

SIGNS OF THE TIMES

AND EXPOSITOR OF PROPHECY.

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WHOLE NO. 45.

SIGNS OF THE TIMES.

When from scattered lands afar
Speeds the voice of rumour'd war,
Nations in tumultuous pride
Heav'd like ocean's roaring tide;
When the solar splendor's fail,
And the crescent waxeth pale,
And the powers that star-like reign,
Sink dishonor'd to the plain;
World! do thou the signal dread;
We exalt the drooping head,
We uplift th' expectant eye,—
Our redemption draweth nigh.
When the fig-tree shoots appear,
Men behold their summer near;
When the hearts of rebels fail,
We the coming Conqueror hail.
Bridegroom of the weeping spouse,
Listen to her longing vows,
Listen to her widow'd moan,
Listen to creation's groan!
Bid, O bid thy trumpet sound;
Gather thine elect around;
Gird with saints thy flaming car;
Summon them from climes afar;
Call them from life's cheerless gloom,
Call them from the marble tomb,
From the grass-grown village grave,
From the deep dissolving wave,
From the whirlwind and the flame,
Mighty Head! thy members claim.
Where are they whose proud disdain
Scorn'd to brook Messiah's reign?
Lo, in waves of sulph'rous fire
Now they taste his tardy ire,
Fetter'd till th' appointed day,
When the world shall pass away.
Quell'd are all thy foes, O Lord;
Sheathe again the dreadful sword,
Where the cross of anguish stood,
Where thy life distill'd in blood,
Where they mock'd thy dying groan,
King of nations! plant thy throne;
Send thy law from Zion forth,
Speeding o'er the willing earth—
Earth whose sabbath glories rise,
Crown'd with more than Paradise.
Sacred be the impending veil!
Mortal sense and thought must fail.
Yet the awful hour is nigh,
We shall see thee eye to eye.
Be our souls in peace possess'd,
While we seek thy promis'd rest,
And from every heart and home
Breathe the prayer, O Jesus come!
Haste to set the captive free;
All creation groans for thee.

Matt. xxiv. 6—8
Luke. xxi. 25
Hag. ii. 7
Heb. xii. 26—29
Matt. xxiv. 29
Rev. xvi. 12
Matt. xxiv. 29
Joel. ii. 10, 31
Luke xxi. 26, 36.
Luke. xxi. 27, 28
Eph. i. 14
Rom. viii. 19, 23
Mott. xxiv. 22, 23
Luke. xxi. 29, 31
Isaiah. lix. 18, 19
Rev. xix. 11, 16
Rev. xix. 7, 9
Rev. vi. 10
Luke, xviii. 3, 7, 8
Rom. viii. 22, 23
1 Thess. iv. 16
Matt. xxiv. 31
Jude. 14
Isaiah xxiv. 13—15
Mott. xxiv. 40, 41
Rev. xx. 4—6
Luke. xiv. 14
Psal. xlix. 14, 15
1 Thess. iv. 17
Col. i. 15
Luke. xix. 12, 27
Matt. xiii. 41, 42
Luke. xvii. 27, 30
Rev. xix. 20, 21
Rev. xviii. 3, 5, 9
2 Peter. ii. 9
Rev. xix. 15, 21
Psal. ex. 5, 7
Isaiah liii. 3, 5, 12
Mark. xv. 27
Mark. xv. 29
Isaiah. xxiv. 23
Zec. viii. 3.
Dan. ii. 35, 44
Isaiah. xl. 1, 9
Psal. lxxvii. 6.
1 Cor. xiii. 12
1 John. iii. 2
Luke. xxi. 31
Rev. i. 7
2 Thess. iii. 5
Heb. iv. 9
2 Tim. iv. 8
Rev. xxii. 20
Isaiah xlix. 9
Rom. viii. 19

CHARLOTTE ELIZABETH.

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Continued.

The events connected with the Second Coming of our Lord are foretold by the apostles. The resurrection of the dead—the change of the living saints; the dissolution of the world. The new Heavens and the new Earth are themes of deep interest to us. Reader, pause, and reflect on scenes of such thrilling importance.

At this period he will display his power. Matt. xxiv. 30. "They shall see the Son of Man coming in the clouds of heaven with power and great glory."

This power will be manifested in the resurrection of the dead. John v. 28.—"Marvel not at this, the hour is coming, when all that are in their graves shall hear his voice, and come forth. A most illustrious example of the power of Christ over death and the grave, is seen in the case of Lazarus of Bethany. All the circumstances connected with this event were such as to impart the deepest interest to the miracle.

Lazarus had died, and was followed to the grave by his weeping sisters. He had lain in the earth three days, and was then raised up, with a real body, flesh and bones, animated with the living principle. To this fact both the enemies and the friends of Jesus testify. You, then, who doubt that no power is adequate to give life to the dead, to restore the principles of animated existence, listen, as Jesus speaks, "Lazarus, come forth." See, not a ghost, a phantom, but a living man! And when you visit the cemetery, and walk around among the dead, and behold the splendid monuments resting over the sleeping dust, remember that He who had power to throw open the gates of death, and to raise the damsel to life by merely saying, "Talitha Cumi," will at some future day bid the earth and the sea give up their dead.

Hence the consolation of the righteous at the prospect of a resurrection of all those who sleep in Jesus. "For this we say unto you by the word of the Lord, that we who are alive, and remain unto the coming of the Lord, shall not prevent, i. e. go before or precede them which are asleep. For the Lord himself shall descend from heaven, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first, i. e. shall rise before those who are then living shall be changed. The apostle here makes the resurrection of believers turn on the resurrection of Christ. He asserts, if there be no resurrection of the dead, then is Christ not risen; and that those who were supposed to have fallen asleep in Jesus, have perished. The apostle in the chapter before us in Corinthians, is not, as some suppose, meeting the objection against the resurrection of the dead, scientifically, but by making known the positive revelations of God. The resurrection of those who "fall asleep in Jesus," is a part of the glorious plan of redemption. A plan that cannot be perfected till every believer in Christ shall have a glorified body, fitted for its immortal occupant, the soul. Therefore it is the purpose of the Father to command every grave and sepulchre, which contains the remains of those who have died in the Lord, to restore their trust at his coming; and have we not reason to believe that in this glorious resurrection, millions of little ones who have lisped their hosannas to the son of David, will be gathered to his arms, and folded in his bosom? and the dear children taught in our Sabbath schools and trained up for heaven, mingle in the ransomed assembly, as they are caught up to meet the Lord in the air, and so be forever with the Lord.

Reject, or disbelieve the doctrine of the resurrection of the saints, and you must knock away the very corner-stone of the spiritual edifice. Christ has not only made provision for the soul, by his sufferings and death on the cross, He has made provision for the body. Religion, in all her compassionate arms, gathers up the dust of the saints, yea the grave is vital now. It is a bed of soft and pleasant slumbers to those who sleep in Jesus. The paternal eye of our heavenly Father will watch over these sacred relics of the saints, till that illustrious day when they shall rise—

"Arrayed in glorious grace
Shall these vile bodies shine
And every shape and every face
Look heavenly and divine."

The same power which is manifested in the raising of the dead from the grave, will also change the living from the natural to a spiritual body. What does the apostle say, 1 Cor. xv. 51—"Behold I show you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptable, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." The change here effected on the living saints, will be the act of a moment, in the twinkling of an eye.

"Sudden as the spark from smitten steel,
From nitrous grain, the blaze."

Surely, this must be the power of God. A transformation of these mortal elements of our nature, into undying, glorified bodies, is not a theme for reason to speculate on. It is a matter of faith, a plain declaration of God. And we would as soon doubt that God made the heavens, and the earth, doubt the existence of Deity himself, as to doubt that God is able to transform these terrestrial bodies into celestial forms. Every reader of the New Testament will perceive that the doctrine of the resurrection of the body is asserted without any nice distinctions. The believer will rise with a body like unto the son of God. The apostle simply asserts the fact. "Who shall change our vile body that it may be fashioned like unto his most glorious body." To attempt to show how this change will take place, is to be wise above what is written. The only passage of Scripture which favors the idea of a glorified body rising from an indestructible germ, is 1 Cor. xv. *But some men will say, How are the dead raised up, and with what body do they come? Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain.*

The apostle does not even allude to the mode in which the mortal body shall be changed and raised; but leaves the matter by saying "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." It is sufficient for us to know that "we shall bear the image of the heavenly." And we may look forward to this resurrection day with a lively faith for "when Christ who is our life shall appear, we shall appear with him in glory." "But it doth not yet fully appear what we shall be." The reality of this glorified state remains in anticipation, there are some pleasing analogies drawn from sensible objects—"there is one flesh of men, another of beasts, another of fishes and another of birds—but all these are formed from the same inert substance. So this mortal body will differ as the resurrection from what it previously was, when laid in the grave, with all its organs, faculties, and earthly propensities.

God will give it a body as it pleaseth him, fitted for its new and glorified state of holiness and bliss—with organs and senses perfectly adapted to its new condition. Its nutriment will be angel's food, the *heavenly manna*—and the soul can never thirst while there is a full supply from the "pure river of the water of life, clear as crystal, proceeding out of the throne of God and the Lamb."

The resurrection of the bodies of the wicked is a distinct subject from that of the righteous. There are but few passages of Scripture which refer to this part of the subject. Paul says nothing about it in the 15th chapter of 1 Corinthians. He is there proving the resurrection of believers only. The resurrection of the wicked is not alluded to in the whole argument.—Christ is here represented as the head of all believers.—Adam is the representative of the human race; and in consequence of his transgression, all men died a natural death, "even so in Christ shall all be made alive," i. e. all bodies of believers shall be raised. That the word *all* in the passage quoted respecting being "made alive," refers to the resurrection of believers only, is evident from the fact that no allusion is made to any other resurrection. The whole chapter is one continued argument, touching one subject—viz. the resurrection of those "*which are fallen asleep in Christ.*" If we apply any part of the argument to the resurrection of the wicked, we shall impair the force of the antithesis. Adam is placed as the representative of the human family, and by virtue of connection with him, die.—Christ is the representative of his followers; and in consequence of their relation to him, by a living faith, they shall rise from the grave, and with all the living redeemed, who shall be changed, "*be caught up to meet their Lord in the air.*" "Each," says the apostle, "*in his own order*"—Christ, the first fruits, then they who are Christ's at his coming.

The wicked are no where in the Scriptures said to "*fall asleep in Jesus.*" This is a term applied and appropriated only to believers. Jesus said, "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep. Then said his disciples, Lord, if he sleep he shall do well. Howbeit Jesus spake of his death." (John xii. 11, 12, 13.) "And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down and cried with a loud voice, Lord lay not this sin to their charge. And when he had said this, he *fell asleep.*" Acts vii. 59, 60. In 1 Thess. Paul is consoling those who have lost pious friends. 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. For if we believe that Jesus died and rose again, even so them also which *sleep in Jesus* will God bring with him."

But the resurrection of the wicked is a doctrine of the scriptures, Acts xxiv. 15, "*And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.*" It is sufficiently clear that the Pharisees believed in a general resurrection of the dead—both of the righteous, and the wicked. The Savior preached this doctrine to the Jews. John v. 28, 29. *Marvel not at this: the hour is coming in which all that are in the graves, shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.*" It is evident that this passage refers to a physical resurrection, and not to a spiritual renovation, as the preceding text implies. He who had just

asserted that the hour was already come when those morally dead in sin would, by the transforming power of the Gospel be renovated—converted and made alive to spiritual things, also declares that the hour would come when *all*, both good and bad, will hear his voice and come forth from a material grave.

But the body must undergo important changes, as appears from the inspired word. The apostle says, in reference to the body, "*It is sown in corruption, and it is raised in incorruption.*" As soon as the spirit leaves the body, the work of destruction commences, the flesh returns gradually to dust; even the hard bones finally yield to the devouring worm. Dust returns to dust. But the bloom of the incorruptible body shall not fade. No chilling winds, nor dark exhalations shall affect it. The seeds of dissolution have been extracted, and the causes of decay have all been removed—*It is sown in dishonor, when laid in the grave.* With the principle of life its comeliness has also departed. But it shall be raised in glory.—*It is sown in weakness.* Its arms hang down powerless by its side. There is no motion in its bosom. The feeble knees refuse to sustain their burden. The muscles have strangely forgotten their office. It lays in the tomb, an image of perfect helplessness. *But it is raised in power*—the vigor of immortality shall pervade the entire frame. It shall never again feel the infirmities of the flesh, nor suffer the ravages of disease. *It is sown a natural body, with animal propensities and appetite.* "*But it shall be raised to a spiritual body,*" a body perfectly adapted to its immortal occupant; instead of being a hinderance to the operations of the mind, it will be a handmaid, a delightful coadjutor, ministering with all its energies to the everlasting progress of the spirit, in knowledge and holiness. *Notes from Edward's lectures on the resurrection.*

Thus the apostle concludes—"When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written (Isa. xxv. 8.) "Death is swallowed up in victory," (i. e.) saints shall be delivered from the power of death, and as they see the destroyer vanquished, they will be prepared to sing, "O death, where is thy sting?—O grave, where is thy victory?" "Blessed, and holy is he, that hath part in the first resurrection."

To be continued.

THOUGHTS

SUGGESTED TO MISSIONARIES, AND MISSIONARY AGENCIES.

The common ideas of a Millenium admit the full and perfect establishment of Christ's kingdom, without Christ's visible and personal possession of the throne of his father David! To me it appears that nothing within the scope of Holy Writ, is more clearly and positively declared than the reign of Messiah in his human person bodily upon the earth. For this purpose the Son of God took upon him flesh, "The word was made flesh;" but at his first coming he did not *reign*, he came in great humility to suffer and die, and his human nature was laid in the grave, not there to see corruption, but to rise again in the same body more glorified, in which risen body he ascended to heaven, leaving with his followers the most explicit assurances of his return, in like manner as he was taken up into heaven—so should he return and take to himself his great power and reign. We have not time nor space, now, to enter at any length into the proofs of this great question; it must be assumed for the present, (if a thing so clearly

revealed can be *assumed*) and the argument pursued that Jesus Christ's *personal* reign on the earth will constitute the glory of that day, when he shall have put down all authority and power and all enemies shall be put under his feet. The circumstances of Christ's coming and dominion are not within our present inquiry—the fact only is our object at this time; and on this act we assume a tone of assurance, not merely because of its clearness in the revelation, but rather because of its necessity in the fact of a glorious latter day!

Whatever the Scriptures declare as characteristic of Christ's kingdom, they declare as a manifestation of Christ's glory. At present the glory of Christ, the GOD MAN, is concealed, "whom the heavens must receive (retain) until the times of restitution of all things"—then shall he be manifested: "Behold he cometh with clouds, and every eye shall see him, and they which pierced him, and all kindreds of the earth shall wail because of him." The conversion of the world by human instrumentality, or by *moral power*, as it is *theologically* or rather *philosophically* called, is a speculation, inasmuch as it supersedes the actual reign of Christ. There is no power, or person, nor name in heaven, nor on the earth, whose influence and agency can be substituted for the manifestation of Christ's glorious person and power. Christ himself will establish his own kingdom, and he will do it in person, that there may be no doubt on the subject; so St. Paul left it with his son Timothy, "I give thee charge in the sight of God, who quickeneth all things, and before Jesus Christ who before Pontius Pilate witnessed a good confession that thou keep this commandment without spot, unrebukable until the appearing of our Lord Jesus Christ, which in his times he shall show who is the blessed and only potentate, the King of kings and Lord of lords."

Upon the appearance of the royal Son of David and upon the assertion of his sovereign authority, the din of party will cease, and the clamor of sectarian strife will be heard no more. I am of Paul, and I am of Apollos, and I of Cephas, will give place to the universal cry of the general assembly and church of the first born. "Lo, this is our God, we have waited for him, and He shall save us.—This is the Lord we have waited for him, we will be glad and rejoice in his salvation."

Now, brethren, should it be found that there is a capital mistake on the subject of our Lord's Kingdom, and this mistake not apprehended and corrected by the zealous religionists of the day, then much of all they have been doing is but beating the air; and when this error is found out, what disappointment, what mortification will imbitter the cup of which they have been drinking almost to intoxication. We are quite aware of the challenge, *what, are all the good men of so many persuasions under a delusion in their united exertions for the conversion of all mankind?* Now this is not meeting the question; we have brought no objection to the Evangelism of the day—our objection lies against the *spirit* upon which these exertions are in operation; this spirit is in direct opposition to the kingly office of Christ, and to his coming again to assert and to set up that kingdom on the earth. When we, in the words of inspiration, declare the coming of the Lord, the scoff of the sceptic is in the mouth of the Christian, "where is the promise of his coming?" Indeed much of all that is doing with so much zeal and loud talking, is doing upon a spirit of self-dependance—the purposes of God, the promises of God, and the work of

God, are all, all suspended upon the work and agency of man; all that is wanting may be summed up in a few words, *money, men, and moral power*, and the world would soon be converted. All that which the Scriptures ascribe to the **POWER AND COMING OF CHRIST**, these self-confident brethren take upon themselves. They see no necessity for the coming of the **HOLY ONE**, all they expect is in the dominion of the spirit, his divine agency along with their *moral power and money*, and the whole world will be brought into subjection to the obedience of faith. And so they are quite sure that Christ's second advent cannot be fulfilled, till after the expiration of that millennium, which has been brought about and accomplished by their means; then, after all this, Christ will descend, raise the dead, both righteous and wicked, judge between them both, take the righteous to heaven and leave this world and the wicked to eternal flames. Those, however, who follow the Scriptures in their more literal sense, come to a very different conclusion! Yes, the Lord Jesus will come, and it will be in his own time, when men do not look for him. The signs of his coming, then, must be upon "this time," for men do not look for him, the religious world do not look for him, they cannot endure a word upon the subject—they systematically reject the doctrine of his coming. Anti-Christ shall fall—the delusion of the Eastern impostor shall be broken up.—Atheism and all unbelief shall bow down and be constrained to confess and own the Lord, and so of every other enemy, if there be any other, but all this shall be effected through the means of human agency.

Well, rather than contradict this oracle, I will speak only in the words of the holy apostles, referring to all these powers of wickedness in their embodied character. St. Paul says, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the **BRIGHTNESS OF HIS COMING**—when he shall come to be glorified in his saints, and to be admired in all them that believe **IN THAT DAY**. The apostle Jude adds, joining issue with Enoch the translated antedeluvian, "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds." Now whether this be for destruction or for salvation, it is *by the coming of the Lord!*

To whatever extent the gospel may have been preached in this day, and with whatever success, yet this same gospel preached has not generally, if at all, included the doctrine of the **Second Advent**. Now is not this a melancholy reflection! Within the last forty years this blessed Gospel of the kingdom has been very extensively proclaimed in the four quarters of the globe. From Europe it has gone out into all the Asiatic nations, Indusian, Burmah, Japan, Tartary, China. Not a little has been accomplished in Africa amidst various sable and swarthy tribes. America, North and South, both among the aboriginals and the settlers. To these we may add very many Islands of the East Pacific, and some of them large and populous, with numerous others in the Oriental and Australian seas. And yet amongst all these it is to be believed that no proclamation has been made, "Behold he cometh." Not a distinct idea has been set before the converts on the second coming of their Lord and Savior. Loose and contradictory assertions and conjectures have been set before them on the subject of a *general judgment*, but not a word on the kingdom and majesty of Christ, as declared so plainly in the Scriptures. Indeed, how can our missionaries preach to

heathen on the glorious coming of the Lord Jesus, when they have been instructed and prepared for their labors under a course of doctrine which includes no such a thing; so far from it, they have been taught to believe that the success of their labors will bring about and establish that which is promised: and that the reign of Christ on the earth is to be invisible and wholly spiritual: but how and where Christ is to reign visibly and personally they say nothing, for they are taught nothing, and charged with nothing on that head! The heathen, however, know as much on this great subject as a large proportion of the Christian community do. There are thousands and tens of thousands of Christians who know nothing about it; nor are they permitted to hear any thing about it. A vast number of Christian ministers have bound themselves (not under a curse, but they have come to some common agreement) not to admit the doctrine of the pre-millennial advent into their pulpits. This is taking upon them, I should think, a weighty responsibility, but such is the case to a very great extent, as it has come to my knowledge. But all this is in vain, God is opening the eyes of his ministers to this subject; and I may add some of the most powerful, godly and devoted ministers of this day are calling up the attention of the Lord's congregation to this heavenly and important subject. At the same time I would hope, that this subject will not be treated in a speculative and visionary way, but that the most practical use will be made of it. Indeed I know that this is the chief object of our most evangelical ministers: prayer, watchfulness, waiting, patience, long-suffering, benevolence, zeal for the salvation of men, devotedness to apostolic labors, both at home and abroad, are virtues characteristic of their faith!

J. B. E.

THE SANCTUARY.

MR. EDITOR:—A short time since, I was induced to examine the Scriptural meaning of the word sanctuary, together with the signification of others found in Dan. viii. 13, 14. The text reads as follows: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Some of the qualified words used by Daniel, are peculiar to himself; among which are two or three in these verses, viz. daily sacrifice,—transgression of desolation,—host and sanctuary. Sanctuary, although a somewhat frequent word, both in the Old and New Testament, requires a careful investigation, both under the law and gospel, to obtain its true connection with many important texts of Scripture.

The vision (of which our text seems a review) is to transpire within the given period of 2300 days; at the close of which the sanctuary is to be cleansed: consequently, if we can establish its real import under the ceremonial law, and under the gospel, we shall be qualified to judge of what shall be accomplished at its termination.

For the vision shall be unto two thousand three hundred days; then shall the sanctuary be cleansed. If the word sanctuary has an application to the Jewish mode of worship only, most certainly this promise was, or shall be fulfilled among them; if not, it belongs to the Gentiles equally with the Jews.

What are we to understand the sanctuary to signify?

1st. David (referring to before the Tabernacle

was built) calls Judah God's sanctuary. Ps. civ. 2. "When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion."

2d. In some sense, Moses calls the holy land the sanctuary. After speaking of the whole people, he says, "they shall dwell in the sanctuary," we at once see, that more than two millions of people could not dwell in the Tabernacle or Temple. "Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established."

3d. The Tabernacle was called the sanctuary. When Moses was in the mount, God instructed him respecting its plan, and says of the children of Israel, Ex. xxv. 8, "And let them make me a sanctuary; that I may dwell among them."

The Tabernacle was constructed at Mount Sinai, and, with some improvements, used until about 480 years after, when Solomon's Temple was finished, and its dresses were transferred to the temple. 1 Kings. vi. What apartment in this Tabernacle was called the sanctuary? The apostle Paul will answer us definitely, in Heb. ix. 2, 3, 4. "For there was a tabernacle made: the first, wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary. And after the second veil, the tabernacle, which is called the holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;" The Tabernacle had two veils; one at the entrance into the sanctuary or holy place; the other between this and the holiest of all, or holy of holies, which contained the ark of the covenant, whereas the Temple had but one: and some writers have applied Lev. iv. 6 to the holiest of all: but it refers to the outer veil, or entrance into the holy place or sanctuary of the tabernacle, as in the above words of the apostle, "wherein was the candlestick, the table, and the shew-bread." Into this the priests entered daily: thus God could dwell among them. We are now using the figure to which he has condescended; whereas, if his presence was confined to the holiest of all, into which the high priest entered but once in each year, the common priests would have but occasional glimpses of his divine presence. The high priest entered the holiest, (referring to Jesus Christ, who had rent the veil asunder, enabling his followers to see as through a glass darkly) and is set on the right hand of the throne of the majesty in the heavens, to intercede for us as our spiritual high priest. But let us not depart from the text. The sanctuary of the Tabernacle, according to Paul, was the Holy place. Its use as a dwelling of God among his people; again see Ex. xxv. 8. Heb. ix. 2.

4th. The whole Temple was called the sanctuary. David speaks to Solomon his son, saying, 1 Chron. xxii. 19, "Now set your heart and your soul to seek the Lord your God; arise, therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord." In this verse it is very evident, that the whole temple is included. The ark of the covenant, &c. belonged to the holiest: and the other vessels to the holy place. Ezek. xlv. 45. 1 Chron. xx. 8.

Having gone over the ground thus far, we learn that the word sanctuary is applied, 1st. to the holy land, but indefinitely. 2d. To Judah, a

tribe of Israel, which signifies confession or praise to the Lord. 3d. The Tabernacle or holy place therein. So says Paul. 4th. The temple, the whole temple. But the Tabernacle was taken down, and its vessels transferred to the temple, about 2353 years ago; and the temple was destroyed about 1771 years since; and its vessels carried to Rome and deposited in the heathen temple of Vesta.

I ask, where, or what is the sanctuary now? we have the assistance of the great Apostle Paul.—let us attend to what he says on this subject. We shall first refer to the Tabernacle's sanctuary.

Second, to the whole temple, to which the tabernacle was transferred.

1st. The tabernacle's sanctuary.

Paul says, Heb. ix. 1, "then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." Having acknowledged the first sanctuary as a worldly one, under the first covenant, he now speaks of the spiritual one, under the second, or gospel dispensation, Heb. viii. 1, 2, "Now of the things which we have spoken, this is the sum: we have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens, "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

In verse 1st. Christ is the High Priest, a minister of the sanctuary of the true tabernacle, which the Lord pitched, and not man. Here then we have the true tabernacle, i. e. the true sanctuary, of which the first was only a type. Jesus Christ is the high priest, and hath made, or will make the church, kings and priests unto God; and although he has entered into the holy of holies, the veil is rent, and the church, 1 Peter ii. 5, the church, as priests, offer up spiritual sacrifices acceptable to God by Jesus Christ.

2d. The whole Temple was called the sanctuary. It was more magnificent, and its stones most beautiful, were selected and prepared at a distance, and laid in perfect harmony on the foundation, and when finished the whole sanctuary was solemnly dedicated to God.

But this worldly sanctuary is gone, let us look at its antitype.

1st. In this spiritual sanctuary, Jesus Christ is the chief corner stone.

2d. The prophets and apostles are the foundation.

3d. The church its stones.

1st. Jesus Christ is the corner stone, Isa. xxviii. 16. "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." With whom the apostle Peter agrees. 1 Pet. ii. 6. "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious;"

2, 3. And Paul at one glance gives us a clear view of the whole building. Eph. ii. 20, 21, 22, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the spirit." While dwelling on the stability of the church, he declares as above—"and ye are built upon the foundation of the apostles and prophets, Jesus Christ the corner stone." And in verse 21 this is called a holy temple or sanctuary in the Lord, verse 22, a habitation of God

through the spirit. The whole temple was the sanctuary, and was a prefiguration of the church; and the church now stands in its stead. 2. Cor. vi. 16. "And what agreement hath the temple of God with idols, for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and will be their God, and they shall be my people." See also 1 Cor. iii. 16. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?"

From these texts we learn, that the individual members of the church combined, are the temple of God, that man, as a living soul, standing in his appointed place fitly joined with other members of the same glorious fabric, forms a temple in which dwells the spirit of God, "as God hath said, I will dwell in them and walk in them." The church, then, are the sanctuary, and under the figure of the tabernacle, Jesus Christ is the High Priest, and the church its priests, "offering acceptable sacrifices, through the great atonement, once for all. And in reference to the temple, the whole building was so called, pointing to the house not made with hands eternal in the heavens. The materials prepared in the church militant, are 1st. Jesus Christ (who came under the law) its corner stone. 2d. The apostles and prophets, its foundation. 3d. The church, its stones. And although this glorious sanctuary is eventually to be finished, cleansed and dedicated, at present many of its stones are covered with the dust of pollution. Lam. iv. 1. "How is the gold become dim! how is the most fine gold changed, the stones of the sanctuary are poured out in the top of every street."

E. P.

To be continued.

SIGNS OF THE TIMES.

BOSTON, FEBRUARY, 1, 1842.

GENERAL CONFERENCE.

NINTH SESSION, Sandy Hill, New York, commences to-day, Feb. 1, at 10 o'clock, A. M.

TENTH SESSION, Colchester, Vt. Feb. 8, in Baptist Chapel, commencing at 10 o'clock, A. M. Messrs. Miller and Litch will attend the above.

THE CALLS for sessions of the Conference are very numerous. We have particular requests for Conferences in Providence, R. I. Worcester, Mass. and Hartford, Ct. They will be attended to in their turn, and soon; due notice will be given.

ARRIVAL OF THE BRITANIA.

Twenty-eight days later from Europe.

The condition of Europe, and the East, is still in an unsettled state. Politicians, and observers of the times, seem to be of the opinion that we are upon the eve of great events. The English are in danger from the movements of the Chartists. The French, from their secret associations, for the final revolution of the kingdom. The East from general insubordination, and revolution. The Druses, in Syria, have well nigh exterminated the Christians, in all the villages, stretching along the foot of Mt. Libanus; and they seem determined to declare, and maintain their independence of the Turkish power. The Circassians have again defeated the Russians, and exterminated an army of 30,000 men! Turkey is on the eve of a war with Greece. The Pope has revived the order of the *Jesuits*, who have entered upon their work of deception and conquest, with

their accustomed energy. They now have fifty missionaries in almost every land, where the Protestants have one! And they are making converts in as great a ratio. If it be true that any class of religionists are to gain a universal conquest, there is no doubt but the Catholics will have it! But he whose right it is to reign will speedily come, when the fables of Protestant Millenniums, with Catholic conquests will be swept away, "like the chaff of the summer threshing floors."

PROGRESS OF LIGHT.

It will be seen by Bro. French's letter, that the good work is progressing in Newbury and Newburyport. Bro. Fitch's Lectures have produced glorious results already, in the former place. On Sunday evening last, FIFTY came forward for prayers. In Lowell, he has given one course in the Methodist Church, and one in Elder Cole's; both of which were well attended, and the results are good. The brethren have been strengthened in the faith, and a large number have been converted to the truth.

Bro. Fitch commenced a course of Lectures, on the 24th ult. in Worcester. He will next go to Hartford, Conn. Bro. Litch has given Lectures for the month past in Philadelphia, Pa., Boston, Mass. and Pomfret, Brooklyn, and Williamantic, Ct.

At Pomfret a most interesting Conference was held, for three days, in connexion with Bro. Litch's Lectures. The Conference and Lectures were very fully attended, and the interest manifested to hear, and receive the truth, was most encouraging. Some account of the meeting will be given hereafter.

SECOND ADVENT LIBRARY.

We have now arranged some of the most interesting works on the Second Advent, in numbers, and had them bound in paper covers for mailing. We can send them to any part of the United States. It now consists of the following works:

- No. 1.—Miller's Views.
- No. 2.—Miller's Lectures.
- No. 3.—Miller's 24th Matthew.
- No. 4.—Spalding's Lectures.
- No. 5.—Litch's Address.
- No. 6.—True Inheritance of the Saints.
- No. 7.—Fitch's Letter to Rev. J. Litch.
- No. 8.—Present Crisis.
- No. 9.—Miller's Letter on the Cleansing of the Sanctuary.

Any person sending us \$2.00, can have the Library mailed to them to any part of the United States, or the world. Postage, under 100 miles, 85 cents; over, 132 1-2 cents.

THE NEW ENGLAND PURITAN.

The Puritan, of Jan. 13, has an article on the present aspect of the world and the signs of the times, which seem to indicate the nearness of the great "battle of Armageddon." We agree with the editor that the signs he enumerates do indicate great events to be even at the door. But while we mutually agree on this point, we wish to ask what the predicted event is which is to introduce the battle? The answer must be, "the pouring out the seven vials of the wrath of God, and especially the seventh. Very well; but are not those vials the seven last plagues? Is not the wrath of God filled up in them? If it is filled up, and the last plagues come, when they are poured out will others succeed them?"

The editor of the Puritan is evidently chagrined at the excitement which prevails on the subject of prophecy, and at the vanishing of his favorite theory of the conversion of the world and triumph of the church, while the earth remains under the curse, and the net is gathering its draught of fishes preparatory to the separation at the end of the world, or age. The Puritan has done its best, both by silent and open contempt, to put the subject to sleep; but as he finds it refuses to do so, he must say something; for the public mind demands it. Hence he is out with the old songs, "THE CONVERSION OF THE WORLD," if possible to allay the spirit of troubled hypocrites, respecting the speedy coming of the Lord. For after such a chapter as the first editorial, on the most obvious signs of the times, which all must see, without an anodyne, they could but be troubled. But if the great triumph of the church in the conversion of the world is all that is coming, they have nothing to fear.

How can a man in his sober senses talk of the union of the discordant elements of our Babel churches until a radical change has been effected in the constitution of the human mind, so that all shall see as they are seen, and know as they are known, and not as now, through a glass darkly. Are not the sects instead of uniting and decreasing, every year multiplying? He can but know it. And so it must ever be, until the Lord comes and turns to the people a pure language.

What but an infatuated spirit could dictate the following, with the Bible before the writer?

"Then in the light of prophecy look forward to what the world will be doing, when the church, instinct with the spirit of Christ, shall be bringing many sons to glory, and bringing in the Prince of Peace to his throne, over an obedient world. Come ye conquerors, heroes, orators and philosophers, see for once a generation in an employment which reflects true greatness on man—employed not in trimming the taper light or bear-eyed philosophy, but in taking in the beams of God's light, and pouring it out on benighted nations—yes, fulfilling the vision of the angel standing in the sun, ministering its radiance upon benighted spheres. Here is no building of pyramids, monuments of the builder's folly, but a rearing of imperishable trophies to the world's Deliverer. Here is no reaping of honors upon fields of blood, but a gathering of renown compared with which the "laurels that a Caesar reaps are weeds." Behold the body of the church of God animated with one soul, putting forth their concentrated energies, in hushing wars, in quenching fires of infernal passions, in reducing moral chaos to order, in giving light for darkness, joy for groans, and the garments of praise for the spirit of heaviness; and uniting every voice and heart in the jubilee of a ransomed world."

What spirit, we ask again, could dictate the above with the vision of the broad thronged, and narrow unfrequented way, full in view? How can the man who reads his Bible, and learns from it that the church in the world will be despised, have tribulation; that the tares and wheat will grow together until the harvest, &c.; that it shall be at the coming of Christ as it was in the days of Lot, in the days of Noah, &c. pen such an article? When all things that offend and them that do iniquity are gathered out and cast into a furnace of fire, and the righteous shine forth as the sun in the kingdom of their Father, we expect the Lord to grant us a view of the Puritan's vision. "Every heart and voice uniting in the jubilee of a ransomed world."

KINGDOM OF THE SAINTS.

We publish in this number another communication from our correspondent, A. M. in reply to our

strictures on his former communication. He concedes that he holds the doctrine of a mortal and immortal state combined during the Millennium, and that the immortal saints are to reign over the mortal nations.

But without stopping to take up each text quoted, we will now present what we think some insuperable objections to this theory of the salvation of sinners after the second coming of Christ.

1. The great mass of texts quoted by our correspondent relate to the glory of the new Jerusalem, —an everlasting state, and everlasting blessings.

2. There is no promise of an eternal state of blessedness beyond the millennium, to be found in the Old Testament, if those texts he quotes be not those promises. And besides, there is no intimation in any one of the texts he has quoted from the Old Testament that they refer to the millennial reign of Christ and his saints, but the eternal state is constantly presented.

3. The scriptures do teach the entire destruction of all the unconverted at Christ's coming. 1 Thes. i: 7—10—"When the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God (all the heathen) and obey not the gospel of our Lord Jesus Christ, (all in Christendom unconverted) who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." If they shall be destroyed forever, will they be converted at his coming?

Again—Luke xiii: 25—29—"When once the master of the house is risen up, and hath shut to the door, and ye shall begin to stand without, and knock," &c. "There shall be weeping and gnashing of teeth when ye shall see Abraham, Isaac and Jacob in the kingdom of God, and you yourselves thrust out."

This was said specially to the Jews, to instruct them, that while the believing Gentiles from all nations would share in the blessings of Abraham, they, the natural children of Abraham, would be left out, not because they will not seek, cry and weep; for all this they will do, but do it too late; for the master of the house will have risen up and shut to the door. Their looking on him and weeping will not avail then. They will not only weep, but also gnash their teeth, and depart.

The parable of the tares and wheat teaches us the same doctrine, i. e., that all things that offend and do iniquity will be gathered out, and cast them into a furnace of fire. This is the only hope for any impenitent sinner at the coming of Christ. The declaration of Paul, Rom. 2d chapter, is direct to the point—"Who will render to every man according to his work; to them who, by patient continuance in well doing, seek for glory, honor, and immortality; eternal life. "But indignation and wrath, tribulation and anguish upon EVERY SOUL OF MAN that doeth evil, to the Jew first, and then also to the Gentile." Is there any chance for the unconverted sinner, then, whether Jew or Gentile, "when God judges the secrets of men by Christ Jesus?"

4. Those passages which speak of an entire removal of men from the earth in the day of the Lord, forbid the idea of the preservation and salvation of a part of the unconverted. In Isaiah, 6th

chapter, we are told that the blindness of the Jewish nation is to continue until the cities be wasted without inhabitants, and the houses without men, and the Lord have removed men far away. The tenth that shall then return, is the holy seed. The remnant according to the elections of grace.

The second Psalm teaches the same doctrine. The heathen kings, rulers, people, all who gathered together against the Lord and against his anointed; Herod, Pilate, the Gentiles and people of Israel. The Lord will speak to them in his wrath, and vex them in his sore displeasure. When the Lord Jesus sits on his holy hill, he will break the heathen with a rod of iron, and dash them in pieces like a potter's vessel. The mourning of those who were gathered together and pierced Christ, will not save them—they will only be vexed in his sore displeasure. All the tribes of the earth will mourn when they see him, but too late. The prophet Zephaniah teaches the doctrine in the 1st chapter, "I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling blocks with the wicked; and I will cut off man from the land." Texts might be multiplied, but these must suffice. And until another class of fishes can be found in the net, beside the good, which will be gathered into vessels, and the bad, which shall be cast away at the end of the world or age; or others besides the wheat, the children of the kingdom, who shall shine as the sun in the kingdom of THEIR FATHER; and the tares, the children of the wicked one, who offend and do iniquity, and who shall be cast into a furnace of fire at the end of the age, we cannot admit of a third class of persons who shall neither be in or out of the kingdom, but midway between, coming in when the master has risen up, and the bridegroom come. But we can very easily believe that in the new earth of Isaiah and Revelation, there will be the redeemed of all generations, who have died of various ages, from the new born infant to the old man leaning on his staff, who will have part in that world. And that their days will be accomplished, and they be perfected, and be possessed of as perfect capacity to know and enjoy God as though they had lived an hundred years.

With respect to the subjects of the saints, we have no more difficulty in finding them for glorified saints, in the new earth, when the dominion under the whole heaven shall be given to the PEOPLE OF THE SAINTS OR THE MOST HIGH, than for Adam, in the creation, when only himself was in being, and the dominion of the whole earth was given to him. Our Brother says, "and that (the resurrection of the rest of the dead) is where they get their people from." We know of but one place in God's word where the people of the saints are spoken of, that is Daniel vii: 27—where they are represented as having the kingdom under the whole heaven given to them, and that not at the end of the millennium, but at the beginning, at the destruction of the little horn. We suppose that it will be true of Abraham, that although God called him alone, and blessed him, that in the resurrection he will have become a strong nation, and that God will hasten it in His time. That strong nation will be the generation of the Lord.

Our brother thinks, also, that it is improper to speak of the saints in the plural, nations, kingdoms, &c. But we would ask him, if Abraham is not

also the father of *many nations*. Again, may we not understand the expression as referring to the present locality of the kingdoms of the world, over which the dominion of Christ will then extend, when the kingdoms of this world shall become His, and He reigns forever and ever.

REVIEW OF DOWLING'S REPLY TO MILLER.

SECTION FIFTH is devoted to an examination of the meaning of the 2300 days of Dan. viii: 13-14. He dissents from Mr. Miller's view of the time, and considers the period to be either 2300 literal days, or 1150 literal days. He thinks the latter, for the following reasons:—

"Doubtless, we are sometimes to understand in prophetic language, a day for a year; I am willing to admit that we are so to interpret the seventy weeks, the forty and two months, or 1260 days of the Revelations, and probably the other periods named in the last chapter of Daniel. But I shall be asked, if you thus explain a prophetic day in those passages, why not in this? This is a fair question, and deserves a fair and candid answer. I reply, then, that I have come to this conclusion, not from any difficulty on any other hypothesis, but simply from noticing the peculiarity of language employed in the original Hebrew of this term, 2300 days. It would be rendered literally 2300 evening-mornings, [Heb. *a-rav bo-ker*.] Thus is the Geneva version, *deux mille et trois cents soirs et matins*; (i. e.) 2300 mornings and evenings; and still more to my satisfaction in the Latin version of Junius and Tremellius, *usque ad vespertina matutinaque tempora bis mille trecenta*; (i. e.) unto 2300 morning and evening seasons. Now it does not appear to me that this compound Hebrew word evening-morning, ever means a prophetic day, (i. e.) a year, but from the very nature and form of the word must be confined to a natural day. I have examined the Hebrew of each of the other passages where it is admitted we are to understand a prophetic day, or year. In Ezekiel, 4: 6, "I have appointed thee each day for a year," the word is *yom*, (day); and in Dan. 12: 11, "a thousand two hundred and ninety days;" and verse 12, the thousand three hundred and five and thirty days," the word is *yamim*, (days) the plural of *yom*, used in Ezekiel.

Now it seems to me that the Holy Spirit had some design in avoiding this word in the prediction of the 2300 days, and using the emphatic compound word *a-rav bo-ker*, (i. e.) evening-morning, and that this design was expressly to confine the meaning to natural days; alluding to the two divisions of evening and morning; the first evening among the Jews beginning at 12 at noon, and the morning ending at the same hour; and also alluding to the evening and morning daily sacrifices. Bishop Newton says, "In the original it is "Unto two thousand and three hundred evenings and mornings; and in allusion to this expression, it is said afterwards, (v. 26.) "The vision of the evening and the morning is true." In order to understand the meaning of the question to which these words are the answer, we are to remember that for many hundred years, the Jews had offered up a burnt offering, consisting of a lamb, every morning, at the third hour, and every evening at the ninth hour; and this was called the perpetual or daily sacrifice.

Now the question was, "For how long a time shall the vision last, the daily sacrifice be taken away," &c.? (Lowth's translation.) The answer was, "Unto two thousand three hundred mornings and evenings."

I understand the reply to allude to the number of daily burnt offerings, including both morning and evening sacrifices, which should be omitted through the violence and cruelty of this "King of a fierce countenance," Antiochus Epiphanes. As there were two sacrifices on each day, the number of days would be 1150 days, or three years and nearly two months.*

* At the time I came to the above conclusion about the 2300 evenings and mornings, I was not aware that any modern commentator coincided with me in denying that the Hebrew word forbids the interpreta-

1.—It will be perceived that the principal reason for considering the time literal days, is the fact that the Hebrew reads 2300 evening-mornings, and not *yamim* days, as in Dan. 12: 11. But he might with just the same propriety doubt whether the time, times, and dividing of time of Dan. vii: 26 is the same as the 1260 days of Rev. xi: 3. They are most certainly expressed in different terms; and so also the 42 months different from either of the former. But he finds no difficulty in believing the three different expressions to mean the same thing. Why then may not another form, still less ambiguous than either, "time, times and an half," or "42 months," be used? Mr. D. knows that evening and morning with the Hebrews was equivalent to a day.

2.—Mr. Dowling thinks the evenings and mornings are so many sacrifices; and, as the Jews had two sacrifices a day, there would be only one half as many days as there were sacrifices prevented by Antiochus Epiphanes. As there were 2300 evening and morning sacrifices, (he supposes) there would be 1150 days. But he had altogether failed to show that either 2300 or 1150 days were fulfilled by Antiochus in the abolition of Jewish sacrifices and the profanation of the temple. If the Holy Spirit has been so definite as to give the exact days of that desecration of the sanctuary, is it reasonable to suppose that more than 2000 years would pass after the fulfillment of the prediction, and no living mortal ever find the data to prove it to have been fulfilled? But yet such is the fact; for no one has ever yet proved it to have been fulfilled. It seems to be a favorite sentiment with Mr. D. that prophecy is to be explained by its accomplishment. If so, and this period has been fulfilled, he should be able to show it.

But by what authority does our author call it the Jewish daily sacrifice? It is not by the authority of the text. "How long the vision, the daily and the transgression of desolation (or as in the margin, "making desolate,") to give both the sanctuary, and the host to be trodden under foot?" Compare this with Dan. xi: 31. "And shall take away the daily and shall place the abomination that maketh desolation of 2300 prophetic days, or years. I have since examined the commentaries of Gill and Henry, which were not then accessible, and find that these learned expositors are both of opinion that natural days only are intended; and Henry mentions some who understand it as I do, 2300 evenings and mornings, or 1150 days.

Gill says, on the place, "Unto 2300 days, or so many mornings and evenings, which shows that not so many years are meant, but natural days."

Henry says, "It shall continue 2300 days, and no longer; so many evenings and mornings, (so the word is,) so many natural days, reckoned as is the beginning of Genesis, by evenings and mornings; because it was the evening and morning sacrifice, that they most lamented the loss of. Some make the morning and the evening in this number to stand for two, and then 2300 evenings and mornings will make but 1150 days, and about so many days it was that the daily sacrifice was interrupted, (that is,) by Antiochus Epiphanes."

Whether 2300 days, or 1150 as I suppose, are intended, makes no difference whatever in my argument against Mr. M.'s doctrine. I think, however, that the latter number best agrees with the words, and with the history of Antiochus' persecutions. Those who make it 2300 entire days, reckon not from the time "the daily sacrifice was taken away," but from the beginning of the troubles, the first deflection of Menelaus, the high priest, which was rather over six years before the cleansing of the sanctuary by Judas Maccabeus."

late." Also, Dan. xii: 11, "From the time the daily shall be taken away, and the abomination that maketh desolate set up, shall be 1290 days. Mr. Dowling acknowledges the 1290 days, and 1335 days to be years. If so, there were to be 1290 years from the taking away the daily sacrifice by Antiochus B. C. 168 to A. D. 1131. And blessed is he that waiteth and cometh to the 1335 days or years, that is, to A. D. 1177, for there the 1335 days must end, if Mr. D. is correct in supposing the daily to be Jewish daily sacrifices as taken away by Antiochus, and the transgression making desolate, or the abomination which maketh desolate to be Pagan worship, set up by him in the temple. But what took place at either of those periods? Did Popery end, or the Millennium begin, as he seems to think probable will be the case at the end of those periods? But whenever the 1335 end it will bring the time when Daniel will stand in his lot. Did he do so A. D. 1177?

The prophet, however, most evidently speaks of two persecuting powers or influences which were to tread under foot the sanctuary and the host. Those powers were the daily and transgression that maketh desolate. Paganism began that oppression and Popery has continued it. Paganism began the work under the Chaldeans, continued under the Medo Persian, Grecians, and the Romans, until Popery took it up.

Once more. When Gabriel was sent to make Daniel understand the vision, he said, "understand, O son of man, for at the time of the end shall be the vision." Dan. viii: 17.

According to this instruction, the time of the end is the days of Antiochus, if Mr. Dowling is correct; for then the vision was accomplished. But in the 11th chapter of Dan., after predicting, verse 31, the taking away of the daily and placing the abomination that maketh desolate penal persecution, the reign of Atheism, he says, verse 40 "And at the time of the end shall the king of the south push at him; (the Atheistical government,) and the king of the north come against him like a whirlwind," &c.

"The king of the south," is Egypt; "the king of the north," Syria. This we contend was fulfilled in the collision between France, the Atheistical government, and Egypt, the king of the south, in A. D. 1798, when Buonaparte invaded Egypt. And the king of the north, Syria, came against him, (France) like a whirlwind, (with irresistible power in 1799, when Buonaparte was defeated before St. Jean de'Acre.)

If Mr. Dowling should maintain, as some do, that the power predicted in the latter part of the 11th chapter, is Antiochus, then it will devolve on him to show who the king of the north is, who was to come against him like a whirlwind; for Antiochus in his day was the king of the north. If he takes the ground of others that it is Mahomedism, or still, others that it is Popery, then he gives up the point of the 2300 days being fulfilled in Antiochus, because these two last named powers belong to modern times and are connected with the time of the end, when the 2300 day's vision is to be accomplished. The time of the end is from 1798, the fall of Popery, to the end itself, when the man of sin shall be destroyed, and the saints glorified.

THEORY OF TYPES.

DEAR BROTHER HIMES;—Considering the friendly interest you have manifested in my in-

quiries, I have taken the liberty of presenting my remaining article respecting the week of creation. I am unwilling to trespass upon your valuable time—and, probably shall not soon “repeat the transgression.” But having sent you the former article, it appeared not amiss to send you the latter; especially, as I presume you are not disposed to deny, that the week of creation, and “the six thousand years,” may have commenced at the same epoch. My letter of Dec. 31, requesting you to publish no more of my communications, you have probably received: so that on this point, there is nothing more to add.

In my last communication, it appears to have been geologically proved, that the six days of creation could not have included the most ancient creations of plants and animals: and that the third of these days must have been a period more than twenty-four hours. And; allowing this third period to have really occupied more than a single revolution of the globe; I presume it will generally be admitted, that the six other days of the week of creation, might have been periods equally prolonged. It remains, nevertheless, to inquire how far the conclusion, that the seven days of the week of creation were periods of seven years each, is in harmony with Scripture, or is liable to any sound theological objection. Upon this inquiry I shall now enter.

1. It is the opinion, not only of Dr. Buckland, a distinguished canon of the church of England, but likewise of other “learned theologians,” that there is no sound critical, or theological objection, to the interpretation of the word *day*, in the Mosaic history of creation, “as meaning a long period.”

2. The history of each of the six days closes with the information, that the evening and the morning were on that day. Thus: “the evening and the morning were on the first day.” But admitting—as some have supposed—the phraseology is idiomatic; the words here quoted may signify merely that the first day have come to a termination. If more however, than this is signified, or implied, it must be understood, in addition, either that there was a *visible* evening and morning on the first day—as I conclude to have been the case in fact—or that the first day consisted of an evening and morning. But on the supposition that a visible evening and morning are actually expressed, or implied, this will not prove that the length of the day was twenty-four hours. For if the Mosaic day was indeed seven years, and there might, notwithstanding, have been visible evenings and mornings, during the whole period. Should it, however, be objected, that the Mosaic did not speak of the evening and morning, in the plural; it may be replied, that as he spoke of the day in the singular, and as there is but one evening and morning to a *literal* day—it was both natural, and proper for him to speak of the evening and morning in the singular also.

3. The pharisee said, “I fast twice in the week.” Luke xviii. 12. In the original Greek, it is twice in the *sabbath*; and means twice in the whole week. It would seem, that the whole week must have been termed a sabbath, with reference to the feast as seven days; and that the feast of seven days was termed a sabbath, with reference to the sabbath of one day. But if a sabbath, that is, a single day, may thus designate a week—and if a week, as in the seventy weeks of Daniel, may designate seven years; why may not each of the seven days of the week of creation designate seven years?

4. Perhaps it will be objected, also, that the creating of heaven and earth in six days; and resting on the seventh, would not have been assigned as a reason for the Jew's laboring on six days, and resting on the seventh; unless the length of a day was in both cases the same. In answer to this objection, I would say, that either the sabbatical year was devised from the sabbath day, or else the sabbath day was devised from the sabbatical year; and that, in either case, the keeping of one of these sabbaths—although their lengths were very different—may justly be considered as having been a reason, in fact, for keeping the other.

5. Admitting the seven days of the week of creation to have been actually days of twenty-four hours each; the only assignable reason for the shortness of these periods—especially, when we duly and geologically consider the operations of the former part of the third day—appears to be this:—that respecting duration, these periods might serve as an example of laboring on six natural days, and resting on the seventh. But if such was indeed the only reason for the shortness of these intervals, how does it happen, that although the Jews were often reproved by the prophets, for the profanation of the sabbath; yet the whole Bible contains but two passages, (Ex. xx. 11, and xxxi. 17,) in which the keeping of a sabbath is enjoined from the consideration, that in six days God created the heavens and the earth, and rested on the seventh day? There are but four passages in the Bible in which it is said that God rested on the seventh day: namely, Gen. ii. 2; Ex. lx. 11; xxxi. 17; and Heb. iv. 4.

6. It will not, I conclude, be denied—by some of my readers, at least—that the week of creation—if it really exceeded seven literal days, but was not more than forty-nine years—was most probably, either seven years, or forty-nine. Indeed, allowing the six days of creation *not* to have been literal days, and *not* to have included the earliest geological epochs, or the most ancient plants and animals; there appears no possibility of proving that six days of seven years each, is a period either too long, or too short, for the operations of the week of creation. And I believe I might safely challenge any geologist to prove the contrary.

6. Granting, however, the seven days of the week of creation to have been forty-nine years; there may still be a question, whether these days were all of one common duration. That such was indeed the case, may be inferred from the circumstance, that all the days of the literal week are of one common length. And whatever be the order of merely natural phenomena, such as the foundation of rocks, the upheaving of the bed of the sea, or the sinking down of the land; to me it appears, that as the origin of man, and of animals, on the fifth and sixth days, must have been miraculous, there is, at least, no assignable incongruity in the supposition that the miraculous work of the fifth and sixth days, might have been completed, the one at the end of thirty-five, and the other at the end of forty-two years, from the commencement of the first day.

Theory of the operations of the week of creation.

On this part of the subject, my design being merely to anticipate, and remove objections—I shall be proportionally brief. In addition to what has been offered in my last communication, I shall therefore only subjoin—as happily expressing my own views—a short quotation from Dr. Buckland, whose geological opinions are

certainly entitled to very high respect. His words are these:

“If we suppose all the heavenly bodies, and the earth, to have been created at the indefinitely distant time, designated by the word “beginning,” and that the darkness described on the evening of the first day, was a temporary darkness, produced by an accumulation of dense vapors “upon the face of the deep; an incipient dispersion of these vapors may have readmitted light to the earth, upon the first day, whilst the exciting cause of light was still obscured; and the further purification of the atmosphere upon the fourth day, may have caused the sun and moon and stars to reappear in the firmament of heaven, to assume their new relations to the newly modified earth, and to the human race.”

I believe the coast is now clear, for the completion of my harmony of chronology. You know that according to Mr. Miller, the number of the beast, or the duration of the pagan power, must be considered equal to 666 years, terminating A. D. 508. And in a former letter I stated to you, as a very extraordinary and unexpected confirmation of my harmony, that from an epoch 43 years before Adam, to the above year 508, there are 7 times 666 years; and that from the year 508 to the death-blow of the Ottoman power, in 1840, there are twice 666 years. Is not my harmony, therefore, sealed, or made sure, by the number of the beast?—But in addition to this unexpected confirmation, I have now a second harmony, going strongly to confirm the first. Yours for the “truth, wherever it goes.”

E. B. KENRICK.

Cambridgeport, Jan. 3. 1842.

KINGDOM OF THE SAINTS.

MESSRS EDITORS:—In the No. of the Signs of the Times of Dec. 15th, I discovered an inquiry for information upon certain points in the Literalist views. I have thought it best to give my views upon those points in as concise a manner, as the greatness of the subject will admit. In your article of inquiry, you say that you understand us to advocate a mortal, and immortal state combined. So far you are correct, and we base that idea upon many passages of scripture which plainly teach it. Take for instance the following passages; Isa. lxx. 20, “There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die an hundred years old, but the sinner being a hundred years old shall be accursed.” Isa., in this verse expressly says that “the child shall die an hundred years old,” &c. Now as I understand language “shall die,” does not mean “shall not die, as I suppose some feel themselves constrained to make it mean, to adjust the passage to their theory; a practice more honored in the breach than in the observance, for no passage of scripture (St. Peter tells us,) is of any private interpretation. Moreover the prophet tells us, that the child shall die after a definite period viz. 100 years, which I should think would convey almost any other idea to a reflecting mind, except that of eternal life. As I understand this passage it means simply this, that there should not (as in this present time,) any children die in infancy, but on the contrary they should attain to man's estate and die of old age, and if any transgressed the law of God at any time, even if he had lived upright, up to his one hundredth year, and then transgressed, he shall be cut off from amongst his people. Furthermore, I consider this passage to connect with the 8th chap., of Zech. 3 to 6 verses; in which

the prophet predicts in substance the same things with Zach. and refers to the return of the dispersed of Judah, and the outcasts of Israel. We also find in Isa. xi. 8, reference made to suckling children, and weaned children, &c. And as our Savior expressly tells us, that the children of the resurrection neither marry or are given in marriage; I do not see how suckling children and weaned children are to exist, if there be no inhabitants on the earth but the resurrection saints. Swedenbourg, in his treatise on the creation, says that "men first grew on trees; and I do not see how you can, on your view, account for it any other way! We likewise find in Rev. xiv. 13, express mention made of the inhabitants dying in the same chronology with the glory of the saints, and the punishment of the wicked, See 10, 11 verses. Then if we add to this St. Paul's testimony in the first of Cor. xv. 24—26, we find he expressly states that the Lord Jesus shall reign until he hath put all enemies under his feet; and the last enemy that shall be destroyed is death. (See Rev. xx. 14.) We can find no other conclusion to come to, to make scripture agree with itself, but this, viz. that at the end of the thousand years reign of Christ and his saints, death, the last enemy is destroyed, and a general resurrection takes place, of all those who were not raised in the first resurrection, and of all who have died during the period of the thousand years; and that is where the saints get their people again, and meets your objection, that generation must succeed generation to all eternity, to furnish them with subjects; the righteous dead, who are found written in the book of life in the last resurrection, are the saved nations over whom the saints eternally reign, and the wicked, whose names are not found written in the book of life, are cast into the lake of fire.

The prophet in Isa. lx. 22, speaking of the kingdom of Christ, says "A little one shall become a thousand, and a small one a strong nation, I the Lord will hasten it in his time." I would inquire how this could be, if there were none but the children of the resurrection there? Where is this increase of numbers to originate? This is not a solitary passage, see also Jer. iii. 16, and Jer. xxxi. 8—14, also xxxii. 39, Eze. xxxvii. 25, 26, and various other passages of a like import might be referred to, which for brevity sake I omit.

You farther state, that this people over whom the saints reign, are in an unconverted state. From what place you could have derived such an idea, I am at a loss to conjecture. Isa. lx. 21 says, "Thy people also shall be all righteous," &c. Can a righteous people be properly considered an unconverted people? Jer. xxxi. 34 says, "There shall no more every man teach his neighbor saying, 'know the Lord, for all shall know me, from the least to the greatest, for I will forgive their iniquity, and I will remember their sins no more'" Do the wicked know the Lord, or do they continue on in wickedness after their sins are forgiven? Again Zac. ii. 11, tells us that many nations shall be joined to the Lord in that day. Can the unconverted be joined to the Lord? Isa. also tells us that righteousness shall cover the earth as the waters cover the sea. Is there anything to warrant us in this, to expect that under such circumstances the people are in an unconverted state? If there is, I am at a loss to discern wherein.

The view we hold as to the period of the passing away of the present earth, differs from that of our respected Brother, Wm. Miller, in this

particular, viz. he places it at the beginning of the 1000 years, and we place it at the end, as St. John, in Rev. xx. 11. Our reasons for this are very numerous. The prophets speak of many things altogether incompatible with such a theory; as in Isa. lxi. 4, the prophet speaks of old wastes, and the desolations of many generations; which, alluding to *this earth*, are easy to be understood; but, as applied to a new heaven and new earth, which is a new creation, and not yet accomplished. Such a statement cannot be reconciled. There are many statements of the prophets of a like character, which cannot be in any way disposed of, as referring to the new heavens and earth.

In quoting from Dan. vii. 13, 14, you say it is explained by the 18th verse. I differ with you upon that point. I consider verses 13, 14, 18, 22, 27, to be parts of one subject, which would not be perfect without them all. The people, nations, and languages, spoken of in the 14th v. I understand to be the same as spoken of by the following prophets, Isa. ii. 2, 3; Micah iv. 1, 2; Zech. ii. 11; Rev. xi. 15; and are the people over whom the saints bear rule. See Book of Wisdom, iii. 8; Rev. ii. 26, 27; Micah iv. 5. The saints could not, with a shadow of propriety, be called kingdoms and nations, in the plural number, for this reason, "they are all one in Christ Jesus," and are one with him, even as he is one with the father. Peter, in his 1st Epistle, ii. 9, calls them a chosen generation, a royal priesthood, a holy nation, all in the singular number. See, also, Ps. xxii. 30, 31.

St. John, in Rev. xv. 4, makes a marked distinction between the saints, and the nations who repent and worship before God, for the reason that the judgments of God are made manifest unto them. The saints are represented as worshipping before God, and declare that all nations shall come and worship before him. These remarks, I think, will sufficiently mark the distinction existing between the saints, the priests and kings of the nations of them that are saved. Rev. xxi. 24, and the nations themselves, over whom they are set to administer judgments, and to guide in the paths of righteousness. See Isa. xxx. 20, 21; Jer. xxiii. 4; iii. 15; Matt. xix. 28.

If in any point, in the above communication, I have failed to make myself understood, you will have the goodness to point out wherein, as I shall be pleased to respond to it in another communication on the subject, as more light can be elicited upon these interesting questions.

I remain yours, in the hope of the gospel,
A. M.

LETTER FROM C. FRENCH.

DEAR BRO. HIMES:—The work of the Lord is going on triumphantly here. A kind providence directed my footsteps to this place, just in season to hear bro. Fitch give his closing lecture on Friday evening last, in the lower Methodist house. He was cordially received, listened to with candor; many have embraced the faith with their whole souls, and are rejoicing in hope of soon seeing their Savior. A large number are awakened to realize their lost state and are anxiously seeking the salvation of God. On Saturday evening, I commenced a course of lectures in the Christian Chapel. Bro. Pike and his people love our Lords appearing, and listen with joy to the evidence that he will come in 1843. Yesterday was a glorious day with this people; a more solemn, attentive, and prayerful audience, I never addressed; it was easy to exhibit truth.

Last evening the chapel was filled at an early hour, many were obliged to retire without an opportunity to hear. At the close of the lecture an opportunity was given, and a large number came to the anxious seats; Great freedom was enjoyed by

the brethren in exhortation and prayer; and they were loathe to leave the place. I expect to close here on Friday evening. Brethren praise the Lord with this people, and pray that God may continue his work among them, until Christ shall come.

Yours in love,

SIGNS OF THE TIMES.

BOSTON, FEB. 1, 1842.

THE WEEKLY.

We have been solicited by many of our subscribers and correspondents, to publish the "Signs of the Times" weekly. This we are ready and willing to do, if the friends will support it by their subscriptions. The present volume will not meet the actual expense, even without reckoning a farthing for the services of the senior editor, and publisher. He has no means of meeting the deficit but by self-denial and sacrifice. It will not therefore be expected that he will run a risk, by incurring any responsibilities, unless others are willing to sacrifice with him in the cause.

THE PROPOSAL.

We propose to publish the third volume of the "Signs of the Times," weekly, for six months, commencing April 6th, 1842, one dollar for the volume. On this plan there will be no risk, and the experiment can be tried without confusion, or difficulty. At the same time if it should be thought best, after the trial is made for a time, to publish semi-monthly again, it can be done, and the requisite numbers given to make the volume, as heretofore.

We expect to secure a number of new writers who will give much interest to the next volume.

With this statement, we submit the whole matter to our kind patrons, desiring, as far as practicable, to be guided by their counsel, in what we do for the publication of the "Midnight cry."

JOSHUA V. HIMES.

Boston, Jan. 15, 1842.

The above proposition seems to meet with general approbation. We shall probably go on with the weekly. But ALL must give a helping hand. The next vol. will be printed on new type.

BRO. C. FRENCH was to commence a course of lectures on the second advent, in the Christian Chapel in Salisbury, on Saturday, Jan. 27. He will commence another course in *Mason, N. H.*, on Sat. 5th inst.

JAMES A. BEGG.—We have received by the *Britania*, a package of books on the prophecies, from bro. Begg. Also, a letter, with several interesting communications for the "Signs of the Times." A multiplicity of cares and duties, has prevented him from speaking to the American church before, as we intimated he would in the first No. of the present volume of our paper. We sincerely thank bro. Begg, for his valuable contribution for our pages.

SIGNS OF THE TIMES.—The beautiful lines under this head on our first page, are taken from a work by the *Rev. John Cox*, on the coming and kingdom of Christ.—Let them be studied. "Do you not discern the signs of this time?"

THOUGHTS TO MISSIONARIES, &c., in this No. is commended to the attention of those for whom it is designed.

We have several communications on hand, all of which will be given in due time.

CONFERENCE AT CORRINA.—We have just received intelligence from this meeting.—It was very fully attended, and of a deeply interesting character. More hereafter.

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