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☞ **TABERNACLE.**—Mr. Miller lectured all day and evening, on the Sabbath, to all who could gain admittance to the Tabernacle, it being filled to overflowing. The congregation were very attentive. He is expected to lecture each evening through the week. The Conference commenced on Monday afternoon. We shall give a full account in our next.

☞ This number closes the **SIXTH VOLUME** of this paper. That we may occupy till the Lord come, we shall commence another volume and continue it as long as the Lord by his providence shall direct, though we hope to have no occasion to complete it.

☞ Conferences in New York, Feb. 6; and in Philadelphia, Feb. 11;

☞ Map of the Four Universal Monarchies, with their divisions, as brought to view in the Scriptures. We have just published a large map of this character, the size of the large chart. Price \$2.

☞ More new Tracts this week.

☞ Conference in Woodstock, Vt.—There will be a Second Advent Conference at the Brick Meeting House, to commence at ten o'clock A. M. Wednesday, the 14th of February, to hold two days or more, as the Lord may direct. In behalf of the brethren,
L. SLAYTON.
Woodstock, Vt. Jan. 24, 1844.

☞ Don't fail to read Br. Miller's Address.

Opposition in the M. E. Church — Zion's Herald, vs. "Millerism."

"Millerism fatal to Missions and Religion"—"great plans of modern Christianity,"—"book of time,"—"restoration of the Jews."

CONCLUDED.

The second argument is expressed in these words: "They find meanings for the prophecies relating to

THE JEWS

which the theologians of the last two centuries (the ablest since St. Paul,) never dreamed of; and this, too, without the discovery of any lost historical evidence, or any new axiom in Biblical criticism, but by mere conjectural constructions,"—"contrary to the most obvious evidence" "they have no confidence in the restoration of the Jews." "This perpetual miracle, the dispersion and miraculous distinctness of that race in all climes and through long ages, suspending the strongest affinities of human nature, and the strongest tendencies of human society, is to them but a strange accident."

"This perpetual miracle" is by no means "a strange accident" to the Millerites. We look upon the dispersion and distinctness of that race as among the strongest evidences of "our religion," and of our "heterodoxical opinions." "Lo, the people shall dwell alone, and not be reckoned among the nations" is among the earliest "prophecies" upon record concerning them; and on condition that their heart turned away from the Lord their God the generation that should rise up after them and the stranger that should come from a far land, shall say, when they see the plagues of that land and the sicknesses which the Lord hath laid upon it; and that the whole land thereof is like the overthrow of Sodom and Gomorrah,

Admah, and Zeboim, which the Lord overthrew in his anger, and in his wrath; even all nations shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt. Deut. xxix. 18—25. "And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest." Thus they were to be "a perpetual reproach," a monument of "the severity of God." These "prophecies" could not be fulfilled without the "perpetual miracle" to which our brother refers; and when he can, by the same "prophecies," show that this miracle is an argument for their restoration to old Jerusalem, converted or unconverted, we shall no longer abide in unbelief. But the *fact* of their dispersion and isolated condition is no more a proof of their "restoration," than the condition of Sodom and Gomorrah is proof that their "restoration" is to take place in the "future." Indeed, God has placed one exactly on the same footing with the other. "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them. That thou mayst bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, then thou and thy daughters shall return to your former estate. Ezek. xvi. 53—55. This is only one of several prophetic views of the fate of Jerusalem which place its restoration beyond the limits of possibility.

Nor do we wish for "any new axiom in Biblical criticism," in the case of the Jews. We go right back to "St. Paul," to whom our brother of the Herald also gives the preference. On his "axiom" and his "arguments" we rest the question. The "axiom" is this,—*If any of the Jews, the natural seed of Abraham, are the subjects of "the promises made unto the fathers," they are so, not because they are the natural seed, but on account of their moral character, their "FAITH."* "That is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed." "For ye are all the children of God by faith in Christ Jesus." "So then they which be of faith are blessed with faithful Abraham." According to this "axiom" there is no more propriety in taking the promises, by which God has pointed *this seed of Abraham*, in their successive generations to the immortal inheritance, and applying them to his natural posterity in the future, than there would be in giving the promises which hold out a crown of life for those who are faithful unto death,—and that those who suffer with Christ shall reign with him, to the impenitent of a future period, or even to the lost in perdition.

It cannot be done without subverting the whole economy of salvation. It gives a meritorious character to what "St. Paul," considered "loss and dross, and even dung."—It builds again the things which he destroyed. It makes the natural Jews, represented by the children of the bond-woman, with their Jerusalem now in bondage, heirs with the children of the free-woman who represents the Jerusalem above, "contrary" to the plain statement of St. Paul; and "strikes at" his whole argument that they only who are Christ's are heirs according to the promise,—that the Jew must change his position from works to faith, from the law to grace, and trust no longer in the flesh, in birth, blood, education, or the appendages and drapery of divine service, but in the promise and spirit of the living God.

It supposes that "the one" of the "two covenants" made with Abraham, which is Hagar, according to the "allegory" of "St. Paul," and which provided for the temporary possession of the land of Canaan under the law, which was added because of transgressions till the seed (Christ) should come to whom the promise was made as the heir and Lord and Giver of the inheritance, the arrangements and blessings of the everlasting covenant.—It supposes that this covenant, with its law and ordinances, and Jerusalem in bondage, which has been "abolished" by Christ, having answered its purpose as a shadow of good things to come, is still of value, though "St. Paul" declares repeatedly that it must give place to the everlasting covenant, of which Christ "hath obtained the more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises."

These "better promises" speak of "a better country, that is an heavenly, which Abraham is to receive for inheritance:—a better than the old Canaan can ever be while under the curse, and an heavenly, because it is in the kingdom to be set up by the God of heaven, and in which His will is to be done as it is in heaven, and also because all who inherit that kingdom shall bear the image of the Lord from heaven. "For this I say unto you, that flesh and blood cannot inherit the kingdom of God."

It was the work of "St. Paul" to convert his kinsman according to the flesh, from this abolished covenant, which could give them or their city, nothing but bondage, to that better covenant under which Christ makes them free, and heirs of the heavenly Jerusalem. If they trust in the law they must perish by the law; and if the law brings them to Christ, that they may be justified by faith, they have no more to do with old Jerusalem than Abraham had, but seek one to come. Like him they become strangers and pilgrims on the earth, looking for a city which hath foundations, the New Jerusalem, whose builder and maker is God.

As surely as the law of commandments contained in ordinances has answered its purpose, as a middle wall of partition, preserving the Jews from the transgressions, or idolatrous

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alliances, which threatened their identity as a people, and thus proved to us the faithfulness of God, inasmuch as it shews that Christ is the seed of Abraham; as surely as the "Son is born," and through the eternal Spirit has offered himself without spot to God; has ascended to his Father's right hand, there to sit until his enemies are made his footstool, so surely he is "born to be a King;" and this "appointed heir of all things," "in the world to come" which is "put in subjection unto him," shall return "at the time appointed of the Father," and "gather together in one all that are in him; and, having "slain his enemies who would not that he should reign over them," he will "make all things new;" and then "the government shall be upon his shoulders upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of Hosts will perform this." "And Jerusalem shall be called the throne of the Lord," "the city of the great King." For behold I create Jerusalem a rejoicing and her people a joy."

But old Jerusalem is "cast out" for the sins of her children. "The kingdom shall be no more till he come whose right it is, and I will give it him, saith the Lord God." He shall make it desolate even till the consummation. It is to be trodden under foot of the Gentiles till the times of the Gentiles shall be fulfilled, when he whose right it is will come to reign.

These may be mere "conjectural constructions" to the Editor of the Herald, but we have the utmost confidence in them, inasmuch as they have the sanction of "St. Paul," whose "Biblical criticism" we always prefer to the absurd and anti-apostolic "constructions" of "modern Christianity."

To this heavenly Jerusalem we believe all the Jews will be restored who have the faith of Abraham, and those who have his faith can no more look for rest to the old Jerusalem, than they can look to the Dead Sea—the beacon of warning and the token of wrath and ruin to an unbelieving world. As to all "the theologians" who adopt any other than the apostolic "axiom," or any other "meanings for the prophecies relating to the Jews" than those which agree with the ancient "Biblical criticism," we have "the most obvious evidence" that their "constructions" are not only "novel" and "heterodoxical" but that they themselves "know not the Scriptures, neither the power of God, and therefore greatly err," and thus they assist the poor souls who are entrusted to their care, and who will soon be required at their hand, to *weld their fetters at the fires of truth*, by making the "perpetual miracle" with which heaven warns and assures us of the doom which awaits the world, a "perpetual" argument against the danger!

When shall the Sanctuary be cleansed?

Extract from a sermon entitled "Sanctuary Polluted" by Rev. J. L. Wilson, D.D. of Cincinnati, 1828.

CONCLUDED.

Again he says p. 275—281:—

"I trust I shall not exhaust your patience, by asking your attention to some closing remarks.

1. Our Lord, and his prophets and apostles considered every part of God's revelation as important and of solemn obligation.

On this subject, the Old and New Testaments speak the same language. "Every word of God is pure; he is a shield unto them that put their trust in him—add thou not unto his words, lest he

reprove thee, and thou be found a liar." Prov. xxx.

"I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book." Rev. xxii. If it be true that "man shall not live by bread alone, but by every word of God;" if "things revealed belong to us and our children that we may do all the words of this law;" if "the law of the Lord is perfect, converting the soul"—"the testimony of the Lord sure, making wise the simple"—"the statutes of the Lord right, rejoicing the heart"—"the commandments of the Lord pure, enlightening the eyes"—and "the judgments of the Lord true and righteous altogether;" then it may be confidently said, that the popular notion, which we often hear from the pulpit, that some revealed and inspired truths are unimportant and non-essential articles of faith, MUST BE FALSE. If there be any thing clearly a matter of indifference, let "the strong bear the infirmities of the weak, and not please themselves;" but our Lord will undoubtedly frown on that man who shall "break one of the least of his commandments, and teach men so to do."

2. Our Lord and the inspired writers never grant nor intimate that the church of God cannot be of "one mind and one judgment." They always assume the fact that God has spoken nothing in vain, and that his revealed will cannot be mutilated nor enlarged, nor wrested nor denied, nor misinterpreted with impunity. They never tell us about "the facts of religion being one thing, and the philosophy of these facts another." They never talk about the "large space of debatable ground lying between the borders of orthodoxy and the undefined limits of heresy." But they evidently teach that the smallest departure from truth is error. They warn us against *worldly wisdom, vain philosophy, heresy, and divisions*, and they tell us of *deceitful works*. They tell us that "all Christ's people are taught of God," and "if any man shall do his will, he shall know of the doctrine," and they beseech and command "all who in every place call on the name of the Lord Jesus, to be of the same mind—to speak the same things, and to be perfectly joined together in the same judgment." They urge the church to unanimity as one body, and fix an indelible mark of disgrace on the man who causes divisions and offences contrary to the doctrines they had taught. Nay, they would not spare even an angel from heaven, if he preached another gospel.

Every Christian, and especially every minister, ought to say to the Head of the Church as David did to Jehovah, "Then shall I not be ashamed when I have respect unto all thy commandments." Let no one mistake me. I mean not to affirm that a person must know "all that has been written by inspiration of God" before he can be saved, or before he is fit to teach others, as far as he has learned himself; but what I affirm is, that whether a person be a babe, a youth, or a father in Christ—whether he be weak or strong in the faith—such is his simple reliance on God's word, such his humility, such his teachable, child-like disposition, if he be united to Christ and led by the Holy Spirit of grace and truth, that so far as he *does know*, he speaks and acts in conformity with God's revealed will, and where he *does not know*, he has sufficient humility and candor to confess his ignorance; waiting at wisdom's door, in the use of appointed means, that he may grow in knowledge and grace more and more to a perfect stature.

3. I beg your attention to the responsibility of those who are set apart for the express purpose of conducting others to heaven.

"Faith cometh by hearing, and hearing by the word of God." "But how can they hear without a preacher?"

A large majority of the human family are in such circumstances that if ever they arrive at heaven, they must be guided there by a living ministry on earth. Multitudes cannot read, and multitudes more, from their abject circumstances and servile employments, have no time allowed them to search the Scriptures; while many, very many, who can read and might have time, are so little cultivated, possess so little mental discipline, they cannot distinguish between sophistry and argument, nor discern the wolf in sheep's clothing. All these multitudes must and do place themselves under some man or set of men as their scriptural guides, and they who lead them are responsible for their souls. "If a man desireth the office of a bishop, he desireth a good work;" but, if he assume this office, or others invest him with it, while he is destitute of the qualifications belonging to the office, his own soul, and all who receive him as a spiritual guide, are put in jeopardy. "If the blind lead the blind, they both fall into the ditch" The mouth of the Lord hath spoken it.

No wonder Moses, and Isaiah, and Jeremiah shrunk from the responsible stations assigned them. No wonder Paul cried out in view of responsibility, "who is sufficient for these things?" and so often said, "brethren, pray for us."

4. The true ministers of Christ must not be discouraged when false teachers are numerous and popular.

When the magicians with their enchantments were numerous and popular at the court of Pharaoh, Moses and Aaron stood firm, and left the time and manner of "truth's triumph" to the God of Israel. When the false prophets were more than eight hundred to one, Elijah put them to a test which proved their overthrow. And when Paul had perils among false brethren; when those turned against him who once would have plucked out their own eyes for his sake; when all Asia forsook him; and no man stood with him at his first answer before Nero; none of these things moved him. He could say, "the Lord stood with me, and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might hear. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom, to whom be glory forever and ever."

Let no man who is sound in the faith and apt to teach be discouraged when false teachers are multiplied, nor when they are surrounded and applauded by gaping crowds of men of corrupt minds. But let them watch and pray, and teach, and warn, night and day, with tears.

5. Seeing there is but *one true religion*, but *one right way*, but *one Lord*, *one faith*, *one baptism*; and as it is true that there are *many deceivers*, who shall deceive many; you are ready to ask me with deep emotion and solemn interest, what shall we do? One answer is given to all. "Trust in the Lord with all thy heart, and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." "Be not wise in thine own eyes; fear the Lord and depart from evil"—it shall be the life, and health, and strength of thy soul. Prov. iii.

Look! O earnestly look to God for direction; for if you are taught, like the centurion, by a Peter, who will tell you words by which you and your house may be saved; or, like the eunuch, by a Philip, who will preach Jesus; or, like Lydia, by a Paul, who will glory in nothing but the cross of Christ, you are safe. Go on your way rejoicing; but if you misplace your confidence, if you choose blind guides, you are ruined, lost forever.

To them who can examine for themselves I say, "Search the Scriptures," in prayer, in simple dependence on heavenly wisdom. Interpret scripture by scripture, and not by art and man's device. "And when they shall say unto you, seek unto them that have familiar spirits, false teachers, should not a people seek unto their God? To the law and to the testimony: if they speak not accord-

ing to this word, it is because there is no light in them." Isa. viii.

To such as bear rule in God's house I say, "Try the spirits whether they be of God." If any profess not to walk with us, not to belong to our denomination, "Let them alone." If they do good, hinder them not; but rejoice. If they do evil, be not partakers. To their own Master they stand or fall. They have made their election; so have you. Your choice is made for eternity; and the judgment day will disclose the right and the wrong. Every sect must abide by their own choice.

If any profess to walk with us, if they say they are Presbyterians, belonging to or under the care of the General Assembly, and cause divisions and contentions by departing from our standards, forsaking our institutions, and deceiving and unsettling the hearts of the unwary; I beseech you, brethren, mark them as false brethren, and avoid them. This you can do. This is the least you ought to do, when you have not official strength to inflict upon them deserved rebuke or merited suspension.

I feel that I stand before you in solemn and trying circumstances. If I am true and faithful, and you neglect the great salvation, I shall save my own soul, but you must perish. If I am a blind guide, and you are led by my false counsel, we must perish together. Such is the state of the Presbyterian church now, that no man can be indifferent, no tongue can be silent, no hand idle. It remains yet to be seen whether we, as the polluted sanctuary of God, shall be cleansed, or whether, when the sanctuary is cleansed, we shall be swept away with the "besom of destruction." *Solemn thought!*

In our context Jehovah says, "My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn the people to a pure language, that they may all call upon the name of the Lord, and serve him with ONE CONSENT." Happy unanimity. But who can bear the "fire of his jealousy?" "whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with UNQUENCHABLE FIRE."

The time is specified in our text. "And he said unto me until two thousand and three hundred days, then shall the sanctuary be cleansed."

In an attempt to ascertain the beginning and end of these prophetic days, it is necessary to make a prophetic computation, counting "a day for a year." Ezek. iv. 6. The period, then, is 2300 Jewish years, each year containing 360 natural days, and of course the conclusion of the calculation will differ from our dates just as much as the Scripture date differs from the common or vulgar chronology. Besides this long period of 2300 years, the visions of Daniel disclose two other periods of time, which are very remarkable. "Seventy weeks" or 490 years, (Dan. ix. 24.) and "a time and times and the dividing of time," (Dan. vii. 25,) or 1260 years. One week is 7 days, and 70 weeks are 7 times 70 days, make 490 days or years. "A time, and times and a half a time," or "the dividing of time" is a period of "a thousand two hundred and three score days," that is, 1260 years. Rev. xii. compare the 6th and 14th verses. This period is also called "forty and two months." Com. Dan. xii. 7, with Rev. xii. 2. Forty two months of thirty days each, Jewish time, are 42 times 30 = 1260 Jewish years. These two shorter periods of "seventy weeks" (490 years) and "a time and times and the dividing of time," (1260 years,) are as I shall show, comprehended in the long period of "two thousand and three hundred days" (years). The "seventy weeks" being the beginning, and the "time, times and a half," the end, leaving a middle period of 550 years from the end of the 70 weeks, till the beginning of the forty-two months—that is, as I understand it, from the time of the calling of the Gentiles till the commencement of the reign of Antichrist. If this be correct, the downfall of Antichrist will be complete when the sanctuary is cleansed.

Having thus premised, or given my method of computation, I undertake to show—That Daniel's

"70 weeks" is the beginning or first part of the "2300 days" allotted for cleansing the sanctuary; that Daniel's "time, times, and a half," is the last or concluding part of the "2300 days" that the "70 weeks" commenced 453 years before the birth of Christ and ended in A. D. 37; that the "time, times, and dividing of time" or 1260 years began in A. D. 587, and shall end with the termination of the "2300 days" or years, in 1847.

It is not a little remarkable, that William C. Davis of South Carolina, Th. R. Robertson, of Indiana, and Wolff the Jewish Missionary, in calculating the times specified in the Books of Dan. and Rev. all have fixed the end of the 2300 days, in 1847. Mr. Davis thought this would be the commencement of the Millennium; Mr. Robertson viewed it as "the downfall of the Pope;" and Mr. Wolff confidently expected "Christ's personal appearance in Jerusalem." How far these men were indebted to each other, I cannot tell. I am indebted to them all—not for the expectations mentioned, but for pointing out a clue by which I can arrive at certainty as to the time of the cleansing of the sanctuary.

Address to Second Advent Believers.

BY WILLIAM MILLER.

DEAR BRETHREN:—Time rolls on his resistless course. We are one more year down its rapid stream towards the ocean of eternity. We have passed what the world calls the last round of 1843; and already they begin to shout victory over us. Does your heart begin to quail? Are you ready to give up your blessed hope in the glorious appearing of Jesus Christ? or are you waiting for it, although it seems to us that it tarries? Let me say to you in the language of the blessed book of God, "although it tarry, wait for it; it will surely come, it will not tarry." Never has my faith been stronger than at this very moment. I feel confident that the Savior will come, and in the true Jewish year; in 2300 from the decree given to Ezra by Artaxerxes, in the seventh year of his reign, the end will come; or in 2520 years from the captivity of Manasseh, the children of God will be delivered from their bondage to the kings of the earth; in 2450 years from the time when the Jews ceased keeping their Jubilees, and the land was left desolate, and their enemies dwelt therein, the great Jubilee will come, and the people of God will enter into the peaceful possession of the promised and eternal inheritance; and also in 1335 years from the taking away of the Pagan power, the resurrection of the saints will come; and when the seventh trumpet begins to sound, the mystery of God will be finished; all that he hath declared by his servants the prophets.

These are some of the reasons why I believe that Jesus will come this Jewish year. I have confidence in God's word; it will not fail; we may depend upon it; all men will acknowledge that God is true to his time, as well as to the manner of his judgment.

Many signs of the last day are being fulfilled in the most remarkable manner, at the present time. Among the many which have been noticed by the advent writers, I will notice one or two which have never been noticed as I have seen. Matt. xxiv. 49:—"And shall begin to smite his fellow-servants, and to eat and drink with the drunken." Luke xiii. 26:—"Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets." xvii. 27-30:—"They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: Even thus shall it be in the day when the Son of man is revealed." 2 Peter ii. 13:—"And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you."

Jude 12:—"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." These passages show conclusively, that in the last day, and at the very time when Christ shall come, professors of religion will be eating and drinking, and feasting without fear. What can be more literally fulfilled than these passages would be, were Christ to come as we expect? Look at the feasts of the different sects among the Protestant churches of the present day. First, the religious fairs, to raise money for religious purposes; where the luxuries of life are sold at any price, and where a species of gambling is carried on, more degrading than our public lotteries; because done under the garb of religion, and sanctioned by our popular clergy. I have understood that some of these fairs, or feasts, are held in their public places of worship; places consecrated for the contrite and broken in heart to seek God in, and for the Christian to meet his brother of kindred spirit, to praise and pray, are turned into halls of feasting and confectionary shops, into gambling places, and tables of money-changers. And what can be the plea for these abominations? Oh! the Catholic plea, "the end justifies the means." It is a fact, that in not one of these places can the cry be made, "Behold the Bridegroom cometh," and no wonder; for they well know if he should come and find them thus doing, he would not with a scourge of small cords drive them from his temple, but would rule them with a rod of iron, and dash them to peices like a potter's vessel.

Again, not only fairs, but tea parties, picnic parties, and last of all, donation parties, have become very common among us of late. But, say you, I hope you will say nothing against our making a present to our poor ministers. No, by no means; but the manner and motive by which you do this, is what God will judge you for. If it is a gift, let not the left hand know what the right hand doeth. If you say it is your minister's just due, why not pay him without subjecting him to so much trouble and expense, and turning his house upside down. But you well know these are not your real motives; much of it is done in pride, and many a poor man, and sorrowful widow, have had their hearts made sad because they could not show as much respect for their minister as their neighbor, the rich nabob, who is very liberal at such times, either for the applause of men, or to bribe the minister to silence in cases of conscious guilt. Do you think these donation feasts would ever have come into fashion, if there was no motive of worldly gain? No, we must all say. Then these are signs of a worldly church, and a cold ministry; and the judgment day will only disclose how many of the servants of Christ have neglected to learn the truth, and give the midnight cry, in consequence of these fashions and customs of a worldly minded church. But I forbear; if it were possible to have charity for our churches, I would; but how can I, with my present views: Christ at the door, and so many precious souls stumbling over a worldly church, and a cold hearted ministry. If heaven has any special judgments laid up in store, surely we may expect he will hurl them upon the heads of those who shall be found thus revelling upon his mercy, and treating with neglect and contempt his word and warnings, which he in mercy has given for our admonition.

Therefore, brethren, let us hold fast our faith without wrath or doubting, and let us be careful that the enemy get no advantage over us. The devil has come down, having great wrath, knowing that he has but a short time; and his object will be to draw us from the truth. He will endeavor to make us believe some other evidence besides the word of God, and follow some other spirit besides the spirit of truth. You see that in our opposers is a spirit of the world. The Scripture testimony is rejected when it conflicts with the traditions of men; and their prejudices become the rule, instead of the word of God. Therefore we ought to be very careful we do not, what we accuse our op-

ponents for doing. Let us be careful that we try the spirit by the standard of divine testimony. I would not even glory in appearance, but in one thing I will and may glory, viz. *that not one single stake which has been planted in the advent cause from Scripture testimony, have our opponents been able to remove; although they claim all the talent, all the learning, and all the wisdom of the time in which we live.* What has professor Stuart, a giant in biblical knowledge, done? Every rational mind must acknowledge that wherever he differs from us he has broken his own rules; and that his exposition of the Scriptures are weak and perfectly futile. Mr. Culver is an *echo* to Prof. Stuart, only he is not half so candid; and where he has departed from Stuart, he is more ridiculous than his master. It is evident that whosoever wrote the pamphlet published under his name, did not believe what he wrote; it was only for effect, to blind people's eyes, and keep them from examining the subject of the advent.* Mr. Dowling had more puffs from the Baptist papers than Mr. Culver, but he was less fortunate; for Mr. Culver's pamphlets were less read, owing, it is supposed, to the fewer puffs; while Mr. Dowling was more generally read, and was therefore more generally despised for his foolish and weak arguments. It was an unfortunate circumstance to Br. Dowling, that the writers of those puffs had not read his work before they puffed him so much. That would have saved him and the Baptist editors much shame and disgrace. To cap the climax, Dr. Weeks came out with his long catalogue of Mr. Miller's mistakes, where, by his own assumption, he made the first mistake. Then by dividing that into twelve parts, and multiplying the same by the number two in arithmetical progression, he made somewhere about one hundred and sixty. On receiving his puffs from the Observer and Evangelist before he began to publish, it was expected he would destroy all evidence under heaven of the "blessed hope in the glorious appearing of the great God and our Savior Jesus Christ;" and show that the doctrine of Christ's second advent was a fable. But what has he done? Why, he has shown that Mr. Miller, in the acceptance of the world, is an illiterate man. But in one thing he has failed; that is, to show that the Bible is not true, and that God has not said he will take the weak things of this world to confound the wise and mighty. How silly are such productions of our D. D's, and how contemptible must those sectarian editors appear with their puffs, in the eyes of Jehovah!! He that sits in the heavens will laugh them to scorn. But God has made use of these productions to open the blind eyes of many of our brethren; for these writings show the weakness of the cause which they have espoused; and many have been excited to examine and believe, what otherwise would have remained in obscurity until the burning day.

Another thing has been thus shown. The unbelief of our great worldly wise men would never have been made known in any other way, as we can conceive, until the judgment. We now see they have but little or no faith in the Scriptures; they believe in no resurrection of the body; they scoff at the doctrine of Christ's personal appearing and reign with his people on the earth; they treat with contempt the burning day, and laugh at the idea of the earth's being purified by fire; they reject the true inheritance of the saints, and try to rob Christ of his kingdom. With many of our clergy these things are facts, which a few years gone by would not have been acknowledged by any. These things show that we have the truth on this subject. When a man is forced to deny any one plain promise or declaration in the word of God, in order to support his theory, you may set it down as an invariable rule that he is wrong.

* We are in possession of the facts, that Mr. Culver's tract was re-written, and the provincialisms and blackguardism, peculiar to him, omitted. The reason that the obsolete works of Mr. Stuart, among the learned, and of Mr. Culver, among the unlearned, are here referred to, is because they have been exhumed at the West, where Mr. Miller has been, and are being circulated anew.—Eds. SIGNS.

My brethren, let me advise you to keep yourselves from every thing which may lead your mind from the glorious hope of Christ's coming; for if Satan can tempt you to lay down your watch, if it is only for one hour, and Christ should come in that hour, he may be sure of his prey. "Lest he come and find you sleeping, and so that day overtake you unawares."

If time continues until the end of this Jewish year, we shall be assailed by the enemy in every place where he can have any prospect of hurling in a dart. We must therefore watch. If we have pride in our hearts, he will try to make us compromise, and throw away our hopes, and relinquish our faith to save our worldly character. This would be a fatal stab in our Savior's side. If we are self-righteous, he will persuade us that we are holy; and that any thing we may think or do, is not sin. This is enchanted ground, and will, I fear, be the destruction of thousands. When men get so holy as to have no sin to confess, they cannot need an Advocate; neither can they pray the Lord's prayer without being hypocrites, "*forgive us our trespasses.*" Christ has become of no effect to such. I make these remarks not in reference to the doctrine of Christian holiness; but in view of the ultraism, and extravagances which some indulge, and which those who believe in true gospel holiness equally deprecate.

I call heaven and yourselves to witness, my brethren, that I have never taught any thing to make you throw away any part of God's word. I have never pretended to preach anything but the Bible. I have used no sophistry. My preaching has not been with words of man's wisdom. I have not countenanced fanaticism in any form. I use no dreams or visions except those in the word of God. I have not advised any one to separate from the churches to which they may have belonged, unless their brethren cast them out, or deny them religious privileges. I have taught you no precept of man; nor the creed of any sect. I have never designed to make a new sect, or to give you a *nick name*; this the enemies to Christ's second advent have done; and we must patiently bear it until he comes; and then he will take away our reproach. I have wronged no man; neither have I sought for your honors or gold. I have preached about 4,500 lectures in about twelve years, to at least 500,000 different people. I have broken my constitution and lost my health; and for what? That if possible I might be the means of saving some. How many have been saved by these means I cannot tell; God knows; to him be all the glory. In one thing I have great reason to rejoice. I believe I have never lectured in any place, but God has been with me and given some fruits of his Spirit, as an evident token of the truth. I have never preached or believed in any time for Christ to come but the end of the prophetic periods, which I have always believed would end with the Jewish year 1843; and which I still believe, and mean, with the help of God, to look for until He comes. And I think I can say with my whole heart and soul. Amen, Even so come, Lord Jesus.

I have great reason to be thankful to God, and to many of you, my brethren, for what assistance you have rendered me in doing my duty, and for the help I have had from the arduous labors of Bro. Himes, and from many others who have been the means of publishing this doctrine over much of the Christian world. I am truly thankful to God and to them; and pray God they may receive a disciple's reward; and I believe that in the New Jerusalem they will receive many stars in their crowns; while those who have ridiculed and belied them, and imputed to them wrong and wicked motives, will wail and weep in the pit of woe. I hope, my brethren, you will continue faithful unto the end. All we have of time, is to patiently wait, and constantly look for Christ's coming. WM. MILLER.

Friends in the vicinity of Worcester and Hartford, who wish for the Harp, and other Advent publications, can be supplied by calling on F. E. Bigelow, Worcester, or Wm. Rogers, 4 Exchange, corner of State st. Hartford, Ct.

The Signs of the Times.

"THE LORD IS AT HAND."

BOSTON, JANUARY 31, 1844.

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The Seven Times of Levi. xxvi.

Why repeated four times.

CONCLUDED.

THEIR THIRD OPPORTUNITY FOR PARDON.

Their case, however, was not left utterly hopeless; In the twenty fifth year of their captivity from the captivity of Jehoiakim, Ezekiel was carried by visions of God into the land of Israel, and set upon a very high mountain, by which was as the frame of a city towards the south. Then was given the vision and the prophecy recorded in the nine last chapters of Ezekiel, beginning with the 40th, which were promised to the Jews *conditionally*, and which, had they complied with the conditions, would have been the portion of Israel at the termination of the Babylonish captivity. When Ezekiel was thus carried to the land of Israel, and shown what was as the frame of a city, one, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed, stood in the gate, and said unto him, chap. xl. 4, "Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee: for to the intent that I might show them unto thee art thou brought hither: declare all that thou seest to the house of Israel." Then he saw and measured the various gates, walls, porches, thresholds, chambers, posts, windows, courts, tables, hooks, steps, &c. &c. pertaining to what he saw as described in the 40th, 41st and 42d chaps. Afterward, chap. xliii. 2-8, he beheld and "the glory of the God of Israel came from the way of the east," and "came into the house, by the way of the gate whose prospect is towards the east" and "filled the house." "And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places. In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger." The above was then offered to the nation of Israel *conditionally*; had they complied with the conditions they would have entered into the promised inheritance. The conditions are given in the three succeeding verses, xliii. 9-11, "Now, let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever. Thou Son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. And if they be ashamed of all that they have done, show them the form of the house and the fashion thereof, and the goings out thereof,

and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them." The remainder of this prophecy is occupied with the law of the house, the ordinances of the altar, the duties of the priests and people, the division of the land, &c., which they were to observe if they should comply with the conditions, so that the Lord could fulfill this vision; and the consumation of which would be that "the name of the city from that day shall be the LORD IS THERE." This Ezekiel was commanded to offer, chap. xlv. 6, and to "say to the rebellious house of Israel, Thus saith the Lord God, O ye house of Israel, let it suffice you for all your abominations." The Lord further stirred up the spirit of the Persian kings to permit the Jews to go up to Jerusalem to rebuild their temple and city so that they returned to their own land; but yet they would not hearken unto the Lord to accept of this third opportunity of escaping the dominion of their enemies; they were not ashamed of all they had done; neither would they put away their whoredom, for the Lord to dwell in the midst of them forever, but did evil again before the Lord." Here then will apply the third repetition of the seven times. Levit. xxvi. 23—26. "And if ye will not be reformed by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you: and ye shall be delivered into the hand of the enemy. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat and not be satisfied."

THEIR FOURTH OPPORTUNITY FOR PARDON.

Notwithstanding these repeated rejections of the offers of mercy, they were destined to receive one final and more glorious opportunity of having "their judges restored as at the first, and their counsellors as at the beginning:" and this was to be by the coming of Shiloh, the Messiah—the beloved Son of the Lord of the vineyard, who said after his third servant had been sent away empty, Luke xx. 9—16. "I will send them my beloved Son: it may be they will reverence him when they see him." It was said of him, "he shall be great, and shall be called the Son of the highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Judah forever; and of his kingdom there shall be no end."

John was sent as his fore-runner, saying "Repent ye: for the kingdom of heaven is at hand;" "prepare ye the way of the Lord, make his paths straight;" "there cometh one mightier than I after me, the latchet of whose shoes I am not worthy to unloose;" "bring forth, therefore, fruits worthy of repentance." Then the Savior followed, and the Spirit of God like a dove descended upon him: "and there came a voice from heaven saying, Thou art my beloved Son, in whom I am well pleased." Our Savior then began "preaching the gospel of the kingdom of God, and saying the time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel: And he taught in their synagogues, being glorified of all proclaiming "the acceptable year of the Lord." He himself preached

the kingdom of God throughout Jerusalem and in the cities of Judea. Then he called his twelve disciples; and "sent them to preach the kingdom of God, and to heal the sick;" "and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the kingdom of heaven is at hand." "But into whatsoever city ye enter, and they receive you not, go your way out into the streets of the same and say, Even the very dust of your city, which cleaveth to us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you." "And they departed, and went through the towns, preaching the gospel, and healing every where." "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come." And he commanded them that into whatsoever city they enter, and they were received to heal the sick and "say unto them, The kingdom of God is come nigh unto you." And Jesus himself received those that followed him, "and spake unto them of the kingdom of God," exhorting them to seek "first the kingdom of God and his righteousness," and said "If I cast out devils by the spirit of God, then the kingdom of God is come unto you." The kingdom was therefore once more at hand for the Jews to accept or reject.

It was predicted of Israel's King that when he should come, he would come upon an ass and a colt, the foal of an ass. Zech. ix. 9. "Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." In this very manner and to fulfil this prophecy our Savior came as their King to give them the last opportunity which as a nation they would ever possess of regaining the kingdom. He sent his disciples into the village over against them; "and they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way; and others cut down branches of trees and strewed them in the way. And they that went before, and they that followed, cried, saying, Hosanna, Blessed is He that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest." "Blessed be the King that cometh in the name of the Lord; peace in heaven and glory in the highest." And when he was come into Jerusalem, all the city was moved saying, who is this?" "And Jesus went into the temple and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple.

Thus our Savior came as their King to give them again the kingdom, which had been preached as at hand, and the multitude were willing to receive him as their King, and hailed him as such. This homage our Savior accepted and admitted it to be his: for when "some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples;" "He answered and said unto them, I tell you, if these should hold their peace, the stones

would immediately cry out. But the builder rejected the head stone of the corner: he came unto his own and his own received him not. The chief priests and the elders of the people came to him and said, "By what authority doest thou these things? and who gave thee this authority?" "And they sought how they might destroy him." They would not have this man to reign over them, notwithstanding his miracles, they believed not on him. John xii. 38—41 "That the saying of Esaias the prophet might be fulfilled, which he spake Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory and spake of him."

Here then was the rejection of the last opportunity they were to enjoy of having the balance of the seven times remitted, as the Lord had said. Levit. xxvi. 27—33. "And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your lands shall be desolate, and your cities waste." Accordingly, when they had thus rejected Christ, as "he beheld the city he wept over it, saying, If thou hadst known even thou at least in this thy day the things which belong unto thy peace! but now are they hid from thine eyes: for the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and they shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles, [the seven times] are fulfilled." "Fill ye up the measures of your fathers." "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."

Thus did the Jews shut up the kingdom of heaven against men, and neither went in themselves nor suffered those who were entering to go in, they took our Savior and cast him out of the vineyard and killed him. Then the Lord of the vineyard slew those wicked husbandmen, and gave the vineyard to others. The kingdom of God was taken

from them to be offered to them no more, and the Romans fulfilled upon that stiffnecked race, all that Moses and our Savior had predicted: they were scattered among the heathen, their land laid desolate and their cities waste. This is to continue till the seven times are ended—the times of the Gentiles are fulfilled, as Moses said. Levit. xxvi. 34—39. "Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. And upon them that are left alive of you, I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall, when none pursueth. And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them."

If however during this time any should continue not in unbelief, they might, by becoming Christ's, again become Abraham's seed and heirs according to the promise, and be grafted into the olive tree from which by unbelief they had fallen. Levit. xxvi. 40—45. "If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity. Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquities; because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord.

Thus the Jews fell to a level with the heathen nations about them, and were no more, as Jews the children of God. The middle wall of partition was broken down, and there was henceforth no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him. They were now to be Jews, who were such inwardly: and circumcision was to be of the heart in the spirit: whose praise is not of men, but of God. They were not to be all Israel who were of Israel: but the blessing of Abraham was to come on the Gentiles, through Jesus Christ. Abraham was to be the father of all them that believed, not of the Jews only, but of all who should be of the faith of our father Abraham; for if ye be Christ's, then are ye

Abraham's seed and heirs according to the promise. And they who should be the heirs of the kingdom are to be the redeemed out of every nation and kindred and tongue and people, who will reign upon the earth, when Christ shall have judged the quick and the dead at his appearing and kingdom: for when God shall have accomplished to scatter the power of the holy people, Dan. xii. 7, all the things spoken of in the book of Dan. will be finished; the Son of Man will then send forth his angels and gather his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. He will also gather out of his kingdom all things that offend, slay those of his enemies who would not that he should reign over them, restore the earth to its Eden state, and give the kingdom to Israel—the saints of the Most High, who shall possess the kingdoms forever, even forever and ever. Then the kingdoms of this world shall have become the kingdom of our Lord and his Christ. And the kingdom and the dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Then the seven times being ended, the promise to Abraham will be fulfilled: he and his seed will possess the land and dwell therein forever. And being now at the very end of the 2520 years from the captivity of Manasseh, the kingdom is again at hand, and to be looked for continually.

THE BETTER LAND.

BY MISS H. F. GOULD.

Who can read the following simple and touching lines, says a brother editor, or hear them sung, without having thoughts elevated to that "better land," where "sorrow and death may not enter," and where the turmoil and strife of this world are altogether unknown? They are so excellent that we have adopted them with no alteration except in the last two lines.—ED. CRY.

"I hear thee speak of the better land,
Thou callest its children a happy band;
Mother! where is that radiant shore?
Shall we not seek it, and weep no more?
Is it where the flower of the orange blows,
And the fire flies glance through the myrtle
boughs?"

"Not there, not there, my child."

"Is it where the feathery palm trees rise,
And the date grows ripe under sunny skies?
Or 'midst the green Islands of glittering seas,
Where fragrant forests perfume the breeze:
And strange, bright birds, on their starry wings,
Bear the rich hues of all glorious things?"

"Not there, not there, my child."

"Is it far away in some region old,
Where the rivers wander o'er sands of gold?
Where the burning rays of the ruby shine,
And the diamond lights up the secret mine,
And the pearl gleams forth from the coral strand;
Is it there, sweet mother, that better land?"

"Not there, not there, my child."

"Eye hath not seen it, my gentle boy,
Ear hath not heard its deep songs of joy;
Dreams cannot picture a world so fair—
Sorrow and death may not enter there;
Time doth not breathe on its fadeless bloom!
In the earth made new, 'twill shortly come!
And be here, yes, here, my child!"

Letter from Bro. Jonathan Hamilton.

BRO. HIMES:—The Advent Conference in this place was well attended, and continued nine days. Bro. Churchill and Harvey from New Hampshire were present, also Bro. G. P. Martin, from St. John's, and others from Maine. Lectures were given from two to three times a day, which took deep, and I have no doubt lasting effect on many minds. Some four or five souls were hopefully converted to God, and many others inquiring the way to Zion. There are some few in this place who are looking for the speedy coming of the Son of man. We hope for better days. The people in this place have not had the opportunity of informing themselves as to the general principles of the believers in the advent nigh; and in consequence of this there has been some considerable opposition, especially to that of the kingdom as yet future. The difficulty arises here. They cannot see how it is yet future, as they have long since believed that it was, or is, set up in the hearts of believers. But after a careful examination, I have come to the conclusion that it is yet future. First, from the fact that it is no where in the Scriptures spoken of, as being set up in the heart of any believer, but promised (future) to such as are pilgrims and strangers on the earth.

I understand what constitutes a kingdom is as follows:—first, king; second, subjects; third, government; fourth, territorial dominion and Christ, in his parables on the kingdom, invariably explains one or more of these parts. See Matt. xiii. 38, 40, 41, 44. Luke ix. 11, 12, 15. And until these four parts are brought together, the kingdom will not be completed; which of course cannot be until after the resurrection: for the King has not yet returned; and the subjects are not yet delivered; and the territory is yet in possession of others. I am confident that all the graces of the Holy Spirit revealed in the hearts of God's people, only constitute them heirs of the kingdom, and an heir is not a possessor, as every reasonable person would admit. See Rom. viii. 16 and 25 inclusive; Ephe. i. 13, 14; Gal. iii. 29; which they (the heirs) are not to receive until Christ comes. See Matt. xxv. 34; Dan. vii. 22, 26, 27; wherefore, not having received the kingdom, it is shown that they live by faith on the Son of God; faith being the substance of things hoped for, and the evidence of things not seen, which goes to prove the kingdom yet future: for he who has promised is one, and the thing promised is another, and a full reliance on his promise constitutes faith, which will never be satisfied until that promise is received. Hence, David says,— "When I awake in thy likeness, then shall I be satisfied;" again, Paul says, "if in this life only we have hope, we are of all men most miserable." And was not Paul a Christian? if so he received the end of his faith, even the salvation of his soul. See 1 Peter i. 9; and of this he had a knowledge. See 1 John iii. 14; we know that we have passed from death unto life, &c. Phil. iii. 10; that I might know him and the power of his resurrection; and Paul says, Rom. i. 17, "therein is the righteousness of God revealed from faith to faith, for the just shall live by faith." As he was justified by faith, he then was just, and being just, he lived by faith on the Son of God; which shows clearly that the soul under the influence and guidance of the Holy Spirit, is saved and prepared for heaven; for John says, "Blessed

are the dead that die in the Lord." See 1 Thess. iv. 14; and now I may add, Come Lord Jesus. Yours in hope of the Kingdom soon.

Woodstock, N. B. Jan. 6th, 1844.

New Bedford Conference.

The Conference which commenced in this place on Monday the first inst., was continued about ten days. The attendance was large, and a good interest was manifest. Several conversions took place, and quite a number were received and reclaimed, who had for some time been in a lukewarm or backslidden state. We had some evidence, however, that Satan was disturbed, and that nominal professors were ill at ease. The cause here is clearly on the rise; our large hall is crowded, on Sabbath evenings especially, with an orderly and serious congregation. Some have recently come out firm on the time of the advent; others are getting tired of their old places of worship, where the doctrine has been beaten out, and are resolved on going where they can get tidings about the blessed hope. It is said that the cause never stood so well here as at this moment. The brethren and sisters seem ready to do all in their power to advance it. Prayer meetings are held on each afternoon at private houses, which, in almost every instance thus far, have been accompanied with special good to some one or more souls. One sister has obtained enough of Bro. Hersey's little sheet, "Prepare to meet thy God," to put one in every house in town. This is an excellent move. These precious little messengers can be had for almost nothing; and as we believe the world just on the last inch of time, every endeavor ought to be put forth towards saving souls from death. O if our hearts are not open now, how can it be said that we really believe what we profess to. I have not seen anything of the kind for some time, with which I have been better pleased than with Bro. Hersey's sheet—giving as it does in as few words as possible a bird's eye view of a large portion of the whole ground which we occupy. With a very little effort we can have every village, town and city, where our brethren are found, flooded with some such agents of salvation. Let us all make one last and mighty effort to wake up the sleeping virgins, and the careless sinners. We are encouraged so to do, by observing that even at this late hour people are honestly investigating, and many are seeing and embracing the truth. During our Conference, we were favored among other good brethren whom we love, with the presence of Bro. Hutchinson, of Montreal, editor of the "Voice of Elijah." His powerful presentation of Scripture truth, and his brief recital of what he had suffered in its defence, thrilled every heart, and drew the silent tear from many an eye. Like a millstone, said he, the evidence of the Second Advent doctrine came home to my soul, when I submitted my judgment and soul to conviction. A proposition was shortly after made to him to leave the denomination under whose patronage he was sustained, or to leave the advent doctrine; for a few days he thought, as he had already expressed his views on the advent, he could relieve his conscience if he remained silent; and he concluded so to do; but soon he found the doctrine so wrought into his soul, that it was gushing out all around in every direction. He tries to preach on the Sabbath without alluding to

it, but with great difficulty. On Monday morning he sat down, and with a bleeding heart wrote his resignation, and threw himself on a merciful providence for support for himself and his little family. Bro. H. occupies the most favorable position for distributing the light throughout the British possessions and Europe. Having a large acquaintance in Europe, and as papers can be sent from the Canadas thither free of postage, he has embraced every opportunity of sending large supplies by each returning steamship. He has forwarded them to the Canadas, Nova Scotia, New Brunswick, Newfoundland, England, Ireland, Scotland, Wales, France, Germany, Constantinople, Rome, &c. This fact must delight all of the advent believers. The friends here generously raised him \$75, to prosecute his labors. I sincerely hope that others will not forget this faithful and self-denying servant of God. A rare opportunity now presents itself, for sending the precious doctrine of the Lord's second coming broad cast over the earth. Bro. H. has been solicited to return to England, and sow the seed there in person, and is desirous of so doing if funds can be raised to enable him to make the voyage. Will not some of our good brethren, who are able, bless him for their Master's sake? I am rejoiced to hear that Bro. Elon Galusha has espoused the truth. He has heretofore enjoyed an unusual share of the confidence of the Baptist denomination, of which he has been a shining ornament. I bless God that he can now lay all his honors at his Savior's feet, and go forth without the camp bearing the reproach. God bless him and all who like him are heralding the coming King of glory. F. G. B.

SIGNS OF THE TIMES.

BOSTON, JAN. 31, 1844.

Correspondence.

WATERVILLE, VT.—Bro. E. G. Paige, writes:—"We have been blessed with the labors of Bro. Kimball for a few days past, and truly he has not labored in vain. Many believing hearts have been comforted and confirmed in the glorious truths of the advent of our Lord at hand. I am more and more convinced that the time is near when the tares will be gathered and bound in bundles to burn them, and the wheat gathered in the garner of God."

CLAREMONT, N. H.—Bro. Jacob Weston writes, June 19:—"We have had a glorious conference at Claremont; I was never at a meeting where the power of God was so sensible and so great."

ASHBURNHAM, Ms.—Br. Amos S. Davis writes, that God is at work in that part of his moral vineyard, purifying his children for the coming of Christ.

FREDERICKTOWN, N. B.—Bro. W. Wilmot writes he believes that since the days of the apostles no one year ever saw so many conversions to God as the last has, in connection with the preaching of the advent doctrine.

ST. LOUIS. Bro. H. A. Chittendon writes that he has had much better success in that state than he expected. His labors at Springfield, Ill. were crowned with much success. He and Bro. Stephens are both well. They expect to go south in February, if time continues.

WILLIAMSBURG, N. Y.—Bro. N. W. Whiting writes, "The cause of truth prospers in this region."

TO CORRESPONDENTS. A brother has sent us the "Prophecies of Rev. C. Love, and his last words on the scaffold, who was beheaded at Tower Hill, Lon., Aug. 22, 1651," with the request that we publish it.

We can find nothing in it relevant to our view of the Advent; as his predictions have all failed, and we rely only on the prophets who spake as they were moved by the Holy Ghost, we cannot see that its publication would advance the cause of truth.

"SOME HAVE FALLEN ASLEEP."—Paul.

We are requested to notice the decease of MARY M. DAVIS, aged 20, on the 29th of Sept. last, and A. J. C. M. DAVIS, aged 15, on the 1st of Jan., 1844. They were the children, a daughter and son, of Dr. A. S. Davis, of Ashburnham, Ms., and both died, full in the faith of the speedy coming of Christ, to destroy the great destroyer, and restore Paradise.

Letters received to Jan. 27th. 1843.

N Southard, via Buffalo, 50 cts postage; J Weston \$10; Asa Haskell by PM \$1; Henry Tanner; P M Moretown Vt; Mary Hallett by PM \$1; W. Bannan \$5; SHowland \$10; PM Nottingham Turnpike, NH 50 cts; A A Constantine \$3, to be turned as directed; A Edmunds; PM Low Hampton NY; T Fisher by PM \$1; B Learnard by PM \$1; G Robinson by PM \$1; O N Powell \$2; H Clarke by PM \$3; 'Lover of Truth' \$1; R Hanks by PM \$1; D Melvin and Wm Brown by PM 50 cts each; J Litch; S Palmer by PM \$1; P Dow and John White by PM \$1 each; John Davis by PM \$2; PM Woodstock, NH; PM Derby Vt; Thomas Sanborn by PM \$10; PM New Castle; Rev I Selick by PM \$2; Olive Wyatt by express \$3; Rev. Amos Kidder by PM \$1; P S Brown, please explain, we don't understand; D W Read; E B Parker by PM \$1; PM West Gloucester Me; David Bailey \$1; S W Davis by PM \$2; E G Page; J Whipple \$5; T L Tullock; Wms Thayer; C Snow by PM \$1; J Bates \$5; A S Davis; Mrs A Lawrence by PM \$1; PM West Randolph Vt; J M Clough by PM \$1; A G Murray by PM \$1; J Stokes \$2, and S Stokes \$1, by PM; J H Hall; 'C' Newburyport, \$3; W Wilmot; ——— draft; N Fletcher; PM Bradford Ms; J M H ——— London; E Brisbin by PM \$1; F G Stetson and PM N Troy Vt 50 cts ea; A C Spaulding by PM \$3; Henry Flagg by PM \$1; S Scofield by PM \$1; J W Channing by P M \$3; W Rogers \$5; Jno. Aiken \$1; E C Drew \$3 50; Eld. H Smith; John M'Glauklin \$J each by PM; W Good-nough \$3.

Packages Sent.

Wm Bannan Woodstock Vt; F E Bigelow, Worcester, Ms; O N Powell, Three Rivers Ms; Nath'l Jones, Northfield, Vt, to be left at 'Northfield House'; Thos. Sanborn, Lisbon NH; T M Preble, Manchester NH; J Whipple, Charlestown NH; Dexter W Read, Sekonk, Ms; J V Himes, 9 Spruce St N Y; S Howland, Topsham Me, to be left at the Brunswick Stage Office, Me; L Slayton South Woodstock, Vt; Jacob Weston, New Ipswich, N H; Capt. Jos. Bates, care of Dr Z Baker, 17 Cheapside, New Bedford, Wms Thayer, Pomfret Depot, Ms; E Brisbin, Champlain, NY; A C Spaulding, Cambridge Borough, Vt.

Little Tracts.

We have just published 100,000 little Tracts of 2 pages each, entitled Words of Warning, for the purpose of scattering light in a cheap form. There are 18 numbers, which we put at 2 cts per dozen, 12 1-2 cts per hundred, and \$1 per thousand. These numbers embrace the following subjects:

- No. 1. Fundamental Principles.
2. Prophetic Time.
3. Prophecy Unsealed.
4. Little Horn in Dan. 7 not Nero, but popery.
5. Little Horn, Dan 8, not Antiochus but Rome.
6. Christ's Advent at the Antioch.
7. Scoffers of the Last Time.
8. Duty of the Times.
9. Second coming of Christ at the Door.
10. The coming of the Son of Man.
11. The Great Day.
12. That day will be a day of Separation.
13. Prepare to meet thy God.
14. The Hope of the groaning Creation.
15. The Hope of the Children of God.
16. Hope of the suffering Church.
17. Signs of the Times.
18. Who would not strive to hold fast their crown.

NEXT VOLUME.

NAME CHANGED—DOUBLE NUMBER.

The advent of the Lord being "at the door" we "herald" its approach with joy. As this paper was in fact the first Herald of the Advent cause as proclaimed by Mr. Miller, and his friends, we now adopt the appropriate title "THE ADVENT HERALD, and Signs of the Times." We shall "herald" the Bridegroom's approach by the prophetic word, as God shall give us light, and note the "signs of the times," which show the event at hand.

The period of limitation to our time, ends with this Jewish year. We depend on the correctness of this calculation, and look for the event. All our arrangements, so far as practicable, are made to this end. We cannot cease our work, without damage to the cause, and it will be readily seen by our friends that we cannot continue it without the subscription. So we leave it to all, to act according to their sense of justice in the case; assuring all, that if time is continued beyond the period designated, we shall continue our work with redoubled energy, till the Lord shall come.

DOUBLE NUMBER:—We shall get out a rich double number, as No. 1, and 2, of vol. 7. It will be delayed in consequence one week. We shall issue about 15,000 copies, and send them to every part of the country. Friends wishing to aid in the gratuitous distribution of this immense Edition, will send in their orders or donations accordingly.

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