



JOSHUA V. HIMES, EDITOR.]

"THE TIME IS AT HAND."

[DOW & JACKSON, PUBLISHERS.]

VOL. I.

BOSTON, MARCH 15, 1841.

NO. 24.

Illustration of Prophecy.

THEORY OF TYPES. NO. I.

BROTHER HIMES,—With your consent, I propose to publish, in the Signs of the Times, a series of Numbers, on what may be termed a *Theory of Types*. The want of more methodical arrangement must be excused. The present Number may serve as an introduction. The subject of the next Number will be the *Harmony of Church Chronology*. In the third and fourth Numbers, a selection of calculated antitypes will be presented, and objections will be anticipated and answered.

SKETCH OF A THEORY OF TYPES.

The present sketch was originally intended—not for publication—but as part of a letter to a friend.

My object has been, to discover a general rule for calculating the period between a type and its antitypes. How far the object is accomplished, may not be unworthy of candid inquiry.

My chronology, if I mistake not, is proved to be correct;—first, by the scriptures; secondly, by the authority of eminent chronologers; thirdly, by the harmony of the chronology itself. But this will form the subject of my next number.

The length of our Savior's life, proves to have been 37 years: so that the current christian era is 4 years too late. From the creation of Adam to the birth of Christ, or *true christian era*, must have been 4107 years, equal to 3 times 37 times 37 years, or 3 times the square of the length of our Savior's life. From the creation of Adam to current A. D., 1846, or true A. D., 1850, are consequently 5957 years; or 43 years less than 6000. Therefore, if we assume, as the harmony of events, types, and antitypes apparently requires, that each of the six days of creation was seven years—that the creation of Adam terminated with the 6th day—and that "the Spirit of God moved upon the face of the waters" for one year before the six days of creation began; there will be 43 years from the beginning of creation to the creation of Adam—and 6000 years from the beginning of creation to current A. D. 1846. †

In Matthew's Genealogy—if we include Jehoiakim, who is left out of the text, but inserted in the margin, there are fifty individuals from Arphaxed (born 2 years after the flood) to Christ, inclusive; or 49 ancestors.*

Also, from the end of the flood, A. M., 1657, to Christ, or the true christian era, are 49 generations of years, averaging 50 years each. Matthew has divided his generations into classes:

† Possibly, the one year, here placed before the week of creation, should have been placed after the year 1846. In the next Number, we shall see how it may be.

* It is evident that Matthew, when speaking of generations, had reference to certain numbers of years, which he called generations; for, directed, probably, by the Holy Spirit, he has left out three kings.

and I have done the same; though in a manner somewhat different. From the end of the flood to the birth of Isaac, were 450 years, which [in the calculation of the times of antitypes] we must call nine generations, of 50 years each. * From the birth of Isaac to the finishing of the first temple, were 1000 years, which we must call 14 generations, of 71 3/7 years each. From the finishing of the first temple to the birth of Christ, were 1000 years, which we must call 26 generations. The number of generations in these three classes, is, therefore, as it *should be*—49; or the sum of 9, 14, and 26. But, in the calculation of antitypes, the third class, containing 26 generations, must be divided into two classes: namely, one class extending from the time of completing the first temple, to the time of beginning the second, (current B. C. 535) and comprising 15 generations of 31 1/4 years each; and the other class, extending from the time of beginning the second temple to Christ, and comprising 11 generations, of 48 1/4 years each. † From the true christian era to current A. D. 1846 [true A. D. 1850], are 1850 years, which we must call 50 generations of 37 years each; making each generation equal to the length of our Savior's life. From the beginning of our Savior's ministry, A. D. 30, to A. D. 1843, are 49 generations, of 37 years each.

It seems highly probable, that the period of types [or divinely appointed shadows, figures, or patterns of things to come, particularly, if not exclusively, in the church], begins 43 years before the creation of Adam. But I shall here say, the period of types begins not later than the end of the flood, A. M. 1657, and has its termination, not earlier than the death of Christ.

The rule for calculating the time or date of an antitype, is this:

Between a type and its *true* antitype, there are 49 generations of years. This is analogous to the law of Moses, according to which, in the year of jubilee, things returned to their former state. The following are a few illustrations of the rule.

According to the Jews, and the Samaritans—and I doubt not they were correct, Melchisedec and Shem, who was in the ark, was the same person. Melchisedec "was made in all things

* According to my hypothesis, which I expect fully to establish;—from the beginning of creation, to the end of the week of creation, were 50 years, which we must call one generation; and from the end of the week of creation to the end of the flood, were 1650 years, which we must call ten generations, of 165 years each.

† The reason that some of these generations are so long, and others so short, is this; that the longest generations are in the line of youngest sons; and the shortest generations are in the line of oldest sons. It should have been observed, that by a *generation*, is here understood the period from the birth of a father to the birth of his son. Thus: Adam lived 130 years, and begat Seth; Seth lived 105 years, and begat Enos. While there was polygamy among the Jews, a man, in his old age, might have a son born of a young woman

like unto the Son of God." Consequently, Shem or Melchisedec, in his egress from the ark, or the world before the flood, or his entrance into the post-diluvian world; must have been a perfect type of the Son of God, in his nativity: and between these two events, or the type and the antitype, there are 49 generations. Whether the beginning of the post-diluvian world, or the beginning of what may be termed the new material creation, at the end of the flood, must not also have been a true type of the spiritual creation at the birth of Christ; I leave it for others to decide. The first coming of Christ, was not at his birth, but was when his public ministry began. The prophet Daniel did not foretell the time of Messiah's birth; but spoke of the last of the 70 weeks, and "the dividing of the week." The prophet Malachi had said, "The Lord whom ye seek, the messenger of the covenant, shall suddenly come to his temple." This our Savior actually did, at the beginning of his ministry—when he entered into the temple, and literally *cleansed the sanctuary*, by driving out those who had made his Father's house a house of merchandise, and a den of thieves. At the first coming of Christ, there was likewise a judgment. He said—For judgment I am come into this world—Now is the judgment of this world—Now is the prince of this world cast out—He that believeth not, is condemned already. As there was consequently, a judgment, and a cleansing of the sanctuary, beginning with the ministry of Christ, A. D. 30: so there must be a judgment, and a cleansing of the sanctuary, 49 generations after—that is, in the year 1843. "Then shall the sanctuary be cleansed." Again—as the first judgment was for 3 years, beginning A. D. 30, and ending with the resurrection of Christ, when "the graves were opened, and many bodies of the saints which slept arose;" so the second judgment must begin in the year 1843, and end in the year 1846, when the resurrection of the saints must take place. Let us now put the Rule for calculating the time of antitypes, more fully to the proof.

Allowing the entering of the Jews into the literal wilderness, to have been the type of the entering of the christian into the spiritual wilderness, spoken of in the Apocalypse—and supposing the time of the Exodus, (for the entering of the Jews into the wilderness,) to be given; let it be required to find when the christians must have entered their wilderness, according to the rule, that between a type and its antitypes, there must be 49 generations.

From the vocation of Abram to the Exodus, or entering into the wilderness, were "430" years. Consequently, as Isaac was born 25 years after the vocation of Abram; it follows, that from the birth of Isaac to the entering into the wilderness, there were 405 years. It is the opinion of many, and I have no doubt of its correctness—that the christian church entered the wilderness in the year 538, when the decree of Justinian, constituting the bishop of Rome head of all the churches, was carried into effect.

Now, allowing every generation, from the birth of Isaac, to the completion of the first temple, to be 71 3-7 years; it follows, that the 405 years from the birth of Isaac, to the entering into the wilderness, are equal to 5 2-3 generations. And these 5 2-3 generations, when added to the 9 generations, from the flood to the birth of Isaac, make 14 2-3 generations from the end of the flood to the entering into the wilderness. Therefore, as there were 49 generations from the end of the flood to the birth of Christ; it follows, if the above rule for calculating the times of antitypes is correct, that the christians must have entered the wilderness 14 2-3 generations, or 14 2-3 times 37 years, equal to 542 2-3 years, after the true christian era. Consequently, as the current or vulgar christian era is four years later than the true, the christians must have entered the wilderness, A. D. 538 2-3. The fraction 2-3, which is over and above 538—the year when the christians *actually* entered the wilderness, may be owing to odd months, which are not taken into account in the calculation.

You will bear in mind, that the period between this type and antitype, or between the Exodus and the year 538, is more than 2100 years; and that the method of calculation was not previously made to suit this case in particular.

Having proceeded thus far, it appeared that I ought to consider the rule for calculating the times of the arrivals of antitypes, as demonstrated. But, by the help of the Scriptures, chronological tables, and histories of the Jewish and christian churches, I have since calculated the times of numerous antitypes, of which the corresponding types extend from an era, 43 years before the creation of Adam, to the death of Christ. And, to me, it appears beyond all rational dispute, that, making due allowance for the uncertainty of dates, the want of historical documents, &c. &c.; the *calculated* times of these antitypes, have all the agreement with the *true* times, that could reasonably be expected, on the supposition that the rule of calculation is *really* correct.*

You will also perceive, that if, by this method, the second coming of Christ is actually proved to be in the year 1843, it is proved *independently* of the prophecies. It appears, therefore, to be the more important, to inquire what the prophecies teach concerning the second coming of Christ. For on the prophecies our chief reliance should be placed.

If I have indeed proved, that from the beginning of creation to A. D. 1846, there must be 6000 years; it seems to follow, first, that the reign of the saints with Christ, for a thousand years, must begin in the year 1846—and secondly, that the thousand years must be *literal*.

E. B. K.

*Let it not be forgotten, that I confine the word *type*, to an event, person, or thing, occurring 49 generations after another event, person or thing, which I call the *antitype*. Isaac, for instance—though not “made in all things like unto the Son of God”—was a very striking figure of Christ, of whom he may be, and is, called a *type*; but not in the sense in which I employ the term. Be it remembered, also, that I have not asserted, either that every person, thing, or event, in the Jewish church, is a type—or that I can always find the antitype. Much less have I asserted, that every person, thing, or event, *whatever*, is a type. Of my doctrine or theory of types, this is the amount;—that in the churches, or the spiritual world, the most important events, and personages, do, in fact, recur, *figuratively*, so much oftener, at the end of 49 generations, than at the end of any other interval—as to establish the general rule.

NOTE. I had long hesitated, whether to call it 1000, or only 998 years, from the completion of Solomon's temple to Christ. But since the above Sketch was written, I have concluded to allow but 998.

which is 27 times 37. According to this final arrangement, there will still be 2000 years from the birth of Isaac to the true Christian era; and the calculated time of entering the christian wilderness will be A. D. 538 7-12. I have concluded, likewise, to make the 4th class of generations from the flood commence, B. C. 536, which was the end of the Babylonish captivity, and the time when Cyrus issued his proclamation for building the second temple.

With great regard, I am yours, E. B. K.

CHRIST'S COMING AT HAND.

WITHOUT A PREVIOUS MILLENIUM. No. 2

Dan. xi. 35, 36, “*And some of them of understanding shall fall, to try them, and to purge and to make them white, even to the time of the end, because it is yet for a time appointed. And the king shall do according to his will,—and shall prosper till the indignation be accomplished, for that that is determined shall be done.*”

Several declarations in this passage are considered as positive proof, that the saint's millennial reign with Christ, on “thrones,” in “the first resurrection,” &c. (Rev. xx. 4—6,) is no part of it this side the “resurrection” of the dead saints, to be as the angels of God in heaven, at and after the end of the world.

1. It declares that some of the saints, or persons “of understanding, shall fall to try them,” &c. “even unto the time of the end.” Where then, is their millennial reign with Christ, before this “time of the end?”

2. It declares that “the king” [of the bottomless pit] or powers of darkness, “shall do according to his will,—and shall prosper till the indignation be accomplished.” And surely, the appointed “indignation” will not “be accomplished” against men while on probation, a thousand years before “the end,” or time appointed for its being done.

3. The passage declares that this prosperity of the wicked shall continue “till that that is determined shall be done.” And certainly God has “determined” to do great glorious and terrible things at the judgment of the last day. Then how shall we suppose this prosperity of the wicked shall give way for the saints to reign with Christ a thousand years before “that that is determined shall be done?”

Dan. xii. 9, 10. “*And he said, go thy way, Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified and made white and tried; but the wicked shall do wickedly, and none of the wicked shall understand.*”

1. This passage declares, as it seems most naturally understood, that “many shall be tried,” &c. “till the time of the end.” Then where is the period of all the saints on earth reigning with Christ a thousand years before “the end,” without being tried?

2. It declares that “the wicked,” (without exceptions) “shall do wickedly,” &c. till the same “time of the end;” as the passage seems to explain itself. If so, there can surely be no place for the conversion, peace and holiness of this sinful world, with none to “do wickedly” a thousand year before “the time of the end.”

Dan. ix. 21, 22, “*I beheld and the same horn [or power against God] made war against the saints and prevailed against them, until the ancient of days [the Lord] came and judgment [finally] was given to the saints, and the time came that the saints must possess the kingdom.*”

If we understand this prophecy to mean literally what it expresses, as is most Scriptural for us to do, it teaches most clearly and positively, that there will be a “horn,” or power making

“war with the saints,” and prevailing “against them till the ancient of days” shall come to give “judgment” and the promised “kingdom” to the saints.” This promise most surely will be fulfilled to all the saints, at Christ's coming and the end of the world, and not before. How then shall they enjoy a thousand years of previous reign and judgment with Christ before the judgment, and while the “horn” of their enemies shall be still making war and prevailing “against them?”

Dan. vii. 25, 26. “*And he [the opposing “king,” or power against the Lord] shall speak great words against the Most High—and shall wear out the saints of the Most High—But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end.*”

This is an apparent repetition of the preceding prophecy, under another form of expression, as the word of the Lord is “precept upon precept” &c. and shows exclusively that, until “the judgment shall sit,” this “king,” or power against the Lord, will speak great words against the Most High—and shall wear out the saints till, on that mighty occasion his dominion shall be destroyed and consumed “unto the end.” And surely a thousand years reign of the saints while still in these bodies of clay, and worn “out” by their opposing king, speaking great words against the Most High, “unto the end;” would be comparatively sorrowful, pitiful and humiliating, rather than blessed and glorious, as in case of “the angels of God in heaven,” according to the promise repeatedly made unto them. J.

CHRISTMAS DAY REFLECTIONS.

The following article would be out of season, but for its excellence. Ed.

“A merry Christmas” is an expression commonly used on the birth day of Him who is our Savior, and who will be the Messiah, Immanuel, God with us. This is not the birth day of an Alexander or a Washington, but of Him who when he shall have taken unto himself “dominion and power” at his “coming and kingdom” will be King of kings and Lord of lords. It will then be that “his satanic majesty” will be chained a thousand years, his going up and down the earth cut off, and during that length of time the glorious and happy reign of the Messiah established in its stead upon the ruins of Satan's kingdom here, on earth the scene of his triumph, which has been enacted ever since the flaming sword was placed to guard the Tree of Life and the entrance to the garden of Eden. By the coming of the kingdom of Christ on earth “our vile bodies will be changed in a moment in the twinkling of an eye,” our yoke of bondage broken, the original design of God to man by placing him in the garden of Eden with the right and qualification of free agency; perfected—the power of Satan destroyed—the paradise and image of God and the Tree of Life, restored to sin stricken man through the new covenant in which Christ has promised to bless all the nations of the earth. Oh! glorious era in the history of this fallen world. Ye wheels of time roll on the hour when the earth shall be

“Renewed, improved,
With fertile vale and wood of fertile bough;
And streams of milk, and honey, flowing song;
And mountains cinctured with perpetual green;
In climate, and season fruitful as at first,
When Adam woke, unfallen, in Paradise.”

* * * * *
How fair the daughters of Jerusalem then!

How glorious from Zion hill she looked!
Clothed with the sun and in her train the moon,
And on her head a coronet of stars,
And girdling round her waist with heavenly grace,
The bow of mercy bright, and in her hand
Immanuel's cross, her sceptre, and her hope.

* * * * *
The animals, too, in Eden, lived
In peace, the wolf with the lamb, the bear
And Leopard with the ox.

The time is hastening on when we can look
upon this life as a dream of the

"Dark stormy night,"

And in the stillness of the grave the trump of
God will call these bodies up, renewed, to live
and reign with Christ a thousand years. What
glories will then fill our eyes—what new exta-
cies the soul. The earth we now tread beneath
our feet will then be clothed with living green.
This mortal clothed upon with immortality.
Paradise, with all of its unending joys, will be
ours. Paradise! lost by man—by Christ re-
gained. 'Tis there we'll taste and feed upon the
Tree of Life, with its twelve manner of fruits,
whose leaves are for the healing of the nations.
Not only the Tree of Life will be there, but the
living spring, the streams whereof shall make
glad the city of our God. Then we shall drink
in the fulness of immortality. Then we shall
thirst no more. We shall drink new wine and
eat the bread of life in our Father's kingdom.
There shall we no more be sick—no more the
bitter tear shall fall—but joy unspeakable and
full of glory—The wonderful "mystery of
Christ manifest in the flesh" made known to us.
Oh hasten the time when "the tabernacle of
God shall be with men." Oh hasten the coming
and kingdom of our Lord and Savior Jesus
Christ. What means that wonderful prophetic
vision of St. John, but a view of the glorious
kingdom of Christ on earth?—What are they
but "words true and faithful." Who is this
which testifieth *these things* but Christ, Imma-
nuel, who saith "surely I come quickly." And
to them who look for his coming will he appear
second time "without sin unto salvation."
Do we not live in a day when "the midnight
cry is heard, behold the bridegroom cometh?"
Midnight cry! yes midnight darkness are upon
the churches—What are the revivals here and
there arousing its slumbering members, but the
slight disturbance of their dreamy rest. But
there are a few faithful watchmen on the walls
of Zion that are catching the signal sound, that
will electrify the church, as with a voice from
the throne of God; they will call up their vir-
gins "to trim their lamps." Hasten, Oh! has-
ten the time when

"Justice, Mercy, Truth and Love,
Among the people walked, Messiah reigned,
And earth kept jubilee a thousand years" S. P. G.

LETTER FROM RICHARD WALKER.

MR. EDITOR.—I have had the pleasure of
reading a large portion of your numbers of the
"Signs of the Times" from its commencement.
I heartily approve the object of your paper, and
believe it to be very beneficial in the diffusion of
light, on the near approach of the second advent
of the dear Savior, and glorious morning of the
resurrection—the consummation of the Christian's
hope; to wit, the redemption of the body.

I admire the spirit with which it is conducted,
its liberality, and fairness, in admitting argu-
ments both for and against (if there be any
against) said doctrine; but I think this liberal-

ity is trespassed upon, and the design of your
paper in part defeated, by correspondents en-
deavoring to pick Mr. Miller's (well established)
theory to pieces, without giving as good a one
of their own, and filling your columns with *end-
less questions, and building a Babel of words, or
sentences*, from Scripture prophecy, without giv-
ing their opinion when they were, or when they
ever will be fulfilled. Among such, (as I think)
are several communications, signed "Bible
Reader," who seems to think (if I rightly un-
derstand him) that nearly all Scripture prophecy
is unfulfilled, and yet in future.

Now, Mr. Editor, as the doctrine of the near
approach of Christ's second appearing to judge
the world, is creating so deep an interest, and
has such able advocates, as Miller, Litch. and
others I do think that it is a duty that every
writer owes to the public, if he wishes to con-
fute said doctrine, or rest the applications of the
prophecies from their advocates, that he shows
that they apply as well to something else, and
carry out the connection, so as to make sense,
and satisfy the reader that there may be some-
thing of argument, in his view of the subject.

But what has the "Bible Reader" done in
this respect? Why: after Mr. Miller had ap-
proved of the "Bible Readers" rules of inter-
preting Scripture, and applied the same to in-
terpret Rev. xi. 8, and proved that the two wit-
nesses were the Scriptures; he objects, and in-
terprets them to be the dead bodies of two per-
sons, because the Holy Ghost introduces them
as "my two witnesses," and thinks they had
not appeared, when John wrote, because the
text says "I will give power unto my two wit-
nesses and they shall prophecy 1260 days,
clothed in sackcloth." Now suppose I say, I
will send my two children to a neighbor's house,
clothed in sackcloth, would that prove to the
"Bible Reader" that they do not now exist, or
that they would never have any thing more to
do after their return. His other objections are
about of the same weight, for, after Mr. Miller
had taken the Bible Readers own rules, and ap-
plied them to the whole account of the two wit-
nesses (as in No. 18, page 110 of your paper)
and proved by express Scripture testimony what
they were, and what the beast was that should
make war with them, and what the great city
in which their dead bodies were to lie, he seems
to object to the whole, because it is not literal
enough to suit his ideas, or because the Holy
Ghost has not said so in so many words. See
No. 17, page 1st, objections and questions. Now
as the "Bible Reader" believes the fulfilment of
his prophecy to be in future: (as he states) and
the two witnesses to be two literal persons,
clothed with flesh and blood, and the city they
are to be slain in is Jerusalem, why does he not
take his own way, and show us that the city of
Jerusalem will be rebuilt again, and that two
such persons with miraculous power, clothed in
sackcloth, will yet prophecy in the streets of it,
and that a literal monstrous beast, with seven
heads and ten horns, will make war with them
and kill them, and also inform us what nations
he thinks will then have power over Jerusalem,
to prevent them from burying their dead, and
what part of the city will be likely to be sunk,
in the earthquake; and further, whether the seven
thousand that are to be slain, will be likely to be
Jews. And then after he has sufficiently stud-
ied the first verse in Revelation, which states
that *these things must shortly come* to pass, if he
will tell us when he thinks they will come to
pass, and give us one tenth the proof and argu-

ment that Mr. Miller has in support of his theo-
ry, and then he need only to *sign his own name*
to his communications, and we will read them
with delight.

RICHARD WALKER.
Portsmouth, N. H. Feb. 10 1841.

RETURN OF THE JEWS TO SYRIA.

The following eloquent extracts are taken from
Der Orient, a German newspaper. It is known
that the Jews have, of late years, been returning
to Palestine. The quotation would seem to be
taken an attempt at a general movement. The
allusion to their peculiar fitness to inhabit Syria
—"a land of tumult"—from their commercial
habits, is strikingly true, and has a tendency to
"reconcile the ways of God to man":—

"We have a country, the inheritance of our
fathers, finer or more fruitful, better situate for
commerce, than many of the most celebrated
portions of the globe. Environed by the deep-
delled Taurus, the lovely shores of the Euphrates,
the lofty steppes of Arabia, and of rocky Sinai,
our country extends along the shores of the Med-
iterranean, crowned by the towering cedar of
Lebanon, the source of a hundred rivulets and
brooks, which spread fruitfulness over shady
dales, and confer wealth on the inhabitants. A
glorious land! situate at the furthest extremity
of the sea which connects three-quarters of the
globe, over which the Phœnicians, our brethren,
sent their numerous fleets to the shores of Albion,
and the rich coast of Luthrania, near to both the
Red Sea and the Persian Gulf; the perpetual
courses of traffic of the world, on the way from
Persia and India to the Caspian and Black Sea;
the central country of the commerce between the
east and west.

"Every country has its peculiarity: every
people their own nature. Syria, with its exten-
sive surrounding plains unfavorable to cultiva-
tion, as a land of transit of communication, of
caravans.—No people on earth have lived so
true to their calling from the first as we have
done. We are a trading people, born for the
country where little food is necessary, and this
is furnished by nature almost spontaneously for
the temperate inhabitants, but not for ruder north.

"In no country of the earth are our brethren
so numerous as in Syria; in none do they live
in as dense masses, so independant of the sur-
rounding inhabitants; in none do they persevere
so steadily in their faith in the promise of their
fathers as on the beautiful shores of the Orontes.
In Damascus alone live near 60,000.

"The Arab has maintained his language and
his original country; on the Nile, in the deserts
as far as Sinai, and beyond Jordan, he feeds his
flocks. In the elevated plains of Asia Minor
the Turkoman has conquered for himself a sec-
ond country, the birthplace of the Osman; but
Syria and Palestine are depopulated. For cen-
turies the battle field between the sons of Aïtan
and the Arabian wilderness, the inhabitants of
the west, and the half-nomadic Persians, none
have been able to establish themselves and main-
tain their nationality; no nation can claim the
name of Syria. A chaotic mixture of all tribes
and tongues, remnants of migration from north
and south, they disturb one another in the pos-
session of the glorious land where our fathers
for so many centuries emptied the cup of joy and
woe, where every clod is drenched with the blood
of our heroes when their bodies were buried un-
der the ruins Jerusalem.

"The power of our enemies is gone, the ar-
gel of discord has since mowed down their migh-

ty hosts, and yet ye do not bestir yourselves, people of Jehovah! What hinders? Nothing but your own supineness.

"Think you that Mehemet Ali, or the sultan in Stamboul, will not be convinced that it would be better for him to be the protector of a peaceful and wealthy people, than, with infinite loss of men and money, to contend against the ever-repeated, mutually-provoked insurrections of the Turks and Arabs, of whom neither the one nor the other is able to give prosperity to the country?"

"Our probation was long, in all countries, from the north pole to the south! There is no trade, no art, which we have not practised, no science in which we cannot show splendid examples. Where will you find better proclaimers of civilization to the wild tribes of the east."

"People of Jehovah, raise yourselves from your thousand years' slumber! Rally round leaders; have really the will, a Moses will not be wanting. The rights of nations will never grow old; take possession of the land of your fathers; build a third time the temple of Zion, greater and more magnificent than ever. Trust in the Lord, who has led you safely through the vale of misery thousands of years. He also will not forsake you in your last conflict."

SIGNS OF THE TIMES.

BOSTON, MARCH 15, 1841.

CLOSE OF THIS VOLUME.

Through the grace of our Lord Jesus Christ we have been enabled to sustain our enterprise, for one year, and to bring this volume to a successful termination. By a review of the past, we are enabled to "thank God, and take courage." The cause we advocate, has, during the past year, triumphed gloriously. Thousands have been converted to the faith of the "kingdom of heaven at hand." A goodly number of the heralds of the cross, too, have been converted from the *febles* of a temporal millennium, and the literal return of the Jews; and are now *rather* looking for the "blessed hope and glorious appearing" of the Lord Messiah, to "cleanse the sanctuary," and set up the glorified and everlasting kingdom.

We are happy to know, also, that the doctrine has been blessed to the salvation of thousands of the impenitent: who, till they heard the "midnight cry" were sleeping under the ordinary ministrations of the gospel. And others, who were sepietics, deists, and universalists, have been awakened, and brought to believe the evangelical, and saving doctrine of the Cross; and are now rejoicing in the glorious hope of an endless life.

We sincerely thank our brethren and sisters, who have aided us by articles for our columns, and subscriptions for support.

We are now about to enter upon another year's campaign. The opposition of the past year is hardly worthy to be mentioned. But in the coming year, we shall have to meet the fierce opposition of a corrupt ministry, and the mass of the Laity of the Laodicean church, who will unite to put down this cause. Let the friends of Christ, and of the doctrine of the Advent near, stand fast. Fear not. Be active, be diligent, be watchful and prayerful. "Be thou faithful unto death, and I will give thee a crown of life."

NOTICES OF MR. MILLER.

We recently had the pleasure of visiting Mr. M. at his residence in Low Hampton, and to spend a week in his family, and among his neighbors. It was to us a most interesting and profitable visit. We took occasion to enquire about the "stone wall," the "rail fence," and others of the *thousand and one* foolish reports circulated to injure and destroy his influence. All we have to say about the matter, is, that such things are not ENTERTAINED by those who are acquainted with him and his family.

If his enemies wish to be confounded, let them go to Low Hampton, N. Y.

ANOTHER "HONEST EDITOR."

MILLER AND THE PROPHECIES.

We took a prejudice against this good man, when he first came among us, on account of what we supposed a glaring error in interpreting the scripture prophecies, so that the world would come to an end in 1843. We are still inclined to believe this an error, or miscalculation; at the same time we have overcome our prejudices against him by attending his lectures, and learning more of the excellent character of the man, and of the great good he has done and is doing. Mr. Miller is a plain farmer, and pretends to nothing more except that he has made the scripture prophecies an intense study for many years, understands some of them differently, from most other people, and wished, for the good of others, to spread his views before the public. No one can hear him five minutes, without being convinced of his sincerity, and instructed by his reasoning and information. All acknowledge his lectures to be replete with useful and interesting matter. His knowledge of scripture is very extensive and minute, that of the prophecies especially, surprisingly familiar. His application of the prophecies to the great events which have taken place in the natural and moral world, are such generally as to produce conviction of their truth, and gain the ready assent of his hearers. We have reason to believe that the preaching or lecturing of Mr. Miller has been productive of great and extensive good. Revivals have followed in his train. He has been heard with attention wherever he has been, although a bigoted priesthood are opposed to him as the same class were to our Savior and his apostles, and as they are in these days to all moral and useful reform. We would give more for a Miller, than for a Kirk; or an army of merely popular orators; yet the pulpits are closed against the former, while they are swung wide open for the entrance of slaveholding clergymen, and proud and pampered priests, without piety or virtue.

There is nothing very peculiar in the manner or appearance of Mr. Miller.—Both are at least equal to the style and appearance of ministers in general. His gestures are easy and expressive, and his personal appearance every way decorous. His scripture explanations and illustrations are strikingly simple, natural and forcible, and the great eagerness of the people to hear him has been manifested wherever he has preached. The meeting houses in Boston have been closed against him with one or two exceptions. The Chardon street Chapel, where he has been lately lecturing, will hardly hold half who press for admittance.—*Lynn Record.*

MORE RESOLUTIONS.

By the Boston Baptist Association, held at Watertown, Sept. 16—17, 1840.

Resolved, That we regard it as worthy of record, and of devout thanksgiving, that the revivals reported have so generally been commenced and sustained by the Spirit of God, in connexion with the stated labors of the Pastors, aided by their respective churches.

Resolved, That Br. THRESHER, in connexion with the Clerks, be requested to prepare and publish with the Minutes of the Association, a narrative of the revivals within our bounds during the past year, giving a particular account of its general characteristics, the means used to promote it, and the extent

of its results, so far as developed, and that this narrative be regarded as the Circular to the Churches.

From Bro. Thresher's report, we give the following extracts. After speaking of the character of former revivals, &c., he proceeds:—

"But in these revivals, the several churches seem to have been, in an unusual manner, isolated. Each one appears to have been pursuing its own plans; and at a moment unexpected, God was pleased to revive his work among them. *Nor can we learn that any extraordinary means were used.* Certain it is, that there was no unusual amount of preaching performed. The pastor preached to his own people, and ordinarily but twice on the Sabbath, with perhaps but one lecture on a week day's evening."

"So far as we can learn, no special prominence has been given, in the bestowment of the divine blessing, TO ANY PARTICULAR INSTRUMENTALITY."

REMARKS. 1. Why is Bro. T. so particular to give all the credit of these revivals to the Pastors and churches? The answer is this: Mr. Miller had been chiefly instrumental in three of the greatest revivals reported in their letters to the Association. In order to destroy Mr. Miller's influence, he attributes the revivals to *other causes.*

2. Why does he deny that "*any particular instrumentally* was blessed of "God in the revivals that were reported:" when the letter from the churches in Watertown, Cambridgeport, and Littleton distinctly stated that Mr. Miller's labors were chiefly instrumental in the revivals in those places.

3. And why did he say that no "extraordinary means were used;" when in fact, Mr. M. had, in all the above named places, given *full courses* of his lectures to listening crowds?

There is no reason that can be given for this *one-sided* and jesuitical report, but in the determination of the opponents of the doctrine of the *second advent near*, to withhold, so far as they can, a knowledge of the good effects of that doctrine from the people, and jesuitically attribute its good fruits to *other causes!*

FREE DISCUSSION.

Our paper is *still*, and will continue to be open to the free and full discussion of the Second Advent of Christ, and the subjects necessarily connected therewith. We have given to *all*, thus far, a full and fair hearing. In future however, we cannot *prolong discussions*, in which the same ideas are reiterated again and again, to the dissatisfaction of our readers. We are driven to this course by the want of room, and the increase of interesting articles of a practical character that we cannot, in justice to the cause, crowd out. *Free discussion*, in our estimation, is simply this: For each one to have the privilege, *fully and fairly*, to present his views, with his proofs and reasons therefor. And then, if there is no mistake made, or misunderstanding of a radical nature concerning them, which needs correction, or farther illustration, let them stand or fall, as their merits may decide. If they do not stand the test of candid examination, an interminable discussion will never save them.

We bespeak attention to the articles on the "Theory of Types."

ITEMS.

OUR NEXT. The next number of our paper will commence the second Vol. We have several interesting articles for it, among which is an interesting letter from James A. Begg, of Glasgow, Scotland. Also an article from Dr. Cotton Mather, on the Sec-

ond Advent—and a thrilling extract from *Dr. Payson*, on the Second coming of Christ. We shall also commence the republication of Bro. Miller's first work, that he published on the Second Advent, in Pamphlet form, in 1833, which but few, if any of our readers, have ever seen. We shall publish it in chapters, and give the work entire in the course of the next volume.

☞ Nos. WANTING. We are in want of Nos. 13, 14, and 21. We will allow any of our subscribers, who do not keep a file, 12 1-2 cents a piece for the above numbers, particularly No. 21. Will they not favor us with them? *Attend to it now, and then it won't be forgotten.*

OUR OBJECT.

On discussing, or proposing to discuss the subject of Christ's second coming, at hand, scarcely any thing is more common than the grave inquiry, by the acknowledged disciples of Christ,—“What is your object?” Or “What do you wish to effect by the agitation of this subject?” And thousands there are, among the most reputable of the churches, that see no cause for now bringing up the subject, any more than heretofore, before the public. And on hearing our reasons assigned for doing it, they are not backward to reply, That there is no occasion for its being done, assuring us that so far as they know, it is already sufficiently discussed among other things of importance by their minister; and that their own churches, at least, are doing well in the life and power of religion; and scarcely, if at all, behind the primitive saints in their faithfully bearing the cross to follow Christ. But in stating and urging this doctrine of the everlasting kingdom at hand, we feel constrained boldly to dissent from such assumptions, and to call upon all who have open eyes on this subject, to compare the present love and conformity of the church to the world, with the state of the church as it was, when Paul and Silas were scourged and imprisoned at Phillipi, for their self-sacrificing labors of love in pulling sinners out of the fire, by daily and faithfully preaching to them the soon coming of “Jesus and the resurrection.” Though many of our good brethren do not as yet see as we do, on this subject, and we are just beginning to see men as trees walking; it appears to some of us, at least, that comparatively speaking, the church, as a body, or in the hundreds of the sectarian or broken fragments of her body, is now in her Laodicean state; as the overcome and slain witnesses unburied in the street, as “bones at the grave's mouth,” or as “very many” and “very dry” in the “valley.” We also feel assured that the false prophet has deceived the dear saints, in wresting from their embrace most of the “exceeding great and precious promises;” together with their gospel armor generally, in the famishing of their souls, and principally by perverting and thus withholding from them the real daily bread of the gospel kingdom. At the same time, we are admonished that immortal souls in every land are constantly perishing for-

ever, by thousands; and this very much in consequence of the omission of the life giving doctrine of the near coming of Christ and his kingdom to judge the world at the last day. Therefore, we are abundantly prepared to say, in answer to the above common inquiry, that our great and special OBJECT in our work, is, to comply with the express injunction of Christ, for his disciples to act their part in preaching the gospel of the kingdom of God at hand, to all nations, as soon as possible; and to comply with the same injunction made upon the people of God in the Old Testament, again and again; and in language like the following—“Blow ye the trumpet in Zion, and sound an alarm in my holy mountain, let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand.” &c. (Joel ii. 1—13.) In thus doing, we would also keep in view as a part of our OBJECT our own eternal salvation from sin, death and hell; and the same for millions of our fellow immortals, that we and they may “glorify God and enjoy him forever.” J.

PROSPECT OF HARMONY IN OUR ENTERPRISE.

In the various moral enterprises of the age such as temperance, anti-masonry, anti slavery, peace, non-resistance, moral reform, anti-papacy, and christian union; their advocates have soon become so divided and arrayed against each other, in their clashing opinions, as in a great measure to hinder the very work they were wishing to do. And thus have they strengthened and rejoiced their opponents in the work of opposition. In these several enterprises, their advocates, on first commencing them, have seemed to be agreed, at least, in their theory of what they wished to accomplish. But in *this* more important, solemn and all-absorbing subject of the second coming of our Lord, its advocates have labored, and are still laboring under an embarrassment, which has not, in like manner, met others at the very threshold of their undertaking. The advocates of Christ's soon coming again, are in some things apparently much disagreed, in the very outset, before beginning, or preparing to begin their union labors in calling others to consider and prepare for the event. They differ in their theories of the advent seriously. They differ widely in their principles and manner of interpreting many prophecies, supposed by some of them to foretel the events connected with it; and by others of them to foretel the things of the church and the world long passed by; such as the battles of Alexander, Constantine, Mahomet, Bonaparte and others. But for the encouragement of those who even feebly believe in, and love this blessed appearing of the great God and our Savior Jesus Christ, I would now make a few suggestions.

1. These discrepancies of opinion among us at the outset, are no strange affair, but just what should have been expected under such circum-

stances. Those other enterprises commenced suddenly, or without any long established preconceived and clashing opinions as to the theory of reform, because their new proposed measures for reform, had never been discussed publicly to give opportunity for disagreement. But this is a subject which, for a long time, has been discussed in some of its parts, by the most learned in the church, by the pulpit and the press, and in private conversation. More than this, it has been a subject of the most vital and general importance; so that, of course, the false prophet has long had a part in the discussion, in causing the disagreement thereon which we now witness. But until of late, he never had the opportunity nor occasion, thus to divide the advocates of these other moral enterprises; or, at least, since the reformation. Under these circumstances of darkness and thick darkness upon this subject, our present diversity of opinion is perfectly natural. And since our very recent and yet partial awakening to examine this subject, we have had comparatively no opportunity for mutual discussion and explanation, in comparing our different theories one with another, and with the unerring standard, or more sure word of prophecy.”

2. There will be found, on careful examination, far less serious difference of feeling and sentiment on *this* subject, than we sometimes apprehend, on first attempting to compare our theories together. On this point, I have had more and longer opportunity for experience than some others more recently considering the subject. Our first meeting with “W.” three years ago, whose theory on this question I now approve; his manner of expressing, even his present views, was so different from my own, (as they are now,) that I despaired of any co-operation or help from him. But on learning each other's vocabulary on the subject, our views appeared substantially alike, without essential changes on either side; though I have been much assisted and instructed in shaping and expressing the general theory, by mutual conversation with him and others on this subject. In many instances, more recently, I have heard new beginners express their views of the question, and from experience, could perceive them to be in substance like my own, though differently presented; and yet, they could not at first understand my own to harmonize with theirs.

3. Though still seriously disagreed on some points of apparent importance in our theory, as the restoration of Israel to their own land—the chronology of prophecy, and set time for the advent at hand in particular; we certainly have now many things to strengthen and encourage us in our onward course in this holy and blessed enterprise. It is the cause of God, and must, and will, ere long, prevail and triumph over all opposition. It is the cause of the whole word of God. The prophets, apostles, and primitive saints always taught it, and “loved not their

lives unto the death," in doing it. Reformers in every age have done it. The present public confessions of the several denominations of the church in Christendom, are expressly in its favor. The humble and childlike disciples now, of every class, love and receive the doctrine at once, on candidly hearing and fully understanding its blessedness to saints, and its terror to sinners. The trumpet of the second advent at hand, has recently begun to sound in God's "holy mountain;" while its blast is rapidly becoming louder and more distinct. While the advocates of other reform enterprises have become alienated and separated by mutual and public discussion; the more *this* is discussed, either by its friends or foes, so much the more do its advocates unite together in their christian affection and friendly agreement in measures for unyielding and successful perseverance unto the complete victory, at their Lord's coming in his kingdom. A specimen of proof on these several points, let the doubtful reader procure and carefully examine the late stereotyped Report of the first General Conference on the Second Advent, held in Boston, October 14, and 15, 1840. Or, let him become a constant reader of the "Signs of the Times." Or let him attend the next General Conference and witness for himself.

J.

EDITORS WAKING UP. The "Puritan," and "Watchman" are out this week upon a *certain individual* in this community, who is said to be "scattering abroad in this vicinity his peculiar views of the second coming of Christ." We suppose the individual referred to must be *Wm. Miller*. But then how can these "dignitaries" stoop so low as to mention his name?

The article in the "Puritan," would do honor to the spirit of the Puritans which hung the Quakers, and banished the Baptists. Our readers will find the article in its proper place.

Mr. Crowell, of the "Watchman," will also receive due attention.

☞ We give an article relating to the Jews in another column as a matter of history. We have no faith in the success of the object of which the writer speaks so eloquently. The only hope for the Jew, is in Jesus of Nazareth.

MR. MILLER IN ANDOVER. Mr. M. closed his lectures in Andover on the 2d inst. The immediate effect was powerful, and salutary upon saints and sinners. Many were awakened, and several were converted. Among the converts was one Deist. A full account hereafter.

He is now (March 8th,) lecturing in the Marlboro' Chapel, to multitudes who flock to hear. He commences in Fairhaven, Mass., the 13th inst.

THE NATIONS.

The nations of the earth seem for the present to wear the aspect of peace. But they are engaged in the most formidable preparations for War! Things may rest for a little season, but the great conflict is at hand.

The four powers have settled the "Eastern question," at least for a time. Mehemet Ali has submitted. But things are far from being satisfactory to the Musselmens of Turkey, or Egypt. Things are hushed; not settled.

SCOFFING.

THE CHARACTER OF OUR OPPONENTS.

The following article is from the "Puritan." This paper is edited by the *Rev. Parsons Cooke*, and the *Rev. Jonathan E. Woodbridge*. The article is *anonymous*; but the editors shall have all the honor of *authorship*, until they give us the *real author's* name.

This is one development of "spiritual wickedness in high places." We shall see more and more of it developed as the truth prevails.

"Thy prophets speak of such; and, noting down The features of the last degenerate times, Exhibit every lineament of these."

From the Puritan.

THE FANATIC OF PROPHECY.

If a self-assumed commission given by dreams,—the claim of having the special and sole charge of a message to cry the world over, expressed in the lowest cant-phrase of ostentatious pietism, guided by a deeply devoted zeal—if these qualities define a *fanatic*, the people of Boston and vicinity need not consult the columns of lexicography to know the import of that term. A living example of the qualities named is moving before the public eye, in this region. The "Second Coming of Christ," has been the favorite theme of fanaticism since Jesus Christ left the world. In the first years of the Christian Church it spread its panic all along the path the gospel had trodden, and had then an importance in mischief that attracted the rebuke of the apostle's pen. 1 Thess. v. 1.

The history of the church shows its worst prominence in the tenth century, when countless wealth was reat from the deluded, but to fall into the purse of the Romish church—when multitudes abandoned all employment, in the full trust of the speedy return of the Messiah to earth. Ours is a day of its peculiar manifestation. *One man* from the thousands of Christians on earth, is "moved by the Spirit," to warn the land, that in the year 1843 Christ will appear "in the east on a cloud," &c.

This prophet passes through community, accompanied by a notoriety, great, indeed, but great like the destructive avalanche plunging from the Alpine cliffs, swelling its mass by the ruin it produces; its velocity accelerating as the size augments, till it dashes in pieces on the rocks below. This preacher seems trying to thrust himself into that fearful cloud that shrouds the plans of the Eternal—to rend away the flaming veil that girts the council chamber of the great "I AM"—and to make false that precept—"Of that day and hour knoweth no man," &c. He brings to this work a mode of interpretation that belies the alphabet of the sacred text,—an ignorance that gives falsehood to the first principles of natural philosophy, by his illustrations, and that offends the choicest and best feelings of the soul in his appeals. The perfection of his oratory is, to make the nearest approach to indecency that will avoid it—in a low-lived, conceited, bombastic harangue, that degrades the house of ho-

liness to a kind of arena—and its sacred duties to an offensive bull-bait. This fanaticism progresses as it does, by treating credulous minds like "The Children in the Wood"—bewildering them in the maze of those "secret things" whose "awful shade" envelopes the eternal throne, then boasting its success in the transport with which the faintest path, one which even "the vulture's eye hath not seen," is seized, to relieve the torn and weary wanderer. Its choicest maxim must be, *first amuse, then delude*. Distorting history most abusively, to make a show of correspondence to the more distorted postures the sacred text is made to take—fixing the most important data on the translations of Hebraisms, or idioms, denoting indefinite time. A diction, mode of assumption, and style of harangue, that confine every impression of the hearer to the lowest class, and in the utterance of this, shocking the plainest rudiments of language.

Such is the *leader* of a plauding multitude, who, *perhaps*, find relief to their shame of personal ignorance, in the obloquy thrown by an accustomed tongue, on all learning and learned men; or who are glad to forget the weakness of their own understandings, in the vaunting assumptions of a mind of their own class.

Such are some of the *means* used by this prophet of a revived delusion. We hasten to a few of the natural consequences. How does the approval given to such a fanaticism oppress with odium that denomination of Christians, whose fellowship and denominational character sustain all its movements? How must it waste a reputation, already reproachfully diminutive for acquisitions in sacred study. How shall that professed *minister* of the gospel answer it to his sacred office and to the sacred duties of his office, who leads into his pulpit the abusive defamer of schools of learning and learned men! Who with tongue of exemplary proficiency would sink the sacred office to the meanest ability—who breaks the barriers of taste and sanctuary decorum, by filling the consecrated desk and its stairways with those from the multitude who love the "chief seats." The minister who courts or accepts such aid, pays to *himself* a compliment of superlative severity. He asserts his *imbecility* of mind or want of discretion, in a more palpable mode than ordinary cases require. And he also gives a tribute to the *people of his charge*, that cannot fail to provoke, in proportion to the amount of apprehension remaining, after *delusive credulity* has led captive the common faculties. It is virtually telling them that his ordinary ministrations had graduated their abilities to this scandalous standard, or that he had found them incapable of rising to any other.

It is unkind and unjust to the sacred profession to bid God-speed to such a man—since in the eyes of all discerning men it degrades it, in proportion to the hue and cry that accompanies his progress. But who shall measure the evil done a community by a single visitation of such an error—depraving the public taste—arming the tongue of scoff—giving a piercing point to infidel ridicule—stripping religion of her comely, well-wrought garments, to clothe her in the repulsive rags of fanatic conjecture. How it tramples the sacredness of God's house—robs it of those devout associations that should hallow its walls. How it corrupts the relish for simple truth and reasonable appeal, and spreads through all society the bane of restless, conceited, mad fanaticism. Truly—*Fools* will rush in, where *angels* fear to tread."

EYE.

THE "CHRISTIAN WATCHMAN." We give the following from the Editor of the "Christian Watchman." We shall review in it our next.

THE END OF THE WORLD.

It is a lamentable fact that mankind generally are far more interested in questions of idle curiosity, than those of real and practical importance, and it is still more to be lamented that even Christians should be more or less tinctured with the same feeling. This inconsistency can be charitably overlooked as one of the foibles incident to humanity, when excited in reference to small matters, but when little puny mortals undertake to pry into the purpose of the Maker and Proprietor of the universe, it is suitable that their mischievous propensity should receive a just rebuke. Some of our readers may have wondered why we have not before this taken some notice of the doings of an individual who has been scattering abroad in this vicinity his peculiar views of the second coming of Christ. The truth is, after examining his book, and listening to his harrangues till we had reason to believe that we had obtained a fair specimen of the man, we regarded the whole as such a palpable tissue of false glosses and blunders, that we could not believe any refutation of them would be necessary in such a community as this. Of the piety of this individual we say nothing: we only speak of his manner of interpreting and applying Scripture, which to us was painful in the extreme. Some of our churches seem to have been carried away with the notion that they must hear what every lecturer or theorist has to say, even though his starting point contradicts first principles. Others seem to suppose that although a man teaches a great deal of error, yet that they can make use of the novelty of his theory to call people together, and of his pious and solemn exhortations to convert them. They seem to regard it as a fine affair to get up a rush of all sorts of people to their meeting-house, from any motive, with the hope that the little truth which they hear will prevail over the greater portion of error, and that some of them may be converted. To say nothing of the improbability of such a result on philosophic principles, nor of its disastrous results in practice, it appears to us too much like "doing evil that good may come." When churches find it necessary to resort to such means to revive attention to religion among them, it gives reason to fear that either they have left their first love, or that they have wandered far from first principles. It begets painful suspicions that the church as a body are not willing to labor and pray for the conversion of sinners, and to set that holy and unblameable example before the world, which as a living epistle forms such an unanswerable argument for the religion which they profess. It is an error to suppose that such churches have need to send for some revival preacher, or singular theorist, to bring them up; their duty is at once to "repent and do the first works," and the mere outward prosperity they have, and the greater crowd they draw while in their worldly and backslidden state, the worse it will be for all concerned.

As the manifold errors of the individual in question have been well exposed by an excellent friend, in a work entitled "Dowling's Reply to Miller," we advise all our readers who take sufficient interest in the subject, to obtain that work. They will require nothing more to set their minds at rest on this subject, so far as this individual is concerned, though we think their

time may be more profitably employed in prayerfully studying the Scriptures and their own hearts; and in doing good to others, than in reading or hearing either.

THE SIGNS OF THE TIMES

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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.

- I. Memoir of William Miller.
- II. Mr. Miller's Influence upon the People.
- III. Rules of Scriptural Interpretation.
- IV. Explanation of Prophetic Figures.
- V. Synopsis of Mr. Miller's Religious Views.
- VI. A Bible Chronology from Adam to Christ.
- VII. A Dissertation on Prophetic Chronology.

PART SECOND.

ADDRESS AND LECTURES.

- I. An Address to the Believers in the Second Advent near.
- II. Lecture on the Battle of Gog—Ezek. xxxix. 1-11.
- III. Lecture on the two Sticks—Ezek. xxxvii. 15-17.
- IV. Lecture on the Times and its Duties—Rom. xiii.—12
- V. Lecture on What is Truth—John xviii. 38.
- VI. Lecture on the Visions of Ezekiel—Ezek. xii. 27.
- VII. Lecture on the Harvest of the World—Rev. xiv. 16.

LETTERS.

- I. On the Second Advent
- II. On the Return of the Jews
- III. To Mr. Cambell, on the Little Horn, Evening and Morning Vision, Jews' Return, Millennium before the Resurrection
- IV. Closing of the Door of Mercy—Millennium—The Chronology
- V. Mr. Miller recovering—Disappointment in being deprived of meeting the Conference—His Resignation, &c.

APPENDIX.

- I. Extract from Ferguson's Astronomy
- II. Extract from the "Present Crisis"
- III. Views of the closing of the Door of Mercy

The above work may be had of the subscriber, 204 Hanover St., \$6 per doz and retail, 62 cts. M. A. DOW.

INDEX.

A	
Agency in New York,	135
" Low Hampton, &c.,	181
Agents Letters from,	119
Alarm (Refuge of Scoffers.)	39
Algiers,	39
Allen, Rev. Wm. on Time,	73, 88, 98, 106
Answer to a Subscriber,	61
Apostolic Faith, &c.,	68
B	
Battle of Armageddon,	85, 94
" Begun,	117
" Great,	85
" Progress of the,	128, 136, 151,
Beast, the Wounded,	135

Begg, J. A.—Letter from,	108
" on the signification of "Generation,"	139
" on our Savior's Coming	136
Benton, Selah, Letter from,	119
Berk, Matthew A.,	84, 93
" Lecture in Boston,	102
Bible Classes on Second Coming,	150, 174
" Interpretation	97
" Its own Interpreter,	25
" Society, (Mass.)	47
" Symbolical Dreams and Visions in,	129, 145
" What it is,	142
Biblical Interpretation,	131, 145
Billings, Nathaniel, Agt.	45
Book Store, Mr. Dow's,	130
Boston, Progress in,	22
Burgh, Rev. Wm. on Second Advent,	177
C	
Cambell, David, Correction of Error,	15
" on Daniel xii.	27
" on the Jews,	35, 41
" Letter from,	155
" on Little Horn,	9
" on Time,	59
Camp-Meeting at Eastham,	84
Carver, Revival in,	180
China, News from,	63, 71, 77, 129
Christian Mirror,	13
" World (newspaper.)	143
Christians vs. Pagans,	77
Christmas Day Reflections,	186
Chronology,	30, 121, 133, 134
" Bible,	80, 111
" and Chro. Table,	103, 104
" Mr. Miller's,	77, 80, 91, 143, 144
" of Revelation,	19
Circassia, News from,	111
Clerical Association,	8
Close of the Volume,	188
Cogswell, Rev. Wm. Letter to,	75
Conference on Second Coming,	76, 84, 112, 113
" Editor's Remarks,	84, 100
" Prospects of,	101
" Circular unnoticed,	150, 182
" List of members,	120
" another Meeting of,	151, 157
Constantinople, News from,	63
Cooke, Parsons, vs. Millerism,	46
Cook, to Whittemore	148
Copeland's request to Miller,	134
Correction (Erratum)	37
Correspondents, Notice to,	110
Corwin, John, Letter from,	78
Covenant, Thou shalt not,	127
Creeds, Primitive, &c.,	68
Cushing, J. S. Letter from,	125
D	
Daniel's Visions, Diagrams of,	183
Dartmouth College,	70
Day of Grace,	92
Designations of Time, &c.,	98, 106
Destruction of the World by Fire,	2
Diagram of the Apocaptilical Seals, Trumpets and Vials,	24
Diagram of Daniel's Visions,	183
Dowling's Reply to Miller,	77
Duffield, Rev. G. Letter from,	179
E	
Earth, Destruction of,	168
East, Affairs of the	128
" News from,	38, 71, 85, 86, 94, 101, 110
Editor's Course,	13, 126
Egypt, News from,	8, 38, 56, 159, 188
End of the World, (Refuge of Scoffers)	23
England and Naples,	63
Errors, Eight Fundamental, in Miller,	11
Europe, Religious condition of,	46
" News from, 23, 38, 71, 101, 110, 117, 138, 152,	159
Ewen, John, Letter from,	38
Exchange Papers,	37
F	
False Prophet, (in France)	12
Faith, the Analogy of,	166
Ferguson's Astronomy, Extract from,	30
Fernald, Eld. M. on Chronology,	133
Finney, C. G. to Ministers,	79

Fleming, L. D. on Second Coming,	66	Jones' Principles of Interpretation,	134	" Evaded (Monthly Miscellany)	26
Folsom and Truair, " "	66	Glad Tidings, by H. D. Ward,	134	" to Mr. Miller,	150
Foolish Lie,	43	Christ to Return,	135	R	
Foolishness of God wiser than men	166	Begg's Letters to a Minister of the Gospel,	135	Report of the Conference, 130, 143, 150, 151, 157,	157
France and Algiers,	71	Miller's Life and Views,	165	165	
Fruits, ye shall know them by,	174	Bible Student's Manual,	181	Resolution of Baptist Conference,	45
Fuller, E. Letter from,	87	M		Resolutions of Watertown Baptist Association,	188
G		McGreggor, Rev. Daniel,	85	Restoration of Israel, (See Jews Return,)	
Generation, Meaning of,	139	Malachi,	63	Rockingham Church Conference,	95
Giles the Prophet,	54	Manual, Bible Student's	181	Romanism, Approaching Crisis of,	46
Glad Tidings, Extracts from,	131	Medbury, R. B. Letter from,	37	Russia, News from,	16, 111
Gospel of the Kingdom,	126	Mehemet Ali,	128	S	
Grace, Day of,	69	Millenists opposed to Faith,	172	Sabbath Convention,	135
Great Britain and China,	129	Millennium, Doctrine of,	83	Scoffing by our Opponents,	190
" " (Second Advent)	108	" " Miller's View of,	156	Scriptures, Search the,	147
Great Prophet,	152	Miller to Bible Reader,	150, 175, 181	Second Advent just at hand, No. 1, 147; No. 2, 176	
Grosvenor, C. P. and Miller,	149	" in Boston,	173	" " Antiquity of,	147
Groton, Priestcraft at,	96	Miller in Andover,	190	" " (pamphlet)	144
H		" on Chronology,	143	Second Coming,	46, 95
Hall, Mrs. S. M. (Obituary.)	138	" not at Conference,	109	" " of Christ,	10, 70
Harvest of the World,	49	" Day of Grace,	92	" " at hand,	146, 186
Hawley, S. Letter from,	31	" Description of, &c.,	31	Second Woe, Events to succeed,	70
Hendrick, E. A. Letter from	119	" and the French Prophets,	12	Sectarian Folly,	151
Hilkiah and the Law,	148	" Future Labors,	174	Seven, the Number,	130
Himes to Begg,	109	" Harvest of the World,	49	"Signs of the Times," its Object,	43
Hitchcock, Dr. (teeth)	64	" Impostor, (Refuge of Scoffers,)	48	Sixth Trumpet Period,	19
Holland, E. G. Letter from,	135	" and the Infidels,	72	Sixth Vial,	22
Hymns on Second Advent,	181	" Influence upon the People,	13	Sketches, No. 1,	148
" " No. 1.	184	" on the Judgment,	153	Smolniker, A. B.	95
I		" Lectures, (book.)	130	" communication from,	110
Innovations, Commendable,	127	" Letter from,	120	Spirit, the Right,	151, 180
Interpretation of the Scriptures,	97	" Letters, No. 1, 8; No. 3, 14; No. 4, 21; No. 5,	130	Sprague, Mrs. (Obituary)	174
" Principles of,	133	25; No. 6, 37; No. 7, 45; No. 8, 81; No. 9 and	10, 118	Subscribers, Notice to, (See Publisher's Notice.)	
Investigator on Spirit of Prayer,	96	" to Litch, &c.,	103	Subscription, Form of,	130
Items,	188	" on the Little Horn,	1	Swarm of Be(e)s,	72
J		" in New York,	36	Symbolical Dreams and visions,	129, 145
Jerusalem, Hebrew College at,	56	Miller's Predictions,	112	Syria, News from,	138, 159
Jews, Captivity of,	105	" Remarkable fulfilment of Prophecy,	157	T	
" Conversion of,	56	" Reply to Cambell	34	Thayer, R. Letter from,	180
" Persecution of,	71, 160	" Review of Chronology,	121	Thinkers, Thoughts for,	82, 107
" Mr. Berk's Statement,	93	" " of Dowling,	67, 74	Thomas, J. M. Letter from,	119
" Return of, 14, 27, 35, 41, 76, 78, 86, 90, 93, 100,	187	" Sentiments,	3	Time, Computation of,	32, 59
102, 103, 112, 121, 155, 160,	172	" on Signs of the Times,	30	" Designation of in Daniel and John,	73, 88
Jones, Rev. H., Fears of our Doctrine,	133	" on Two Witnesses	181	Truair, John, Letter from,	30
" on Interpretation,	90	" Views, (book)	130, 134, 151, 164	Turkey, News from,	16, 159, 168
" on Kingdom at hand,	151	Ministers, Finney's Address to,	79	Turkish Empire, Egypt &c.,	8
" Letter from,	33, 42, 54, 57, 83, 89	Mohamedan Power,	77, 134	" Question,	58
" to Litch,	109, 186	Myrick, A. on Destruction of the Earth,	161	Types, theory of,	185
" on Second Advent.	120	" on Prophetic Times, &c.,	128	U	
Judgment Day, (Sonnet)	12	N		Union Convention,	43, 84, 91
" in 10th Century,	32	Nations, Glimpse at the,	23	V	
" in 1843,	32	" Condition of the,	182	Vallerchamp, A. Letter from,	45
" Inhabitants how stand on earth at,	32	Notice, "Signs of the Times,"	53, 72, 86	" on Chronology,	112
" by Miller,	153	New Year,	149	Volume II,	150, 173, 181
K		O		Do. I,	188
Kingdom at hand,	33, 42, 57, 83, 89, 90	Objections from Scripture Answered.	127	Waking up of Editors,	190
Kirk, Rev. Mr., in Boston,	95, 143	Opium War,	39	Walker, Richard, Letter from,	187
" and the Gospel,	149	Ottoman Power,	102, 161	War, Symptoms of,	36, 86
Lectures at Marlboro' Chapel,	7	Ottoman Power, fall of,	70, 87, 152	Warlike aspect of the World,	182
L		Our Object,	189	Ward, J. Letter from,	125
" Chardon St.,	8	P		" to Jonathan,	143
" Low Hampton,	22	Papacy, or the Little Horn,	135	" H. D. Extract from,	131
" New York,	27, 36	Pentecost, Modern,	27	Warning, Word of,	65, 70
" Cambridgeport,	96	Persia, News from,	39	Witnessess, the Two,	162, 171, 178, 181
" Boston,	173	Philadelphia, Religious Excitement in,	191	World in Commotion,	119
Life's Calling,	147	Pope, the,	169, 191	World, end of the,	191
Light, Importance of spreading,	152	Popery, Spread of,	71	" Old, Condition of,	36
Lightness,	45	" and Protestantism,	182	" " News from,	56
Litch, Josiah, Letter from,	15, 117	Portland, Revival in,	22	NOTE. Occasionally a prominent article is refer-	
" to J. D. Bridge,	28	Predictions of the End of the World,	26	red too by two distinct indexes, so that it may more	
" on Chronology,	91, 134	Present Crisis,	51	readily be found.	
" Review of Cambell,	105	Proceedings of General Conference,	113	[Two errors in the paging occur in this volume.	
" on Little Horn,	17	Prophecy, Fulfilment of,	157, 169	No difficulty in using the index will result from this,	
" to Jones,	33, 34, 43, 55, 58, 89	Prophecy, the Fanatic of,	190	only it will be observed that pages 45 and 46 appar-	
Literalist,	61, 70, 93	" Right use of,	177	ently occur twice in succession.	
Little Horn,	1, 9, 17, 169	" Can be understood,	61		
LITERARY NOTICES.		Prophetic Study, Tendency of,	108		
Peabody's Sermon,	13	Prophetic Times,	54, 78, 110		
Cambell's Illustrations of Prophecy,	13	Prospects of this Paper,	157		
Address to the Clergy by Litch,	40	Prospect in our enterprise,	189		
Dowling's Reply to Miller,	44	Prospectus,	8, 16		
Literalist,	61, 93	Protestantism and Popery,	182		
A Word of Warning,	65	Protracted Meetings,	40		
Folsom and Truair on the Second Coming,	66	Publisher's Notice, 13, 20, 22, 27, 43, 63, 100, 150, 174	71		
L. D. Fleming on the Second Coming,	66	Puritan, (paper)	85		
The Scripture Searcher, by H. Jones.	85	Pym, Rev. Wm. W.	95		
Memorable Events, &c., by A. B. Smolniker	95	Q			
Jones on Second Advent,	109	Question by a Subscriber,	45		

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BRIEF REVIEW OF AN ARTICLE BY THE EDITOR OF THE "CHRISTIAN WATCHMAN," OF MARCH 5.

The editor of the "Watchman," has at length condescended to notice the doctrine of the second coming of Christ, as explained by Mr. Miller.

The Baptist churches who have shown Mr. Miller any respect, by patronizing his lectures, are very seriously admonished of their folly. It would seem that in his estimation the *people* were not capable of judging what would be for their good; or if they are, that they are very selfish in seeking to know *the truth*, of which they are *denied* by their own ministers. No credit is given for *honesty*, or love of the truth, or desire to know present duty. If they invite Mr. Miller to lecture with them for the best and holiest of purposes, and from the best possible motives too; why: they must be charged with selfishness. "O it is to build up the church!" It is to get up a revival. It is to draw promiscuous crowds to their meeting houses, &c.

The conduct of Mr. Crowell in this case, strongly reminds of one recorded in John vi. 47-49. "But this people who knoweth not the law, are cursed." How the independent laity of the Baptist churches will receive these lessons remains to be seen.

The article is a sort of preface to an extract from "Dowling's Reply to Miller." We will briefly notice a few things.

I. Is the subject of the "end of the world," an "Idle Curiosity?" If so, why did Christ so often speak concerning the "END OF THE WORLD?" The "Watchman" says:

"It is a lamentable fact that mankind generally are far more interested in questions of idle curiosity, than those of real and practical importance, and it is still more to be lamented that even Christians should be more or less tinctured with the same feeling. This inconsistency can be charitably overlooked as one of the foibles incident to humanity, when excited in reference to small matters, but when little puny mortals undertake to pry into the purpose of the Maker and Proprietor of the universe, it is suitable that their mischievous propensity should receive a just rebuke."

Matt. xiii. 40. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

49. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just.

Matt. xxiv. 14. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.

33. So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

38. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark.

39. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

John xvi. 8. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.

Matt. xxviii. 20. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen.

Again. If looking for the "end of this world," be an "IDLE CURIOSITY;" then why did the apostles so often refer to *this subject*; illustrate it, and admonish the early disciples to *keep it in mind*, and to be in readiness to meet it?

Acts xvii. 31. Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; where-

of he hath given assurance unto all men, in that he raised him from the dead.

Acts xxiv. 25. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time: when I have a convenient season I will call for thee.

Rom. ii. 1. Therefore thou art inexcusable, O man, whosoever thou art, that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things.

2. But we are sure that the judgment of God is according to truth, against them which commit such things.

3. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4. Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance?

5. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God.

6. Who will render to every man according to his deeds.

Rom. viii. 22. For we know that the whole creation groaneth, and travaileth in pain together until now:

23. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Phil. iii. 20. For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ:

21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 Thess. i. 10. And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

1 Thess. ii. 19. 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?

iii. 13. 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.

iv. 13. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

18. Wherefore, comfort one another with these words.

v. 1. But of the times and the seasons, brethren, ye have no need that I write unto you.

2. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night.

3. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

2 Thess. i. 6. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

7. And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9. Who shall be punished with everlasting de-

struction from the presence of the Lord, and from the glory of his power;

10. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

ii. 1. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

1 Tim. vi. 14. That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ;

15. Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords.

2 Tim. iv. 1. 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:

8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also who love his appearing.

Titus ii. 11. For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world:

13. Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.

James v. 7. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8. Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh.

9. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door.

10. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

1 Peter iv. 5. Who shall give account to him that is ready to judge the quick and dead,

6. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7. But the end of all things is at hand: be ye therefore sober and watch unto prayer.

v. 2. 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;

3. Neither as being lords over God's heritage, but being ensamples to the flock.

4. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

2 Peter i. 12. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

13. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance:

14. Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

15. Moreover, I will endeavor that ye may be able after my decease, to have these things always in remembrance.

16. For we have not followed cunningly devised fables, when we make known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

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

18. And this voice which came from heaven we heard, when we were with him in the holy mount.

19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.

iii. 10. But the day of the Lord will come as a

thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11. Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness.

12. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

1 John ii. 18. Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

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

iii. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3. And every man that hath this hope in him purifieth himself, even as he is pure.

Jude 14. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints,

15. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speech which ungodly sinners have spoken against him.

16. These are murmurers, complainers, walking after their own lusts; and their mouth speaking great swelling words, having men's persons in admiration because of advantage.

17. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

17. How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19. These be they who separate themselves, sensual, having not the Spirit.

20. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Again, he says:

2. "Some of our readers may have wondered why we have not before this taken some notice of the doings of an individual who has been scattering abroad in this vicinity his peculiar views of the second coming of Christ."

We do not wonder at all that men who stand "in high places," who "love the praise of men more than the praise of God," should pass by "little puny mortals;" especially those who like the ancient servants of God, are searching the Scriptures to know something of the glory that is to be revealed at "the revelation of Jesus Christ."

1 Peter i. 10. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you:

11. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before-hand the sufferings of Christ, and the glory that should follow.

12. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13. Wherefore gird up the loins of your mind, be sober, and hope to the end for grace that is to be brought unto you at the revelation of Jesus Christ.

Again;

3. "The truth is, after examining his book, and

listening to his harrangues till we had reason to believe that we had obtained a fair specimen of the man, we regarded the whole as such a palpable tissue of false glosses and blunders, that we could not believe any refutation of them would be necessary in such a community as this."

We cannot believe he has either candidly heard Mr. Miller, or examined his works. If he had he would have written a very different article. His article shows the most consummate ignorance of Mr. Miller and his views.

If there are "false glosses and blunders," in Mr. Miller's expositions, why is it that he does not in charity to the people expose them fairly; and give the people a more correct views? He is mistaken in his view, in supposing that in such a "community as this,"—a "refutation of them is unnecessary." He is also mistaken, if he supposes that he can satisfy the people with sweeping denunciations.

4. "Of the piety of this individual we say nothing: we only speak of his manner of interpreting and applying Scripture, which to us was painful in the extreme."

Why was it "painful in the extreme." To the primitive Christians the doctrine of "Christ's second coming," was a "blessed hope." And they comforted one another "with these words;" or this doctrine. "Of Mr. M's piety he has nothing to say." But his "mischievous propensity should receive a just rebuke!!"

5 Some of our churches seem to have been carried away with the notion that they must hear what every lecturer or theorist has to say, even though his starting point contradicts first principles. Others seem to suppose that although a man teaches a great deal of error, yet that they can make use of his theory to call people together, and of his pious and solemn exhortations to convert them. They seem to regard it as a fine affair to get up a rush of all sorts of people to their meeting-house, from any motive, with the hope that the little truth which they hear will prevail over the greater portion of error, and that some of them may be converted. To say nothing of the improbability of such a result on philosophic principles, nor of its disastrous results in practice, it appears to us too much like "doing evil that good may come." When churches find it necessary to resort to such means to revive attention to religion among them, it gives reason to fear that either they have left their first love, or that they have wandered far from first principles. It begets painful suspicions that the church as a body are not willing to labor and prey for the conversion of sinners, and to set that holy and unblameably example before the world, which as a living epistle forms such an unanswerable argument for the religion which they profess. It is an error to suppose that such churches have need to send for some revival preacher, or singular theorist, to bring them up; their duty is at once to "repent and do the first works," and the more outward prosperity they have, and the greater crowd they draw while in their worldly and backslidden state, the worse it will be for all concerned.

In this extract, the "laity," or the churches who patronise Mr. Miller, are accused of selfishness. To what extent this charge may be true, in churches with whom we have no particular acquaintance, we know not; but so far as we are acquainted, we know the charge of 'novelty' & selfishness is incorrect. That souls are saved, and that the churches are quickened under Mr. Miller's labors is true, but that the churches have selfish and unworthy motives, in procuring his labors we think is false.

6 "As the manifold errors of the individual in question have been well exposed by an excellent friend, in a work entitled "Dowling's Reply to Miller," we advise all our readers who take sufficient interest in the subject, to obtain that work. They will require nothing more to set their minds

at rest on this subject, so far as this individual is concerned, though we think their time may be more profitably employed in prayerfully studying the Scriptures and their own hearts; and in doing good to others, than in reading or hearing either.

He recommends "Dowling's Reply to Miller," as a refutation of the "manifold errors," of Mr. M. In connexion with this sheet, we give a little tract entitled "a brief review," of "Dowling's Reply to Miller," which will at least show the "Manifold" misrepresentations that Mr. D. has made of Mr. Miller's theory.

SCOFFING.

THE CHARACTER OF OUR OPPONENTS.

The following article is from the "Puritan." This paper is edited by the Rev. Parsons Cooke, and the Rev. Jonathan E. Woodbridge. The article is anonymous; but the editors shall have all the honor of authorship, until they give us the real author's name.

This is one development of "spiritual wickedness in high places." We shall see more and more of it developed as the truth prevails.

"Thy prophecies speak of such; and, noting down
The features of the last degenerate times,
Exhibit every lineament of these."

From the Puritan.

THE FANATIC OF PROPHECY.

If a self-assumed commission given by dreams,—the claim of having the special and sole charge of a message to cry the world over, expressed in the lowest cant-phrase of ostentatious pietism, guided by a deeply devoted zeal—if these qualities define a fanatic, the people of Boston and vicinity need not consult the columns of lexicography to know the import of that term. A living example of the qualities named is moving before the public eye, in this region. The "Second Coming of Christ," has been the favorite theme of fanaticism since Jesus Christ left the world. In the first years of the Christian Church it spread its panic all along the path the gospel had trodden, and had then an importance in mischief, that attracted the rebuke of the apostle's pen. 1 Thess. v. 1.

The history of the church shows its worst prominence in the tenth century, when countless wealth was rent from the deluded, but to fall into the purse of the Romish church—when multitudes abandoned all employment, in the full trust of the speedy return of the Messiah to earth. Ours is a day of its peculiar manifestation. One man from the thousands of Christians on earth, is "moved by the Spirit," to warn the land, that in the year 1843 Christ will appear "in the east on a cloud," &c.

This prophet passes through community, accompanied by a notoriety, great, indeed, but great like the destructive avalanche plunging from the Alpine cliffs, swelling its mass by the ruin it produces; its velocity accelerating as the size augments, till it dashes in pieces on the rocks below. This preacher seems trying to thrust himself into that fearful cloud that shrouds the plans of the Eternal—to rend away the flaming veil that girts the council chamber of the great "I AM"—and to make false that precept—"Of that day and hour knoweth no man," &c. He brings to this work a mode of interpretation that belies the alphabet of the sacred text,—an ignorance that gives falsehood to the first principles

of natural philosophy, by his illustrations, and that offends the choicest and best feelings of the soul in his appeals. The perfection of his oratory is, to make the nearest approach to indecency that will avoid it—in a low-lived, conceited, bombastic harangue, that degrades the house of holiness to a kind of arena—and its sacred duties to an offensive bull-bait. This fanaticism progresses as it does, by treating credulous minds like "The Children in the Wood"—bewildering them in the maze of those "secret things" whose "awful shade" envelopes the eternal throne, then boasting its success in the transport with which the faintest path, one which even "the vulture's eye hath not seen," is seized, to relieve the torn and weary wanderer. Its choicest maxim must be, first *amuse*, then *delude*. Distorting history most abusively, to make a show of correspondence to the more distorted postures the sacred text is made to take—fixing the most important data on the translations of Hebraisms, or idioms, denoting indefinite time. A diction-mode of assumption, and style of harangue, that confine every impression of the hearer to the lowest class, and in the utterance of this, shock, ing the plainest rudiments of language.

Such is the leader of a plauding multitude, who, perhaps, find relief to their shame of personal ignorance, in the obloquy thrown by an accustomed tongue, on all learning and learned men; or who are glad to forget the weakness of their own understandings, in the vaunting assumptions of a mind of their own class.

Such are some of the means used by this prophet of a revived delusion. We hasten to a few of the natural consequences. How does the approval given to such a fanaticism oppress with odium that denomination of Christians, whose fellowship and denominational character sustain all its movements? How must it waste a reputation, already reproachfully diminutive for acquisitions in sacred study. How shall that professed minister of the gospel answer it to his sacred office and to the sacred duties of his office, who leads into his pulpit the abusive defamer of schools of learning and learned men! Who with tongue of exemplary proficiency would sink the sacred office to the meanest ability—who breaks the barriers of taste and sanctuary decorum, by filling the consecrated desk and its stairways with those from the multitude who love the "chief seats." The minister who courts or accepts such aid, pays to himself a compliment of superlative severity. He asserts his imbecility of mind or want of discretion, in a more palpable mode than ordinary cases require. And he also gives a tribute to the people of his charge, that cannot fail to provoke, in proportion to the amount of apprehension remaining, after delusive credulity has led captive the common faculties. It is virtually telling them that his ordinary ministrations had graduated their abilities to this scandalous standard, or that he had found them incapable of rising to any other.

It is unkind and unjust to the sacred profession to bid God-speed to such a man—since in the eyes of all discerning men it degrades it, in proportion to the hue and cry that accompanies his progress. But who shall measure the evil done a community by a single visitation of such an error—depraving the public taste—arming the tongue of scoff—giving a piercing point to infidel ridicule—stripping religion of her comely, well-wrought garments, to clothe her in the repulsive rags of fanatic conjecture. How it tramples the sacredness of God's house—robs it of

those devout associations that should hallow its walls. How it corrupts the relish for simple truth and reasonable appeal, and spreads through all society the bane of restless, conceited, mad fanaticism. Truly—"Fools will rush in, where angels fear to tread."

EYE.

NOTICES OF MR. MILLER.

We recently had the pleasure of visiting Mr. M. at his residence in Low Hampton, and to spend a week in his family, and among his neighbors. It was to us a most interesting and profitable visit. We took occasion to enquire about the "stone wall," the "rail fence," and others of the *thousand and one* foolish reports circulated to injure and destroy his influence. All we have to say about the matter, is, that such things are not ENTERTAINED by those who are acquainted with him and his family.

If his enemies wish to be confounded, let them go to Low Hampton, N. Y.

AN "HONEST EDITOR."

MILLER AND THE PROPHECIES.

We took a prejudice against this good man, when he first came among us, on account of what we supposed a glaring error in interpreting the scripture prophecies, so that the world would come to an end in 1843. We are still inclined to believe this an error, or miscalculation; at the same time we have overcome our prejudices against him by attending his lectures, and learning more of the excellent character of the man, and of the great good he has done and is doing. Mr. Miller is a plain farmer, and pretends to nothing more except that he has made the scripture prophecies an intense study for many years, understands some of them differently, from most other people, and wished, for the good of others, to spread his views before the public. No one can hear him five minutes, without being convinced of his sincerity, and instructed by his reasoning and information. All acknowledge his lectures to be replete with useful and interesting matter. His knowledge of scripture is very extensive and minute, that of the prophecies especially, surprisingly familiar. His application of the prophecies to the great events which have taken place in the natural and moral world, are such generally as to produce conviction of their truth, and gain the ready assent of his hearers. We have reason to believe that the preaching or lecturing of Mr. Miller has been productive of great and extensive good. Revivals have followed in his train. He has been heard with attention wherever he has been, although a bigoted priesthood are opposed to him as the same class were to our Savior and his apostles, and as they are in these days to all moral and useful reform. We would give more for a Miller, than for a Kirk; or an army of merely popular orators; yet the pulpits are closed against the former, while they are swung wide open for the entrance of slaveholding clergymen, and proud and pampered priests, without piety or virtue.

There is nothing very peculiar in the manner or appearance of Mr. Miller.—Both are at least equal to the style and appearance of ministers in general. His gestures are easy and expressive, and his personal appearance every way decorous. His scripture explanations and illustrations are strikingly simple, natural and forcible, and the great eagerness of the people to hear him has been manifested wherever he has preached. The meeting houses in Boston have been closed against him with one or two exceptions. The Chardon street Chapel, where he has been lately lecturing, will hardly hold half who press for admittance.—*Lynn Record*.

From the *Lynn Record*.

MILLER AND THE PROPHECIES, ONCE MORE.—The ignorance of the true character of Mr. Miller which extensively prevails, in consequence of the malignant misrepresentations, which have been industriously circulated concerning him, and the injustice which we, among others, have involuntarily and ignorantly done him, together with the interesting

and extraordinary incidents in his life, induce us to add a few words in this place relating to this remarkable man: We last year spoke of Mr. Miller's interpretation of the scripture (from the misrepresentations we had heard of him) as being a great hoax, or imposition upon the people. In our paper of February 10, we did justice in part only. We now intend to complete the *amende honorable* due to his name.

WILLIAM MILLER was born in Pittsfield, Mass., February 15, 1782, of course he is 59 years of age. When four years old his father moved to Hampton, Washington county, N. Y., where he has lived to the present time, except a few years in the western part of Vermont. His means of obtaining a common school education were less than were usually enjoyed, yet he improved them to the best advantage, acquired an early thirst for knowledge, and was favored with the means of gratifying his fondness for reading, when quite young, by having access to the libraries of several distinguished men in the neighborhood. Few men have a more thorough or correct knowledge of history or of scripture.

Mr. Miller wishing to understand thoroughly everything he read, often asked the ministers to explain dark passages of scripture, but seldom received satisfactory answers. He was told that such passages were incapable of explanation. In consequence of which, at the age of 22, he became a Deist or disbeliever in the truth of Revelation. He thought an all-wise and just God would never make a revelation of his will which nobody could understand, and then punish his creatures for disbelieving it. There were fifty Deists in the small town in which he lived. Mr. Miller continued to be a Deist twelve years, but always had a prevailing belief in a future state. He is a plain farmer. In the late war he received a Captain's commission, and served two years, in which time he became thoroughly disgusted with what he saw of public life. He was afterwards Sheriff of Rutland county, Vt. In 1816 he became convinced of the truth of the Bible. The study of the scriptures became his delight and his employment. The prophecies especially engaged his attention.

Mr. Miller is naturally possessed of a strong, vigorous, intelligent mind, and a remarkably retentive memory; and having for twenty-five years devoted his whole attention to the study of the Bible, he cannot only repeat almost any passage, but name the exact place, book, chapter and verse, where it can be found. Having also an extensive knowledge of history, he can readily refer to past events, in which the prophecies have been fulfilled. With these resources at his command, he is intrenched as in a strong fort, and becomes a formidable foe to attack. The clergy, aware of this, are careful not to approach him, but fire their small guns at a distance. The means they employ, misrepresentation and slander, are cowardly and malignant. They represent him as a wild, ignorant fanatic, going about to impose on the public, by alarming the ignorant, and robbing them of their money. They shut their pulpits against him, and warn their people to avoid him, as they would a place of immoral resort. In fact, they accuse him of using language as near to indecency as he dares to go, and that his discourses are made up of pompous rant and declamation, and vulgar wit. These accusations are so glaringly false—so diametrically opposite to the truth, that all who have ever heard him would see at once the falsehood of such accusations. Mr. Miller is a man of no ostentation, parade, or pretence. In his manner and appearance throughout, he is humble, modest, simple, and sincere, depending on facts and scripture alone. Yet he is often eloquent, without appearing to know it.

We have never been an advocate or defender of Mr. Miller or his doctrine, but we like to see truth and fairness used in argument. We have not been able as yet to determine for ourselves as to the correctness of his views or interpretation of Daniel's vision, relating to the second coming of Christ. We have considered the coming of Christ predicted as *spiritual*, upon the hearts of men, and not *personal* and that the millenium was to take place in this world. Mr. Miller adduces many scripture passages

in support of his views' But whether his interpretation as to the nature of Christ's appearance be correct or not, *the time* appears to have been accurately calculated. He has published his calculations of time, which appears to be plain and undeniable.

Mr. Miller published a small work on the prophecies ten or eleven years ago, which brought him into public notice. About eight years since, he was invited into a town, near where he lived, to lecture or expound the scripture, in the absence of the minister, which he did with great effect. A powerful revival of religion was the immediate consequence. Since then he has been continually applied to, and almost continually employed in the same way, and with similar effect, *without pay*. His lecturing appears to have been attended with powerful effect everywhere. He has been the instrument of more conversions to Christianity, especially from Deism, than any other man now living in these parts. He has read Voltaire, Hume, Paine, Ethan Allen, and made himself familiar with the arguments of Deists, and knows how to refute them. He is a regular member of a Baptist church in good standing, uniformly, exemplary, amiable and unblemished in his walk, and deserving the respect and love of every Christian.

OUR OBJECT.

On discussing, or proposing to discuss the subject of Christ's second coming, at hand, scarcely any thing is more common than the grave inquiry, by the acknowledged disciples of Christ,—“What is your object?” Or “What do you wish to effect by the agitation of this subject?” And thousands there are, among the most reputable of the churches, that see no cause for now bringing up the subject, any more than heretofore, before the public. And on hearing our reasons assigned for doing it, they are not backward to reply, That there is no occasion for its being done, assuring us that so far as they know, it is already sufficiently discussed among other things of importance by their minister; and that their own churches, at least, are doing well in the life and power of religion; and scarcely, if at all, behind the primitive saints in their faithfully hearing the cross to follow Christ. But in stating and urging this doctrine of the everlasting kingdom at hand, we feel constrained boldly to dissent from such assumptions, and to call upon all who have open eyes on this subject, to compare the present love and conformity of the church to the world, with the state of the church as it was, when Paul and Silas were scourged and imprisoned at Phillipi, for their self-sacrificing labors of love in pulling sinners out of the fire, by daily and faithfully preaching to them the soon coming of “Jesus and the resurrection.” Though many of our good brethren do not as yet see as we do, on this subject, and we are just beginning to see men as trees walking; it appears to some of us, at least, that comparatively speaking, the church, as a body, or in the hundreds of the sectarian or broken fragments of her body, is now in her Laodician state; as the overcome and slain witnesses unburied in the street, as “bones at the grave's mouth,” or as “very many” and “very dry” in the “valley.” We also feel assured that the false prophet has deceived the dear saints, in wresting from their embrace most of the “exceeding great and precious promises;”

together with their gospel armor generally, in the famishing of their souls, and principally by perverting and thus withholding from them the real daily bread of the gospel kingdom. At the same time, we are admonished that immortal souls in every land are constantly perishing forever, by thousands; and this very much in consequence of the omission of the life giving doctrine of the near coming of Christ and his kingdom to judge the world at the last day. Therefore, we are abundantly prepared to say, in answer to the above common inquiry, that our great and special object in our work, is, to comply with the express injunction of Christ, for his disciples to act their part in preaching the gospel of the kingdom of God at hand; to all nations, as soon as possible; and to comply with the same injunction made upon the people of God in the Old Testament, again and again; and in language like the following—“Blow ye the trumpet in Zion, and sound an alarm in my holy mountain, let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand.” &c. (Joel ii. 1—13.) In thus doing, we would also keep in view* as a part of our object our own eternal salvation from sin, death and hell; and the same for millions of our fellow immortals, that we and they may “glorify God and enjoy him forever.” J.

MORE RESOLUTIONS.

By the Boston Baptist Association, held at Watertown, Sept. 16—17, 1840.

Resolved, That we regard it as worthy of record, and of devout thanksgiving, that the revivals reported have so generally been commenced and sustained by the Spirit of God, in connexion with the stated labors of the Pastors, aided by their respective churches.

Resolved, That Br. THRESHER, in connexion with the Clerks, he requested to prepare and publish with the Minutes of the Association, a narrative of the revivals within our bounds during the past year, giving a particular account of its general characteristics, the means used to promote it, and the extent of its results, so far as developed, and that this narrative be regarded as the Circular to the Churches.

From Bro. Thresher's report, we give the following extracts. After speaking of the character of former revivals, &c., he proceeds:—

“But in these revivals, the several churches seem to have been, in an unusual manner, isolated. Each one appears to have been pursuing its own plans; and at a moment unexpected, God was pleased to revive his work among them. *Nor can we learn that any extraordinary means were used.* Certain it is, that there was no unusual amount of preaching performed. The pastor preached to his own people, and ordinarily but twice on the Sabbath, with perhaps but one lecture on a week day's evening.”

“So far as we can learn, no special prominence has been given, in the bestowment of the divine blessing, TO ANY PARTICULAR INSTRUMENTALITY.”

REMARKS. 1. Why is Bro. T. so particular to give all the credit of these revivals to the Pastors and churches? The answer is this: Mr Miller had been chiefly instrumental in three of the greatest revivals reported in their letters to the Association. In order to destroy Mr. Miller's influence, he attributes the revivals to *other causes*.

2. Why does he deny that “any particular instrumentality was blessed of “God in the revivals that

were reported:” when the letter from the churches in Watertown, Cambridgeport, and Littleton distinctly stated that Mr. Miller's labors were chiefly instrumental in the revivals in those places.

3. And why did he say that no “extraordinary means were used;” when in fact, Mr. M. had, in all the above named places, given *full courses* of his lectures to listening crowds?

There is no reason that can be given for this *one-sided* and jesuitical report, but in the determination of the opponents of the doctrine of the *second advent near*, to withhold, so far as they can, a knowledge of the good effects of that doctrine from the people, and jesuitically attribute its good fruits to *other causes!*

MR. MILLER IN ANDOVER. Mr. M. closed his lectures in Andover on the 2d inst. The immediate effect was powerful, and salutary upon saints and sinners. Many were awakened, and several were converted. Among the converts was one Deist. A full account hereafter.

He is now (March 8th,) lecturing in the Marlboro' Chapel, to multitudes who flock to hear. He commences in Fairhaven, Mass., the 13th inst.

SIGNS OF THE TIMES.

The First No. of the second volume of the Signs of the Times, on the second Advent, will be issued the first of April next. And will be published the first and fifteenth of every month, at *one dollar a year in advance*. Office 14, Devonshire St.

Wm. Miller, J. Litch, H. D. Ward, Henry Jones, and others will write for the paper. Also, James A. Begg of Glasgow, Scotland, and other writers on the prophecies in Great Britain.

J. V. HIMES.

Boston March, 12, 1841.

Second Advent Books.

MOSES A. DOW, at the North End Bookstore, 204 Hanover street, intends to make his store a general depot for Books and Periodicals of the above character, where they may be had at the lowest prices, wholesale and retail. He has now the following:

SCRIPTURE SEARCHER, By Rev. H. Jones.

MILLER'S LECTURES on the Second Coming of Christ about 1843.

ADDRESS TO THE CLERGY. By Rev. J. Litch.

FLEMING'S SYNOPSIS of the Evidences of the Second Coming of Christ in 1833.

PRINCIPLES OF INTERPRETATION of the Holy Scriptures. By Rev. H. Jones.

GLAD TIDINGS. By Henry D. Ward.

PRESENT CRISIS, or a Correspondence between the Signs of the Present Times and the Declaration of Holy Writ. By Rev. John Hooper, of England. 2d edition, 18mo.

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Orders for Books, or in relation to the SIGNS OF THE TIMES, may be left at the above place, (if by mail *post paid*) which will be promptly attended to. 6in—o21

Account Books.

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