letter received recently from him. "I am thankful that the Lord led me to your dwelling, and to your acquaintances, to become acquainted with you, and to enter the field of bearing burdens with you for Christ's sake, and his dear afflicted, famished and down-trodden saints through the earth. This is not a solitary case, but we mention this as one of the signs of the times, not only to us but to our enemies. "He that diggeth a pit &c."

New York, July 2, 1840.

DEAR BROTHER HIMES;—Yours of June 1, came soon to my dwelling, though I was at the time out of the city, and while you were here; and while Bro. Miller was here. I was desirous of his coming and regretted that he could not have stayed several weeks in lecturing over the city, notwithstanding he differs with me on the subject of the definiteness of prophetic times and seasons. We are agreed in the great exciting things of the kingdom, the resurrection, the judgment, the new heavens, new earth, and of all worldly things at hand, and even at the door, therefore, I do as I have done for eight years, in bidding him God speed in preaching the kingdom of heaven at hand, though not considering him perfect in all his views, nor asking him, or others to consider myself so. It is no marvel that in this infancy of the discussion on the subject, and voices in general are not harmonious on the interpretation of many prophecies, and on some of the minor points of the doctrine of the kingdom at hand. As yet, we seem to be just awaking from the valley of dry bones, where, with "the whole house of Israel," we have been slain as it were, before our infernal enemies, and on awaking we are naturally ignorant of the works of the adversary which have been going on around us for a long time; and on first beginning to discuss the subject of the kingdom of God at hand, it is very natural that in our different definitions and constructions for want of more of the learning which the Holy Ghost teacheth through the divine word, that we should appear to be a great deal more disagreed than we are really. I am therefore much encouraged, in the hope, that ere long, after some discussion, all of them who wait for the kingdom, and

multitudes yet asleep will speak but one language on the subject, and will agree in giving the trumpet the same certain sound, in the rapid preparing of the way for the Son of man to come in his glory and in his kingdom to judge the world.

I am very thankful for your kind invitation to become a regular writer for the "Signs of the Times," and accept it most cordially, with your assurance of the most fair opportunity of presenting my views of the speedy coming of the kingdom, though differing from the theory which fixes the year of the event. Aside from my discussion with Bro. Litch on that point, I know not that I shall feel occasion to say any thing specially at variance with the theory advocated by him and Bro. Miller on the general subject, Except in that one point I trust from former experience, and observation, that the more we discuss, search, repent and pray, the more we shall naturally become harmonious in our views and labors in preparing the way of the Lord.

I have now received 6 numbers of "the Signs" &c, and feel much encouraged with its prospects of doing good in propagating the doctrine of the kingdom at hand; and should its course continue the same as thus far it appears, I see not why it may not be very similar to the one which others with myself were about to start, if we could, at New York. Had we commenced one, it should of course, have been open for the use of others thinking differently about times and seasons from ourselves, as is the case with your own.

And is it not really a moral phenomenon, that without previous concert, a knowledge of each others doings concerning a periodical, that the lookers out for the kingdom, at Boston, New York, and Philadelphia, were simultaneously besting themselves to start the first periodical of the nation in their respective cities, to awaken attention to the subject. I suppose you have ere this, seen "the Literalist," semi-monthly at Philadelphia, 6 numbers already out, copying some of the ablest and best writings from Great Britain on Christ's coming at hand.

Wishing you an abundance of wisdom from on high, and great success through grace in conducting the "Signs of the Times," I am affectionately your brother in longing desires that our Lord may not delay his coming.

HENRY JONES.

THE RIGHT SPIRIT.

DEAR BROTHER HIMES.—When I wrote you last, I was just recovering from a fit of illness, which confined me to the house for seventeen days. But God has graciously restored me, and I am again permitted to go in and out before the beloved flock of my charge. It is a time of considerable interest in the church and we are hoping for one more ingathering of souls to the Savior, before "the great harvest," which is "at hand." You may wonder at hearing such an expression from me, when you recollect what my views were at our last interview, but I frankly acknowledge, that they have undergone a change.

I now solemnly and firmly believe, that "the end of all things is at hand" and my desire is to "watch and be sober" looking for and hastening unto the coming of the day of God." I regard myself as a learner, having just embraced "the present truth" and do not at present fix upon 1843 or any other year, but feel "bold in our God," to say, that I believe, that "the coming of the Lord draweth nigh."

My knowledge is not as yet sufficiently extensive to give an illustration of the prophecies and enter so fully into the subject as my able brethren do, but I enjoy my Savior's presence in giving that view of the subject which has been unfolded to my own mind, in presenting the signs of the times as I see them and in endeavoring to make that practical use of the doctrine, which I believe the Holy Ghost intended should be made. I trust, that I feel a degree of gratitude to God, that the scales have begun to fall from my eyes, and sincerely hope that I shall see the "glorious things," of the kingdom with more clearness. I have many fears that I shall not live so as to convince others that I believe "the Judge standeth before the door." After having been so slow of heart to believe, I surely ought to redeem the time by laboring faithfully in the vineyard of the Lord, and living "in all holy conversation and godliness." And I should be very criminal to indulge a censorious spirit toward those, who are saying in their "heart," my Lord delayeth his coming." I ought rather to pray that the Lord may open their hearts to look "for that blessed hope and the glorious appearing of the great God, and our Savior Jesus Christ."

SAMUEL E. BROWN.

Portland, Dec. 1840.

THE WAY THEY TREAT US. Let the following article be carefully read by all parties. No room for remarks in this No.

From the Christian Intelligencer.

MESSRS. EDITORS:—Having recently returned from abroad, my attention is called to a communication which has appeared in seven periodicals, and originally in yours of July 25, signed "EXAMINER," in which I am personally implicated. This communication is mostly a commendatory review of Dowling's Reply to Miller.—That part of the communication which does me injustice, and calls for a reply at this time, is expressed in the following words, viz: "The dangerous and infidel tendency of the wretched attempts by Messrs. Miller, Jones and Ward" "by which persons are cheated out of their money by the purchase of such trash as the heresies of Miller, Jones and Ward"—"false prophets"—"deceiving many"—"deceitful workers," &c.

Without requiring the public to take the word of myself, the individual here impeached, that I am innocent in regard to such implications, I appeal directly for testimony to the "ARTICLE 37th, Judgment," of the Creed of the Reformed Dutch Church, of which your paper is a permanent organ. This "ARTICLE" is on the subject in question, viz., Christ's coming, the "Judgment," &c., and contains my own sentiments thereon, briefly and in full, more happily and clearly expressed, than I have ever seen them in any other uninspired writings. And while I beg leave here to affirm, that in all I have published on this subject, either by the pulpit or the press, I have in no case materially differed from the general theory of this "ARTICLE." I appeal again to all who have read or heard any of my discourses on the above subject, being acquainted also with the said "ARTICLE 37," to testify, if they have found in me to inculcate sentiments on the "Judgment," or the 2d Advent, which are substantially different from this public confession of the Ref. Dutch Church. It is true, however, that this "ARTICLE" does not notice the present fulfilling prophetic signs of the day specially at hand, as I now feel bound to do it; and doubtless such notice was then omitted for the good reason that such signs had not appeared when the "ARTICLE" was framed, as in these latter times. And yet, the "ARTICLE" closes with these very appropriate words, of expecting continually the coming of the "great day," viz. "Therefore, we expect that great day with a most ardent desire, to the end that we may fully enjoy the promises of God in Christ Jesus our Lord. Amen.—Even so, come Lord Jesus!"—Rev. xxii. 20.

If convenient, I could feel that the greater justice was done in this matter, by your copying verbatim and in full, the said "ART. 37," to follow next after these remarks. And will not other papers which have copied the above mentioned communication, copy this and the said Article, also, for Christ's "sake and the gospel's?" JONES.
New York, Nov. 23, 1840.

THE NATIONS.

PROGRESS OF THE BATTLE.

LATER FROM THE EAST.—We have by the Acadiaac-counts as late as the fourth of October last. The Allies had been victorious in every attempt to subdue the subjects of Me-

hemet Ali in *Asia*. His power may now be considered at an end in that country. Egypt will no doubt be given to him, by the aid of France and the Allies, who if need be, will require it of the Sultan. We learn from the "London Morning Herald," that the strongest fort in possession of the Egyptians, had been taken, with many prisoners. The Editor says:

"We have captured St. Jean d'Acre. We have dissipated into this air, the prestige that till lately invested as with a halo the name of Mehemet Ali. We have, in all probability, destroyed for ever the power of that hitherto successful ruler; BUT HAVE WE DONE AUGHT TO RESTORE STRENGTH TO THE OTTOMAN EMPIRE? WE FEAR NOT. WE FEAR THAT THE SULTAN HAS BEEN REDUCED TO THE RANK OF A PUPPET; AND THAT THE SOURCES OF THE TURKISH EMPIRE'S STRENGTH ARE ENTIRELY DESTROYED. "Reforming" Sultans (of whom the present is the second) can never, we fear, exercise the influence that once belonged to the veritable "fathers of the faithful." The policy of these turbaned "reformers" is a series of outrages on those feelings which, in their operation, imparted, in other days, their formidable power to the successors of the Caliphs. If the supremacy of the Sultan in Egypt is to be hereafter maintained, it must be maintained, we fear, by the unceasing intervention of England, or of Russia."

So then the Ottoman power is virtually down. "The Sultan is reduced to the rank of a puppet; and the sources of the Turkish Empire's strength are irretrievably destroyed."

AFFAIRS OF THE CONTINENT.—The "Herald," also makes the following remarks relating to the state of things on the continent.

"We understand that Austria, Prussia, and the other Germanic powers, irritated by the military preparations of France, but unwilling to incur the expense of increasing their troops for a war establishment, have silently, but effectually, completed such a skeleton organization, that at any moment, a force can be got under arms, superior to that prepared by France. Remonstrances have in the meantime been made to the Government of France against her continued armaments, in which England has indirectly concurred; but if these remonstrances should not be attended to, the great powers will be able to shew, in the spring, such an overwhelming force, that, if necessary, the initiative in hostilities, can be taken by them.

Although things in Europe at present wear the aspect of peace, yet the elements of a general war still exist, and will no doubt be developed not long hence. The gigantic armaments of the Nations, their mutual jealousies, and various purposes, will not permit Europe to remain in peace any length of time.

The largest naval force ever collected is now congregated in the Mediterranean, amounting to two hundred and sixty-five vessels. Fifty of these belong to France, forty to Great Britain, twenty-one to Russia, seven to Austria, fifty-four to Egypt, thirteen to Turkey, four to Sardinia, three to the United States.

But this is only a small portion of the infernal machinery in readiness for universal devastation. Add to this the immense preparations on the land, and we may have some idea of the greatness of the conflict that is at hand.

THE GREAT PROPHET.

"For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren LIKE UNTO ME: him shall ye hear in all things, whatsoever he shall say unto you; and it shall come to pass that every soul which will not hear that Prophet, shall be destroyed from among the people." Acts iii. 22, 23.

When Moses came as Israel's friend,
His brethren cast him out;
When Jesus came unto his own,
His own received him not.
Acts vii. 23—23. John i. 11.

"Who made thee ruler and a judge,"
To Moses was their word;
"We will not have this man to rule,"
They said to Christ the Lord.
Acts vii. 27. Luke xix. 13.

Rejected Moses went away,
Thus treated with disgrace;
So Christ the Lord has likewise gone,
And left the Jewish race.
Acts vii. 29. Matt. xxiii. 29.

But Moses then took care of sheep,
Within a stranger's land;
So now poor Gentile wand'ring sheep
Are kept in Jesus' hand.
Exod. iii. 1. John x. 27, 28.

As Moses married far away,
Cast off by Israel's pride;
So Jesus sought poor Gentiles out,
And took them for his bride.
Exod. ii. 21. Eph. ii. 11—13. v. 23.

To Moses Midian's land was strange,
The land thought him so too;
So is this world to Jesus now;
Ah! Is he so to you?
Exod. ii. 22. John xviii. 36.

When Moses and his wife were one,
She was a stranger then;
So oneness with our Living Head,
Now separates from men.
Exod. xviii. 2—6. 1 Peter ii. 11.

But all this time poor Israel lay
Beneath the tyrant's frown;
So still Jerusalem lies waste,
And still is trodden down.
Exod. ii. 23. Luke xxi. 24.

At length their cry came up to God,
He saw them sigh and weep;
And so again when Israel cries,
The Lord will wake from sleep.
Acts ii. 23—25. Ps. lxxxviii. 65.

This Moses, whom they once refus'd
Was sent in their distress;
So Jesus whom they crucified,
Again will come to bless.
Acts vii. 35. Zech. xii. 10. xiv. 3.

The Lord will come with all his saints;
Oh, may I of them be;
Yes, Lord, I know thy precious blood
Has ransomed even me.
Zach. xiv. 5. Heb. ix. 14.

Light! Light!! Light!!!

Many shall run to and fro, and knowledge shall be increased.

TO THE FRIENDS OF THE CAUSE WE ADVOCATE.

The coming of the Son of man, is one of the most startling and glorious subjects the mind can contemplate. It is, or should be a subject of universal interest. But what multitudes are as thoughtless on it as the beasts that perish! True, they have been taught from their infancy that Christ will come to judgment; but they fondly hope it is far distant; and all they hear from their teachers confirms their hopes.

They might have light, but they do not wish it; or perhaps their prejudices are aroused and they believe it darkness. Have then the friends of the Savior's speedy coming nothing to do? Can they sit down and rejoice that they see, and be content that others should walk in darkness? Has God put nothing into your hands my brother, to be improved in spreading this light. The books are published; but to lay them on the bookseller's shelf they will do no good. To produce effect they must be circulated and read. Who will engage in this enterprize? Who will devote 1, 5, 10, 25, 50, or a hundred dollars to the work of spreading light on the subject? WHO?

No enterprize can be advanced without effort and sacrifice. And how will we wish to be found when the Lord comes to reckon with us; with our thousands, or hundreds, laid up for moths and rust to corrupt, or expending it in endeavoring to arouse the world to the thought of the coming day? L.

NOTE. Among the books advertised in another column of this paper, we would particularly recommend Bro. Litch's Address to the Clergy. This gives a comprehensive view of the whole subject, and is perhaps the best work we have of the size for general circulation. Let the friends of the cause supply themselves, and see to it that their ministers, and influential church members are furnished without delay. 12 1-2 per hundred.

RECEIPTS FOR REPORT.

To amount brought over;	\$289.56
Esra Morse,	2.00
Josiah Nottage,	5.00
Editor Signs of Times,	10.00
B. L. White,	1.00
—, 25, H. Jones, \$15, N. Philbrick, 75	18.00
	\$328.56

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New and Valuable Work.

MILLER'S VIEWS.

This work will be of the same size and style of the Boston edition of Mr. Miller's Lectures. It will contain a large amount of new and interesting matter. It will throw much light upon his other lectures; particularly in his guide to the right interpretation of Scripture and his Chronology; with the chronology of prophecy. The following table of contents will give some idea of the work.

CONTENTS.

1. Likeness of Mr. M. with his Memoir.
2. Description of Mr. Miller as a Lecturer, and his influence upon the people.
3. Principles of Interpretation.
4. Explanation of prophetic figures.
5. Synopsis of Mr. Miller's views.
6. Bible chronology from Adam to Christ.
7. Dissertation on the chronology of prophecy.

PART SECOND.

ADDRESSES AND LECTURES.

1. Mr. Miller's Address to the believers in the Second Advent near.
2. Lecture on the battle of Gog. Ezk. xxxviii. xxxix.
3. Lecture on the two sticks. Ezk. xxxvii. 15, 17.
4. Lecture on the last Harvest Rev. xiv.
5. Lecture on the Judgment.
6. The Great Sabbath.

PART THIRD.

REVIEWS AND LETTERS.

1. Review of Rev. Ethan Smith's and David Campbell's exposition of the little Horn. Dan viii. 9.
2. Review of "Dawling's reply to Miller."
3. Review of Rev. Sylvanus Cobb's Lectures on the Miller Mania.
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