

# SIGNS OF OF THE SECOND



# THE TIMES COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.]

"THE TIME IS AT HAND."

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## MILLER'S LETTERS—NO. 8.

*Prefatory Remarks.—Closing up of the Door of Mercy—Millennium—Other Subjects.—The Chronology, &c.*

DEAR BRO. HIMES,—Your letters, both from Portland and Boston, were received last Saturday, when on my way to Dresden, where I have lectured four days. We had a good time. The Lord was there. Day after to-morrow I begin a course of lectures at Fort Ann. The next week I go North, where I have three places, which will take three weeks at least. I do not know what to say to you about coming to Massachusetts again. I have more business on hand than two men like me could perform. I must lecture twice every day. I must converse with many—answer a host of questions—write answers to letters from all points of the compass, from Canada to Florida, from Maine to Missouri. I must read all the candid arguments, [which I confess are not many,] that are urged against me. I must read all the "slang" of the drunk and the sober; and since "hard cider" has become so popular, *these publications are not few*. Brother Himes has claims,—Dea. Piersons has his,—Bro. CAMBELL must be righted; he is now on his "beam's ends."—Bro. DOWLING is like a "rat in the hold," he must be routed. The "Witness," like a "sudden flaw in the wind," must be avoided. Whittemore, Skinner, Cobb, Thomas, and others, like "Pirates on the coast," must be kept off. Parsons Cook, like bilge water, must be pumped out. The polar Star must be kept in view,—the Chart consulted,—the compass watched,—the reckoning kept,—the sails set,—the rudder managed,—the ship cleaned,—the sailors fed,—the voyage prosecuted,—the port of rest to which we are destined, understood,—the watchman to answer the call, "Watchman, what of the night?"

### CLOSING OF THE DOOR OF MERCY—MILLENNIUM.

Yours and Bro. Litch's pieces on the closing of the door of mercy, are good. All that I can do in addition, would be to bring a few passages of Scripture as proof that in the end of the world there must be a little time to gather the wicked from the just, to separate the bad from the good, &c.

#### 1. The parable of the Tares.

Matt. xiii. 37. He answered and said unto them, He that soweth the good seed is the Son of Man;

38. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

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

41. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42. And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Take notice, the tares and wheat grow together until the harvest, ver. 30. "The harvest is the

end of the world. Now let me ask, Can this scripture be true, and, at the same time, Cambell's and Dowling's millennium be fulfilled? Every unprejudiced mind must answer, No. Before, or at the end of the world, he gathers out of his kingdom all that do iniquity or offend; and at the end of the world they are burnt. They must grow together until the harvest, and "the harvest is the end of the world." Where, then, can Dowling or Cambell get in their millennium?

Again; See

Matt. xiii. 47. Again, The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48. Which, when it was full, they drew to shore and sat down, and gathered the good into vessels, but cast the bad away.

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

50. And shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.

Take notice, the net is the gospel; it gathers good and bad. In the end of the world it is drawn ashore, full of good and bad. They then set down and gather the good into vessels, and cast the bad away. After they have drawn the net ashore they cannot take more fish. Now must come a little time to separate the good from the bad. "So shall it be in the end of the world." Where can there be a time when all the fish are good? If there is such a time, surely before they get to shore they must fall from grace? Will Bros. Cambell and Dowling admit this?

Again;

Rev. xiv. 15. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe.

16. And he that sat on the cloud thrust his sickle on the earth; and the earth was reaped.

17. And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God.

The earth is first reaped, and the precious fruit gathered in. Then, before the angel having power over fire can burn the world, and execute that purpose of God, the vine must be harvested, and cast into the wine-press of the wrath of God, and the last battle be fought. In my opinion, when this last bloody battle begins, the earth will have been reaped, the good fruit will then be gathered, and the vine, [kingdoms and combinations of earthly men] destroyed, and carried away, and no place found for them on earth. Here we see a little time will be necessary to execute this last work of God's vengeance on the earth. "For, by pestilence, famine, and the sword; will God plead with all flesh." Some say the time is too short now for all this to be done before '43. But we ought to remember that God has said, "A short work will the Lord make upon the earth," Rom. ix. 28.

And if the destruction of Jerusalem was a type of the end of the world, as we generally believe it was, then this would all be performed in two or three years, at most. To say positively when the door will be shut, I cannot; for I do not know how much-time may be included in the words, "when the seventh trump begins to sound." That the seventh trump has begun to sound, I have little or no doubt; and how long *beginning* to sound may last, whether one month, six months, or a year, I cannot tell. At any rate, it will do us no harm to be ready. God says, Rev. x. 7,

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

And Paul tells us, in his Epistle to the Ephesians, iii. 4—9,

4. Whereby, when ye read, ye may understand my knowledge in the mystery of Christ,

5. Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6. That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel;

7. Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

9. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.

What the mystery of God is, which God hath revealed to his holy prophets and apostles; that it is the gospel preached unto the Gentiles. Then "time shall be no longer," means gospel time, and "the mystery of God shall be finished," means the preaching of the gospel to the world shall be completed; this agrees with Matt. xxiv. 14.

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

Every one can judge for himself how long time, "the seventh trumpet beginning to sound" may be. Mr. Cambell, and those who believe in a temporal millennium, must suppose it to last more than a thousand years, in order to be consistent with themselves, and then it would only begin to sound. And this would be a short work, too. Can any man, with a sound mind, believe in a doctrine so full of absurdities? I for myself can never believe it.

#### ON OTHER SUBJECTS.

I have many things to write, but cannot write them now. It is of but little use for me to spend my time to answer Dowling's misrepresentations; a man that will knowingly and wilfully misrepresent his opponent, however much he is in an error, cannot expect a serious reply.

I will, as soon as I get time, give you my views on Ezek. xxxvii. And I should like to furnish you, as soon as possible, with a plan of the seals and trumpets, but your readers must have patience, and all candid inquiries shall be answered.

## THE CHRONOLOGY.

As it respects the Chronology I sent you, no fault can be found, except two or three places—the time of Joshua and Samuel, and the length of the administration of the Judges. Our chronology, by Usher, fixes the time of the Judges only about 330 years. Paul, in Acts, says it was four hundred and fifty years. They have one text, from which I expect they draw some conclusions; but they do not follow that, 1 Kings vi. 1. This says 480 years after the children of Israel came out of Egypt. Now let us see how they abide by this. 40 years in wilderness, 30 years for Joshua and Elders before their bondage in Mesopotamia. 21 years under Samuel, certain, and perhaps more. 40 years under Saul, 40 years under David, and 4 years of Solomon, making in all but the Judges, 175 years, leaving 305 years for Judges. Usher has about 360, or 365. Now it is morally certain he cannot agree with the text in 1 Kings vi. 1. I should prefer Paul's account to Usher's. For Usher and others agree with neither. I agree with Paul, and the Bible account of the Judges, which you will see exactly harmonize. No doubt the would-be masters and teachers will criticise and grumble. But if they will not follow the Bible, it is no reason why we should hide the truth from the perishing sinner. Bro. Dowling will undoubtedly fret some; for he has forestalled himself on the 6000 years. But I think Bro. Cambell will look at it candidly. I may be mistaken; but if he knows that a number of worthy and learned divines have examined and come to the same conclusion, I think he will treat it with candor.

P. S. Do not let them know that it is the old farmer's reckoning,—try them once.\* I wish we could get some D. D. to father it. Doubtless all the fashionables and would-be popular clergy, would embrace the views at once. Although some popular writer has recently given this view, as I have been informed; yet I cannot give you names. If you should get them printed, let it go without a name; try them. I do not exactly remember what I sent you. Set 30 years for Joshua, and 21 years for Samuel.† I remain yours, &c.

Low Hampton, Aug. 12, 1840.

\* It is too late now, the secret is out. Besides, we think it is about as well; for they will give their Bibles a *thorough searching*, to see if the old farmer is right in his calculations. This will be a good thing. Ed.

† The Chronology is right. 30 years for Joshua, 21 for Samuel, is given in the table. Ed.

## THOUGHTS FOR THINKERS,

WHETHER STUDENTS OR TEACHERS OF PROPHECY.

1. "All Scripture is given by inspiration of God, and is profitable." Then may I ask, of what profit, for example, are such Scriptures as Ezekiel, from chapter 40 to the end, and Zech. xiv. 16—19? I may hereafter "show my opinion." "Great men are not always wise, neither do the aged understand judgment." "Thy word is truth."

2. Are we not taught *humility* by such Scriptures "Thou shalt never wash my feet." "Though all men deny thee, yet will not I." "And he spake more vehemently, If I should die with thee, I will not deny thee in any wise." When men do not know every thing, such opinions are expressed with becoming humility as "all passages which you dare quote to prove your doctrines were wrote (written?) or prophesied before the Jews were restored from Babylon, and had their literal fulfilment in that event." And "as it respects the Jew's return, I say there

is not a text, promise or prophecy wrote (written?) or given of God, which was not given before their return from Babylon: and I believe this was literally fulfilled." See pages 15 and 36, of this paper. Permit me to refer to Zech. viii. 3—13 and 20—chap. x.—Now it is a fact, that no less than three prophets, Haggai, Zechariah and Malachi, prophesied after the 70 years of the *Babylonish captivity had terminated*, and all three of them have prophesied of future temporal blessings upon the Jewish nation—not to mention New Testament prophecies.

3. If the dead saints are to be raised, the living saints changed at the second advent, and to reign with Christ 1000 years on earth, and before the general judgment, which I believe; then may I ask, *over whom are they to reign*, if the world and the nations are all to be destroyed at that coming? (which I do not believe.) Who are to constitute the *subjects* of their kingdom during this 1000 year's reign? Is not a kingdom without subjects a mere figure of speech?

4. What are we to understand by a *literal interpretation* of Scripture? I have noticed that many talk and write in favor of a literal interpretation of the Bible, who nevertheless appear to me to allegorize whenever the support of their theories seems to demand such a departure from the *plain letter* of the divine word. I will only allude to one instance. What but the most unbridled departure from a literal interpretation can make the Holy Spirit mean any other than the *Jewish nation*, in Rev. vii.? What can be the meaning of any part of the Bible, if the reader is to find figures and hidden meanings in such texts as these, "and of the tribe of Aser were sealed 12,000; and of the tribe of Gad were sealed 12,000?" Though we are told in so many words, "and there were sealed an 144,000 of all the tribes of Israel," and the names of said tribes enumerated, yet "there is not a text, prophecy or promise in favor of the Jews, as Jews, since the *Babylonish captivity*." Though the Holy Spirit has plainly distinguished the tribes by names, yet we are not to take the plain and obvious meaning of the *inspired words* designating such palpable distinctions! Grant me this liberty, and I will prove anything, prove the inspired words of the Bible. No wonder many are thus deterred from prophetic study.

5. What are we to understand by Luke. i. 32. "He shall be great, and shall be called the Son of the Highest; and the Lord shall give unto him the throne of his father David?" Where is the throne of David? Over what nation did David's throne rule?

6. How is Dan. vii. 12 explained in accordance with the idea of a destruction of the nations and the general conflagration of the earth at the beginning of the second advent? Where do these despoiled, and uncrowned kings "live for a season and a time?"

7. If the "Horn" of Dan. vii. 20 means *Popery* may I ask, if it is true that *Popery is now making war upon the saints, is prevailing* and will prevail against them up to the time when "the ancient of days will come, the judgment sit, and the saints possess the kingdom?" May it not be that that horn is not Popery or Mohamedanism, but a person yet to arise?

8. May it not be that the "He" in Dan. ix. 27, is "the man of sin"—the antichrist, who shall make a deceitful covenant league for "one week" (or one seven of years) with the Jews after their return, and break the same "in the midst of the week"—"set up the abomination"—open his mouth in blasphemy against God to

blaspheme his name and tabernacle—demand universal worship on pain of death (Rev. xiii. 15), make war with the saints forty and two literal months, and overcome them—when "He shall come to his end, and none shall help him, because he shall be destroyed by the brightness of the coming of the Son of man?"

9. Are not "the working of iniquity," and the "apocalypse of the man of sin" two things? (2 Thess. 2d chapter.) The first embracing Popery and the various forms of error; while the last, as the "*manifestation* of the man of sin," is to be the concentration—the embodying—the *manifestation* of all sin in an actual personation of "that wicked one," "the son of perdition," "the antichrist?"

10. Has Jerusalem ever yet been taken as described in Zechariah xiv. chap.? If so, will you, Mr. Editor, or some one of your correspondents, be so kind as to tell us when and where we may find the history of that remarkable siege, that we may test it by the 13th canon of interpretation on the 26th page of your paper. "If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfilment, then you must look for another event, or wait its future development." If it has not, then I would respectfully, yet solemnly ask, if the Jews are not to return? Jerusalem besieged and taken? And yet the besiegers overthrown by Him "whose feet shall then stand upon Mount Olivet," when "the Lord my God shall come and all the saints with thee?"

11. May not the "two witnesses," mentioned in Rev. xi. be two persons, one of whom is *Elijah*, whom God shall send—and who shall really prophecy in sackcloth forty-two literal months before they shall be slain? And shall not their dead bodies lie in *Jerusalem*?

12. May not the "flight of the woman into the wilderness" and for 1260 literal days, as mentioned in Rev. 12th chap. be yet future?

13. May not "the woman" and "city" alluded to in Rev. 17 chapter be not Rome, but Jerusalem in the land of Judea? "Understandest thou what thou redest?"

Mr. Editor, I might ask many more questions, but well knowing that it is much easier to propose than solve queries, I forbear. I am only a disciple in the prophetic class, and should be deeply indebted to any one for light. I desire to be taught, that thus I may be qualified to teach. Truth fears no ordeal—and is no one's foe, save his who is either too wise to be taught, or to proud to learn. Truth disregards all human theories in its onward and upward march, and will ere long shine forth from behind moon and clouds like the full orb'd sun, notwithstanding its predicted and total eclipse.

A BIBLE READER.

REMARKS.

We find points of difficulty in every scheme of prophecy. "A Bible reader" suggests some which are not easily solved; but as they come in a good spirit, we have given them to our readers.

1. To his first question it may be replied, that the description of the temple, in the *heavenly state*, and the promise of its worshippers assembling in it, is no less "profitable," than the description of Solomon's temple.

2. We are taught humility; let us live in the

exercise of it. The prophets named, did prophecy after the termination of the 70 years; but how many Jews remained yet to return from Assyria and Babylon, to whom their prophecy might apply.

3. At the coming of Christ, the dead saints are to be raised, the living changed, and the wicked consumed. The kingdom which follows, is not of this world, is not in the world; and its citizens nor subjects are men in flesh and blood.

4. The Jews are a type of all saints. See the article signed WARD in this Number of the "Signs of the Times."

5. The throne here intended is in the New Earth.

6. Persia and Greece survive; but their dominion over other kingdoms is taken away.

7. Popery prevails over the largest part of Christendom, and will weary the faithful, until the day of the Lord Jesus, and is "the Anti-Christ."

8. When the holy people return, it is with everlasting joy on their heads, never to see trouble any more.

9. Nay; they seem to be the same.

10. We see no ready reply to this. If the Jews are to return and again be broken up and dispersed.—We do not understand it.

11, 12, 13. The Jerusalem here is figurative, and the woman city, which ruled the world we think, was built on seven pagan hills, and not on one holy mount Zion.

## Discussion between Litch and Jones.

CONTINUED.

### CHRIST'S KINGDOM AT HAND.

Mr. Editor:—The discussion between brother Litch and myself, in your paper, on the PERIOD of Christ's coming and kingdom, may now properly be brought to a close. I have had a fair opportunity to present my positions and their proof—he has had an equal opportunity to answer them, together with the presentation of his own. In the improvement of equal privileges, it remains for me to make some reply to his arguments, without presenting any others, of my own. This may be done to the best advantage, perhaps, with a brief recapitulation of the leading positions and arguments on both sides already given.

1. I maintained that the "70 weeks" of Dan. ix. 24, were not to be understood as a day for a year; or not as 490 years expiring at Christ's crucifixion: and of course that these "weeks" are no proof that "A. D. 1843," is the precise period of Christ's second coming. This position I attempted to establish, by showing that the "70 weeks" were used figuratively to represent, not the period to the crucifixion, but rather the whole period from Daniel's prophecy to Christ's coming to judgment, when he will signally fulfill all the prophecies concerning himself, when he will finally "finish the [whole] transgression, and make an end of [all] sins;" and complete his present making "reconciliation for iniquity," then to "bring in everlasting righteousness," and to "seal up, [or close up the whole] vision and prophecy" against sinners, to the anointing "of the Most Holy," or to the final crowning of him as "King of kings, and Lord of lords."—Rev. xix. 12. 16.

In answering this part of my argument, brother Litch has not attempted directly to show that these several events will not be signally

and finally accomplished at Christ's second coming, as I have maintained; though otherwise he has attempted to show that they were accomplished at the crucifixion. In my design of cutting short this discussion, I would only say in reply to his general arguments here, that in addition to what I have already said, I cannot admit his positions, because founded on principles which I have discarded; such as that God makes a vast difference between the sins of his enemies, the Jews, and of his enemies not Jews; and between the sins of individuals as such and the sins of the same individuals collectively, or as a nation.

In reply to his suggestion that the title of "Most Holy," is inappropriate to Christ as the Everlasting king, it may be said that he will be just such a King in heaven when its inhabitants "shall rest not day and night," in their addressing him by the title of "Holy, Holy, Holy. Lord God Almighty," &c. Rev. iv. 8. Isa. vi. 3. And though my brother considers the anointing of Christ, to signify his being endowed with the Holy Ghost, &c., at his incarnation, rather than his being finally anointed and crowned King, in the presence of the whole universe, at his second coming, I must still think that the latter is the case; because its fulfillment will be an event ten thousand times more visibly astonishing and glorious than the former; and so much the more proper to hold a conspicuous place in prophecy. And because he is then to "set on the throne of his father David," as "King of saints," or King of Israel forever; and will then as properly be anointed, for the kingdom, as in case of the former kings of Israel, while the twelve tribes were together, and afterwards. See the anointing of king Saul, 1 Sam. ix. 27. x: 1; xii: 1—king David, 1 Sam. xvi. 1, 13—king Solomon, 1 Kings, i. 39,—king Joash, 2 Chron. xxii. 11. xxiii. 11, and see the Son of God called the "Lord anointed," or "King," [Marginal reading,] Ps. ii. 2. 6, 7, to be made gloriously manifest to the world on his coming to reign.

2. I showed to the satisfaction of brother Litch, that the period from creation to the Babylonish captivity, was but about 3412½ years; which being increased by the "70 years" captivity, and the alleged "2300" years of Dan. viii. 14, would make but 5782½ years, which is 60¾ years short of reaching to 5843; or to "A. D. 1843," even allowing the Christian era to have commenced in the year of the world, 4000; so that, if it be as brother Litch supposes, that there were 4004 years before the Christian era, the deficiency would be 64¾ years, rather than 60¾. Brother Litch, in his answer, makes up this deficiency into 2 months, by adding to my chronological table 64 years and 7 months, of further time; thus estimating the duration of the captivity at 134 years and 7 months, at least, instead of "70 years," as the Scripture affirms, and as I had supposed to be admitted by Bible chronologists without exception. Eleven and ½ of these additional 64 years and 7 months, he finds in the reign of Jehoiachin's 3 months, and of Zedekiah 11 years—2 Kings xxiv. 8, 18. 2 Chron. xxxvi. 9, 11. These 11½ years were omitted in my table, because included in the "70 years" captivity which I carefully counted, and would not count them twice. See the commencement of the captivity; 2 Chron. xxxvi. 6, 7, before Zedekiah's 11 year's reign, and before Jehoiachin 3 month's reign, verse 9th and 11th, same chapter, under Babylonish domination. The other part of brother Litch's addi-

tional 64 years and 7 months, he takes "principally [or wholly] from Rollin's chronology to the seventh year of Artaxerxes' reign." To this testimony from unexpired and profane writers, it may be replied, that I can no more admit it in establishing the true chronology of the Bible, than Nehemiah could admit the proffered help of Sanballat and Tobiah in building the walls of Jerusalem. And especially must I reject their testimony when they represent the Babylonish kings as ruling over Israel in captivity 134 years and 7 months, or more, while God himself repeatedly calls the period but "70 years."—See 2 Chron. xxxvi. 21. Jer. xxv. 12. Dan. ix. 2.

3. In disallowing "A. D. 1843," as the set time in prophecy for Christ's second coming, I maintained that prophetic times and seasons were indefinitely foretold; and by arguments now abbreviated, as follows:—(1.) That those times and seasons said to be the same, clash against each other, when attempts are made to harmonize them, which is apparent in the fact, that 1260 literal and full years, from winter to winter, are about 8¼ years longer than 1260 years of twelve months of 30 days each, which are supposed by many to be prophetic times, or the Jew's manner of reckoning time; though the Scriptures are silent as to any such ancient manner of measuring years. (2.) It was argued that prophetic times and seasons were as naturally understood to be figurative, as in case of the events in their connection, which very frequently are figurative, as is probably allowed by all. (3.) That where times and seasons are mentioned in prophecy, there is generally nothing in their connection which is definite and clear, to show when or where they commence, if indeed, called definite periods of time. (4.) That no real good could have been the natural result of a definite revelation of times and seasons. (5.) That such a definite revelation of these times would represent the Almighty as engrossing mankind in a multitude of worldly affairs naturally to hinder their immediate preparation for the kingdom of heaven at hand. (6.) That several of these times are expressed so indefinitely as to command the assent of the serious generally, that their precise duration is not to be understood till fulfilled, such as "a time, times, and the dividing of a time." (7.) That duration in eternity is expressed by figures, such as "From one new moon to another;" and "from one Sabbath to another." (8.) That the saints' earthly "tribulation in prophecy" is figuratively called "ten days." (9.) That the duration of eternity, in prophecy, is figuratively represented by "day and night forever and ever." And (10.) By "every month" in the year, &c.

In brother Litch's reply to the above repeated arguments, he has left them all standing, without an attempt directly to show them unsound. And though he has attempted to establish the position, that times and seasons reaching to "A. D. 1843," are definitely revealed, I can neither appreciate nor admit his arguments, because they are not drawn from the positive testimony of inspiration; while, rather, they are founded on human presumption, and profane history, which testimony I have for some years entirely rejected, as a deceitful and dangerous rule of interpreting the spiritual and everlasting things contained in the preaching of the Holy Ghost by the prophets. This I must of course do, in making the Bible its own interpreter in all cases, "comparing spiritual things with spiritual." [To be concluded in our next.]

## SIGNS OF THE TIMES.

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

BOSTON, SEPT. 1, 1840.

### A GENERAL CONFERENCE

ON THE

SECOND COMING OF THE LORD JESUS CHRIST.

The undesigned, believers in the Second Coming and Kingdom of the Messiah "at hand" cordially unite in the call of a general Conference of our brethren of the United States, and elsewhere, who are also looking for the Advent near, to meet at Boston, Mass. Wednesday, Oct. 13, 1840, at 10 o'clock, A. M. to continue two days, or as long as may then be found best.

The object of the Conference will not be to form a new organization in the faith of Christ; nor to assail others of our brethren who differ from us in regard to the period and manner of the advent; but to discuss the whole subject faithfully and fairly, in the exercise of that spirit of Christ, in which it will be safe immediately to meet him at the judgment seat.

By so doing we may accomplish much in the rapid, general and powerful spread of "the everlasting gospel of the kingdom at hand," that the way of the Lord may be speedily prepared, whatever may be the precise period of his coming.

WILLIAM MILLER.  
HENRY DANA WARD.  
HENRY JONES.  
HENRY PLUMER.  
JOHN TRUAIR.  
JOSIAH LITCH.  
JOSHUA P. ATWOOD.

SUBJECTS FOR DISCUSSION.—1. Second Advent.—2. Chronology of Prophecy.—3. Restoration of Israel.—4. History and doctrine of the Millennium.—5. The Kingdom of Heaven.—6. The Judgment.

No person will be expected to take any active part in the Conference, except he confess his faith in the near approach of our Lord in his kingdom; nor will any one be expected to take a part in the discussions until he has been introduced to the committee of arrangements and has made known to them the part or point which he is prepared to discuss.

Our friends are requested to get the above Notice inserted in as many papers as they can; in the different parts of the country where they reside.

### THE CONFERENCE.

Above, we give the call of several well known believers in the Second Advent near, inviting those of the same faith to meet in conference, and discuss some of the great and interesting topics connected with this fearful and glorious and holy doctrine of divine revelation. Unanimity of sentiment on every topic for discussion cannot be expected. To different minds the same magnificent truth will present itself in various aspects. Liberty to differ is allowable among freemen, and is the privilege of the christian, while he uses his liberty with deference to the feelings and opinions of others, and without abusing it, to cover any form of licentiousness. At the same time, so much harmony must be secured, as will preserve the conference

from being made the arena of contending dogmatist, and from ministering to the lovers of dotting questions, an opportunity to let off their extravagant humors.

With these objects in view, it was deemed advisable to agree before hand on the topics to be discussed in the Conference, and to make arrangements by which those who attend may confidently expect to hear each subject discussed by men prepared to speak with learning, and wisdom, and deference, upon the part allotted them. And in order to give opportunity to any who may be unexpectedly present, and able also to throw light on the interesting subjects before the conference, the Committee of arrangements will be a suitable organ to introduce such to the chairman of the Conference, while they will restrain *hasty spirits* that are less competent to draw living waters from the well of holy truth revealed in the Bible.

We live in a time of extraordinary changes in Commerce, and Arts, Politics and Religion. The elements of this world are heaving and teeming with improvements, inventions, and innovations. All the world *is looking* for far greater changes and multitudes are expecting a long period of peace, safety, and blessedness for themselves and their children, to the end of many generations. But the faithful believer in Jesus looks only for the Lord, and for the glory, and for the restitution of all things, which will attend his coming. The conference will be composed, in its active members, of those only who discard the hopes of this world, who renounce the world, and also the god of this world, and who look and labor, as well as pray, for the coming of the Lord, in his kingdom, to raise up the chosen generation, and to give them, even the "meek," the inheritance of the earth for an everlasting possession.

The proposed conference is a new thing, and those who are concerned in calling it, intend to make it a holy convocation, a blessed meeting of humble, faithful, pious souls, who fear God and devoutly cherish the glorious hope of his soon appearing, to make this earth which he has redeemed, both "pure and holy, the land of the living and not of the dead." They believe that the kingdom, which was foretold by the ancient prophets, which was by Gabriel announced to the blessed virgin, as the gift of God to his son Jesus who should be born of her; the kingdom of which Jesus in this world was the prophet, Jesus in heaven is the high priest and Mediator, and Jesus in the world to come, will be the everlasting king, *is near*, answering to the prayer he taught us to say: Thy kingdom come, thy will be done, as in heaven, so in earth:" and with Joseph of Arimathea they are *waiting also for the kingdom* of God, and are expecting the enemies of the Lord to be made his footstool.

As there were many opposers of the faith,

while the Lord himself preached it, so are they numerous still; as they were the rulers, chief priests, doctors, and pharisees then, so are they now; and as they poured contempt on the miracles and doctrine of the carpenter's son and his disciples, even so they fearfully do now who scoff at the hope of the Lord's coming, and mock at those who preach it. The men whom the Lord chose for his Apostles, he clothed not with rank, he imbued not with learning, he sought not in Jerusalem: but plain countrymen, unlettered fishermen, he called, to preach the gospel of his kingdom; and though the renowned and learned should be scarcely employed in his work of proclaiming the kingdom near at this day, the Observer need not doubt the wisdom of the Lord now, more than in the days of his flesh; the Evangelist need not refuse the right hand of fellowship more than he would have refused it to Peter, James, and Paul; and the Recorder will not ridicule their doctrine, nor will the Churchman or Advocate, or Herald, or Watchman, oppose it: for, if these have not the courage of apostles for the Lord's truth, they have, should have understanding of the advice of Gamaliel: "If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it."

AN ISRAELITE.—MATTHEW A. BERK, a native of Poland, and a convert to the Christian faith, lectured at the *Chardon St. Chapel*, on Lord's day (Aug. 30) afternoon and evening. Subject, the present state of the Jews, and the duty of the Christian Church towards them at the present time. In our next we shall give some facts.

NEW WORK. The Scriptures Searched; on Christ's second coming and kingdom at hand; including "the Resurrection,"—"Day of Judgment"—"end of all things"—"New Heavens" and—"New Earth;" together with a glorious and everlasting Millennium, with present fulfilling prophetic signs, that now, it is near, even at the doors, &c. BY HENRY JONES.

We shall notice the work more particularly in our next. It is for sale at this office. Price 75. cts.

CAMP MEETING AT EASTHAM. We give the following cheering extract of a letter from bro. Litch relating to the recent camp meeting.

We have had one of the most glorious camp meetings I have ever known. I believe the great sealing time has now come, in an especial sense. Such a work in the Church I have never known, and especially I never saw the ministry where they now are.

I find many firm advocates of the doctrine of the glorious appearing on the ground, and the number is increasing. Be bold and courageous for God and truth, my Brother, for it will yet triumph.

THE UNION CONVENTION. The Convention on the subject of Christian Union, at Groton, was held according to appointment. A full report of

its proceedings will be given in the "Church Reformer." We shall say something on the subject in our next.

**NEWS FROM THE EAST.** Our readers will find under the head of *Nations*, in this days paper, very important accounts from Turkey and Egypt. *Things look warlike.* Read the remarks, and remember they are not from a partisan of Mr. Miller's theory; but from a political editor, who has no faith in it.

The Rev. David McGreggor, of Falmouth, Me. made a calculation on prophetic time *thirty years since*, which we learn agrees with Mr. Miller's computation. We shall be happy to hear from Brother McGreggor. Will he not give us an article on this subject?

### THE GREAT BATTLE.

Rev. Mr. Himes.—Yesterday I listened to a sermon from a stranger in the Old South, on the pouring out of the sixth vial, and the drying up of the Ottoman power, and on the subsequent battle of Armageddon. The preacher gave all that effect to his discourse, which arises from a conviction that the consummation of these events is near, even at the doors, and cannot be delayed beyond the bounds of this, or the following century: and he left the impression on my own mind, that the Lord himself would inspire courage into his people, lead them to victory, and reign over them in Jerusalem gloriously; but he did not clearly teach the Lord's personal appearing.

The introductory prayer, however, by the pastor of the Church, solemnized by an offering for the loss of two valuable Church members by death, was grateful to one who waits for the Lord's appearing beyond any ordinary example. Mr. Blagden was earnest, simple, devout, and humble, especially in view of the Lord's coming and kingdom, and of the glory there to be revealed.

I hope the day is not remote, when the pious ministry may be allowed even in free America, to preach the coming and kingdom of our Lord, as they are doing extensively in England, without loss of *caste*, or damage to their interests or reputation.

### A TRAVELLER.

### THE BATTLE OF ARMAGEDDON.

It is one of the peculiar and striking characteristics of the last days, as described by the inspired penmen, that there shall be a great gathering of the nations to battle. This battle is characterized by the Revelator, as "*The battle of that great day of God Almighty.*" The scene of the battle is represented by the same writer to be "in a place called ARMAGEDDON:" but by the prophet Joel, as "in the valley of Jehoshaphat."

I propose to give a Scriptural view of this subject under the four following heads:

I. *There is to be, in the last days, a great battle of all nations.*

II. *That battle will be of a supernatural character.*

III. *The fierceness of God's wrath will then fall on the wicked inhabitants of the earth.*

IV. *The people of God shall be secure in the midst of that calamity.*

I. THERE IS TO BE, IN THE LAST DAYS, A GREAT BATTLE OF ALL NATIONS.

The first text I shall present in support of this point, is Joel iii. 1, 2. "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all

nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." From this text we learn, 1. That this gathering of all nations will be when God brings again the captivity of Judah and Jerusalem. But that captivity is not to be turned (See Luke xxi. 24, 27.) until the times of the Gentiles be fulfilled; and the Son of Man come in the clouds of heaven with power and great glory. 2. We learn that God will gather them to plead for his people and heritage, that is, all his oppressed and afflicted people. 3. From verses 9—14, we are taught how God will plead with the nations.

"Proclaim ye this among the Gentiles: prepare war, wake up the mighty men, let all the men of war draw near, let them come up: beat your ploughshares into swords, and your pruning hooks into spears; let the weak say I am strong. Assemble yourselves, and come, all ye heathen and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened and come up to the valley of Jehoshaphat; for there will I sit to judge the heathen round about. Put ye in the sickle; for the harvest is ripe: come get you down; for the press is full, the fats overflow, for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is great in the valley of decision." 1. He will plead with them by war. 2. He will sit to judge them. 3. He will gather the harvest, and tread the wine press.

The next text I shall introduce, is, Zeph. iii. 8. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured by the fire of my jealousy," v. 9. "For then will I turn unto the people a pure language, that they may all call upon the name of the Lord to serve him with one consent."

Such an event as the above, has not yet taken place; but it must be before the end, or at the end itself.

The third passage to be examined is Revelations xvi. 12—16. On the pouring out of the sixth vial, the Revelator "saw three unclean spirits like frogs come out of the mouth of the dragon, beast, and false prophet. And they were to go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. And he gathered them together into a place called in the Hebrew tongue, *Armageddon.*"

That this sixth vial is not as yet completely poured out, is agreed on all hands. But yet most writers believe it to be in course of pouring out at the present time. I cannot, however, agree with them in relation to the seven vials and the time of their being poured out. For instead of thinking they are all poured out or being poured out except the last, I think none of them have as yet been poured out; and that they will not be until the second woe is past, in the breaking of the Ottoman power in Constantinople. Then they will probably be poured out in rapid succession until the last, which will be poured out at the same time the seventh trumpet begins to sound.

I will here give one reason for not believing those vials have been poured out. It is this:—

The very first vial is to be poured out on the earth, and its influence is to be felt on the men which have the *mark of the beast*, and upon them which have *worshipped his image*.

But "the *image of the beast*" did not exist until after the beast was put to death by the sword at the termination of the 42 months. Then arose a beast with two horns; [Revolutionary France,] the French empire, and kingdom of Italy, being united under one ruler; this beast made an image of the old Papal beast and gave it life and commanded men to worship it. The image of the beast, is then, Popery as it now exists. But since the restoration of Popery by Imperial France, Rev. xiii. there have been no such events as those described as the ef-

fect of the seven vials of God's wrath. Hence, they must be in futurity. What they will be when they come, time must determine; yet I am much inclined to believe their effects will be literally what is described by the Revelator. Most of the plagues resemble those poured on Egypt when God judged it; those were literal; why should not these be so, also?

But whatever may be their effects, the sixth will gather all the nations of the world to the great battle of Armageddon. But what is to bring the nations of the world together? I reply it is the spirit of devils working miracles, or prodigies. By those spirits the kings of the earth and the whole world are to be engaged in a general war. Other texts might be produced but these must suffice.

### II. THAT BATTLE WILL BE OF A SUPERNATURAL CHARACTER.

1. "Every battle of the warrior is with confused noise and garments rolled in blood; but this shall be with burning and fuel of fire." Isa. ix. 5. The reason is then assigned: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder. And his name shall be called *Wonderful, Counsellor, the Mighty God, the everlasting Father, and the Prince of Peace.*" This wonderful being is to reign on the throne of David forever. And as an introduction to his reign, this great battle is to be fought. But who shall fight it? The prophet answers, "The zeal of the Lord of hosts will perform this."

2. Again, Isa. lxiii. 1—6, is a description of this great battle. It is introduced in the form of a dialogue. "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

"Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine press alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment." The reason for this destructive battle is then given, and the time when it shall take place. "For the day of vengeance is in my heart, and the year of my redeemed is come." See also the rest of the quotations.

3. Joel, also, in describing it, speaks of the mighty ones of the Lord as coming down. And again he says "the Lord shall roar out of Zion and utter his voice from Jerusalem. And the heavens and the earth shall shake."

4. Daniel, speaking of the same period, chap. xii. 1, says, "Michael, the great prince which standeth for the children of the people, shall stand up, and there shall be a time of trouble such as was not since there was a nation to that same time."

5. Finally the Lord Jesus, by his servant John, in the midst of his description of the great battle of Armageddon, says, verse 15, "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."

From the forgoing texts, and a multitude of others of the like nature, it is evident the battle will be of a supernatural character; and that the Lord Jesus Christ will be the principle actor in the scene.

But the terms expressive of the place where the battle is to be, indicate the same idea. Joel says the battle shall be "*in the valley of Jehoshaphat.*"

Dr. A Clarke, speaking of the phrase, "remarks, "There is no such valley in the land of Judea; and hence the word must be symbolical. It signifies, *Jehovah judgeth, or the Judgment of God.*" The term is probably used in reference to the victory of Jehoshaphat over the Ammonites, Moabites, and Edomites, 2 Chronicles xx. 22—26.

22. And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.

23. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy

them : and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

24. And when Judah came toward the watch-tower in the wilderness, they looked unto the multitude, and behold, they were dead bodies fallen to the earth, and none escaped.

25. And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away : and they were three days in gathering of the spoil, it was so much.

26. And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the Lord; therefore the name of the same place was called, The valley of Berachah, unto this day.

That battle was of a supernatural character. The king saw his helpless and exposed condition, and sought help of God, which was granted him. He was assured by a prophet, that the battle was not his, but God's. They were not to fight, for God was to fight for them. Accordingly when they went out to battle, the Lord set their enemies to destroying one another, until of the armies of the three nations none escaped.

So also, in the day of the Lord, the same spirit of infatuation will fall on the nations, and every man's hand will be against his neighbor until the wicked shall be destroyed.

*Armageddon.* This word is also used, in all probability, not to signify any particular place; but in allusion to the victory of Barak over Sisera: Judges v. 19, 20. "The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money. They fought from heaven; the stars in their courses fought against Sisera."

In this case it was the Lord who drew Sisera to Barak and delivered him into his hand. Judg. iv. 6, 7. "And she sent and called Barak, the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go, and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun; and I will draw unto thee, to the river Kishon, Sisera the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thy hand?" L.

To be continued.

### THE RESTORATION OF ISRAEL.

REV. MR. HIMES.—The kind reception of my former communication encourages me to attempt the following.—It is objected to the doctrine of the speedy return of our Lord, to judge the world, in the resurrection of the dead, that the Jews must return to Canaan, and Jerusalem be rebuilt, and the glory of the nations be given to her king.

In the common acceptation, this is a formidable objection—I propose briefly to examine it.

The restoration of Israel is sure, even as the resurrection of the dead, (Rom. xi. 15.) The Lord himself is now preparing in heaven the mansions of the New Jerusalem, into which his people, *Israel*, will be gathered with joy and singing. (John xiv. 2, 3. Isaiah xxxv. 10.) The glory of the nations will be given to her King, who is the King of glory, and he shall reign over the house of Jacob forever (Rev. ii. 24, Luke i. 33.)

But who are "*the house of Israel*?" Who are *Israel*? What city is this *Jerusalem*? Not that certainly where our Lord was crucified, not they who slew the just: not the carnal house of Ephraim and Judah. "They are not all Israel who are of Israel," (Rom. ix. 6, 7.) The children of faith are the heirs of the promises. Do ye not know that they who are of faith, *these* are the sons of Abraham? (Gal. iii. 7.) The children of the flesh, the *natural* Jews are the natural seed; who have inheritance with the children of promise, except by faith, no more than Hagar's son inherited with Sarah's son. (Gal. iv. 22, 26.) But the natural seed always perse-

cuted the spiritual seed: nevertheless, what saith the Scriptures: cast out the bond woman and her son, for the son of the bond woman shall not be heir with the son of the free woman. Indeed brethren, we are not children of the bond woman, but of the free woman. (Gal. iv. 29th, to the end.)

The restoration of *Israel*, then, is not a promise to the *natural* Israel. The *natural* Israel belongs to the Jerusalem which now is, and is in bondage with her children; but the true Israel belongs to the Jerusalem above which is free, and is the mother of us all. (Gal. iv. 25, 26.) Her children are born *from above*, (John iii. 3.) They are born of the spirit; and have assurance. If ye be Christ's then are ye Abraham's seed, and heirs according to the promise, (Gal. iii. 29.) Their restoration is a promise, and their possession of the land for an *everlasting* inheritance is a part of the same promise, which *time* cannot fulfil.

Now it is manifest that Abraham received the type of the chosen seed, his son Isaac, from the deadness of his own age and that of Sarah, in token of the truth, that the promises to his seed were not to be fulfilled, except in the resurrection of the dead. (Rom. iv. 19 and following.) And so it is, that all the literal promises of a restoration were made during and previous to the Babylonish captivity of the natural seed, and were fulfilled in their return from that captivity; but the spiritual sense of these promises remains to be fulfilled in the restoration of the true Israel from the captivity of "*this evil world*," Babylon the Great, to the liberty of the sons of God in the resurrection of the dead—glorious gospel of the kingdom of God, whose children are manifest, being the children of the resurrection!

So Abraham the father of the natural and also the spiritual seed, sojourned on earth, seeking after a city, which hath foundations, whose builder and maker is God. Yet he sought it by *faith*, not by sight; he looked for it in heaven and not in this world. In this he is our pattern, the pattern of all the chosen and faithful: he sought a *better country, even an heavenly*. So should all his seed. They ought never to indulge a hope of the Jerusalem that is now in bondage, and is to be trodden down of the Gentiles until the times of the Gentiles be fulfilled. They ought to cultivate the faith and hope of that heavenly Jerusalem, which Christ our Lord will bring with him, at his coming down out of heaven with the voice of the archangel and the trump of God, in clouds, with all his saints.

"*The times of the Gentiles*" are fast fulfilling; when fulfilled, they end. *Time* must end, when fulfilled; and the times of the Gentiles must also end, when once fulfilled. And there is not to be a restoration of the natural Jews; but the resurrection of the dead. When the times of the Gentiles run out, eternity comes in; and not the natural Jews; the meek inherit the earth, and the restitution is made, when God shall send Jesus Christ, and fold up this heaven and earth, as a garment, and they shall be changed. (Heb. i. 12.)

Then we expect the new heavens, and an earth which shall be pure and holy, say the Nicene Fathers, the land of the living and not of the dead. WARD.

AMUSING. We copy the following from the "*Buffalo Tatler*." Ed.

There is a paper in Boston, called the "*Signs of the Times*," got up to warn mankind of the

destruction of the Universe in 1843. Those who believe in this reading of the prophecies, are winding up their business, and the editor refuses to take subscriptions for any longer period. For the same reason he is opposed to the enlargement of the Erie Canal, and thinks the next Presidential election, the Sub-Treasury, and the north-eastern boundary are alike unimportant. Public works, he thinks, should be suspended, and all scientific researches and inventions he considers as utterly useless. Even the general bankrupt law, he imagines, is of trifling consequence, as the approaching event will effectually annul all existing contracts between debtor and creditor. Our opinion is, that there will be a good deal of excitement about it, and if some public meetings are not held, and pretty strong resolutions passed, and petitions sent up we are mistaken.

### THE NATIONS.

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

#### ARRIVAL OF STEAM-PACKET ACADIA!

TEN DAYS LATER FROM EUROPE!!

We copy the following items of intelligence relating to the *Eastern question*; from the *Mercantile Journal* of the 17 ult. which by the way, is one of the best secular papers we have in the land.

The most important intelligence is the prospect of a war between England, Russia, Austria, Prussia and Turkey, on the one hand, and France and Egypt on the other, a treaty has been concluded between the four great powers, having for its object the settlement of the difficulties between Turkey and Egypt, and they have offered the hereditary sovereignty of Egypt and the Pacha of St. Jean de Acre to Mehemet Ali. If the Pacha should not accept this offer within ten days, the Sultan will offer him Egypt alone—and if he still refuses, it is understood that he is to be coerced into accepting the offer of the Sultan. France, of course, is opposed to these terms, and there is a great prospect of a general war in Europe.

*Symptoms of War.* A treaty has been concluded between England, Austria, Russia, and Prussia, for terminating the difference between the Sultan, and the Pacha of Egypt, which has created much excitement and indignation in the French capital. The Government are preparing for war, in order to sustain Mehemet-Ali. The *Moniteur* of the latest date contains two royal ordinances. The first calls out all the conscripts of the second portion of the contingent of 1836, the second the entire of the conscription for 1839. Royal ordinances, dated 28th of August, asks credit for the increase of the effective force of the navy, by 10,000 seamen, 5 ships-of-the-line, 13 frigates, and 9 steamers. The number of soldiers which the two above-mentioned ordinances call into service, is estimated at 130,000 men. Still it is confidently asserted by letter writers from Paris, that there will be no war—that Louis Philippe is determined there shall be no war, but will cultivate a general peace.

The first effect of these ordinances upon the funds was unfavorable. A reaction subsequently took place, and stocks recovered. Still, on the 1st of August, there remained more of agitation in the public mind than at any period since the revolution of 1830.

Advices from Beyroot, state that the insur-

rection in Syria appears to extend itself and gathered strength. In every skirmish that had taken place, the bravery of the insurgents was remarkable.—Their leaders appeared to possess military talent, and among them were some French officers of military skill. The insurgents had hoisted the Turkish flag, and proclaimed that they fought for their legitimate Sovereign, the Sultan. Proclamations, couched in the most soul-stirring language, have been issued—and the insurrection has become general. Damascus was threatened by Said Emir, at the head of 16,000 Syrians, who have all solemnly sworn not to lay down their arms until they have accomplished the ruin of the Egyptian administration.

Letters from Constantinople to the 10th of July, state that Sami Bey, the envoy of Mehemet Ali, had had an intercourse with Reidschid Pacha, but it was not believed that the proposals of Mehemet Ali would be acceded to. The Representatives of the four great powers, with the exception of the French Ambassador, advised the Divan to wait the result of the conference of London, before giving a reply to the Viceroy. Lord Ponsonby had advised the Sultan not to treat with the latter, unless he should agree preliminarily to withdraw his troops from Syria, and to reduce his land and sea forces—a proposition which Mehemet Ali would be sure to reject.

The following is an extract of a letter received in this city, dated Paris, August 1:

“The greatest excitement now exists here with respect to the Turco Egyptian question, which England, Russia and other powers have taken upon themselves to settle without the advice of France. There is a possibility that the conduct of England may create great difficulties, and unless Lord Palmerston resigns, war may ensue. If so, it will be terrible. The government Journals, that is, those which support our actual ministry, talk of preparation for the worse, such as calling the reserve of the army into activity, manning the fleet, etc., though the *Moniteur* is silent, still the diplomatic corps are certainly in action, and although we hope in peace, and can scarcely believe in war, still it may come, for France has certainly been wounded in her pride, and to preserve the upper hand in Egypt, is indispensable for her. The conduct of England thus throwing herself into the arms of Russia is unaccountable. France never was more powerful than now, her finances never more prosperous, whilst on the contrary England is impoverished by two successive bad crops, and threatened with another—what the result may be is very difficult to predict, but on the first sound of the cannon all Europe will be in arms. The funds have gone down for 6 since ten days.”

On the 18th the Editor of the *Journal* makes the following additional remarks on the state of Europe:

The foreign news by the *Acadia* is of a highly important character—inasmuch as it shows that a crisis in the affairs of Europe has arrived, and the question whether peace will continue to shed blessings over the different nations of that quarter of the globe, or war ensue, will be soon decided. The peace of Europe has for some time past been endangered by the difficulties existing between Turkey and Egypt—between the Sultan, and a powerful potentate, once his vassal. The time has been, when a war between those powers, would not have at-

tracted great attention, and would have produced but little effect on the political condition of the European governments—but such a state of things exist no longer. A war between those countries at the present time would undoubtedly bring on a general war—and the governments of England, Russia, Prussia, and Austria, have resolved to interfere, and *compel* a cessation of hostile proceedings.

The interests of France, however, are intimately connected with those of Mehemet Ali—and it is even supposed that the government of France is pledged to support the pretensions of Mehemet Ali to Syria. It is therefore not extraordinary that the interference of the other great powers should meet the disapproval of France, and create a good deal of excitement in that kingdom. It is not, however, probable that a war will be the consequence of these proceedings. Such a war would be destructive to the interests of France—and as she has no Napoleon to lead her armies to victory, it is not likely that she would reap either profit or “glory.” Nations in these times begin to understand the real nature of war—and are willing to count the cost before they take a decisive step. France will probably bluster a little, as a matter of course—but will finally accede to the treaty with a tolerable good grace.

## CORRESPONDENCE.

### LETTER FROM EPHRAIM FULLER.

BROTHER HIMES,—Having had access to your valuable paper for a few weeks past, and believing it to be a proper medium through which to convey information on the subject to which it is devoted; I herein wish to express a few thoughts on the 24th chapter of Matt. and 34th verse. “Verily I say unto you, This generation shall not pass, till all these things be fulfilled.”

What generation? What things? It is well understood by what has already been written on this subject, that this chapter contains answers to certain questions proposed to our Lord by his disciples; one of which was concerning the end of the world. After giving them the signs that should precede the destruction of Jerusalem, our Lord then proceeds to give his disciples certain specific signs of his second coming and of the end of the world. He spoke of many things as signs of his second coming, the last and most important of which was that “this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come,” verse 14. Our Savior then, verse 32, says, Now learn a parable of the fig-tree: When his branch is yet tender and putteth forth leaves ye know that summer is nigh: verse 33, so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Then he says, Verily I say unto you, this generation shall not pass away till all these things are fulfilled. The idea that our Lord here conveyed is, that the church when they had seen *all* these things come to pass, (i. e. the last of the signs given by our Lord) that the generation then living on the earth would not pass away till the end come.

The term “generation” as here used by our Lord, evidently signifies the generation that shall be living on the earth when our Lord will come in the clouds of heaven with all his holy angels.

Dear Brother, it appears very evident to me that the last signs of the coming are now fast fulfilling in this generation; as the gospel is

preached in nearly, if not all the nations for a witness, which was the last sign to be fulfilled before his second coming or the end of the world. This generation is now witnessing the fulfilment of these last signs, and therefore, I am confidently looking for the glorious appearing of the great God and our Savior Jesus Christ.

West Brookfield, July 9.

THE JEW'S LOVE OF JUDEA.—The most interesting circumstance which presents itself to my mind, in recalling what I saw of the Hebrew nation in the East, is the universal diffusion of the love, the undying love, of the Jews for their own Judea, the Canaan of their fathers. Who could see without emotion, thousands of poor Israelites, who from the remotest parts of pilgrimage—through privations incalculable, and sufferings without end—often shoeless and almost clotheless—friendless, penniless, that they might see the city of David, and lay their bones in the bosom of Jerusalem. What multitudes are there among them who have sold their last possession—having gathered together their little, their insufficient all—and have started, marching towards the rising sun, from the Vistula, the Dnieper, and the Danube, on a journey as long, as perilous. How many have perished, exhausted on the way! How many who have landed at Joppa, or crossed the Taurus at Antioch, have been unable, from over-exhaustion, to reach their longed-for goal. How many have sunk in sight of the Mount of Olives! and how many have closed their eyes in peace and blessedness when the privilege has been vouchsafed to them of reading within the walls of Salem.—*Dr. Bowring.*

## THE FALL OF THE OTTOMAN POWER IN 1844.

The following items of prophetic calculation relative to the fall of the *Turkish Empire*, are taken from the “*Millennial Harbinger*,” for July. There is truly a *coincidence* in these calculations. Ed.

Wall observes that the Ottoman power began in 1300, or 1301. Constantinople was taken in 1453. If the date of 396 be reckoned from thence, the expiration will be in 1849.

But Wall is in an error in saying 396 instead of 391, the true prophetic period; subtract, therefore, five years, which brings to A. D. 1844.

Whittaker reckons from the 29th May, 1453, when Constantinople was taken, and speaks of the expulsion of the Ottoman from thence as being likely to happen 391 years from that date; that is in June, 1844.

Thurston gave precisely the same interpretation, and expects a revival of the Eastern Roman Empire, by the assumption of the reins of government by a Christian power at Constantinople, in 1844.

In confirmation of this last view, if we compute the 2300, or, according to the Septuagint, 2400 days of Daniel, chap. viii. 14, from the rise of the Medo-Persian Empire, or from the first battle gained by Cyrus—viz. 526 B. C., it brings us down to the same year—1844.

Thus 1844 added to 556 equals 2400.

Frere reckons 2400 years B. C. 553, being the third year of Belshazzar, king of Babylon, in which year Daniel's vision was seen; in which case, they terminate 1847; at which time all nations professing the Mahomedan religion will be brought into the church.

## ILLUSTRATION OF PROPHECY.

ON THE DESIGNATIONS OF TIME IN DANIEL AND JOHN: THE 1260 DAYS OF DANIEL AND JOHN, AND THE 1000 YEARS OF JOHN.

By Rev. Wm. Allen, D. D. of Northampton, Mass.  
CONTINUED.

The 11th chapter of Daniel has no computation of days or note of time.

The difficulty of applying a part of the notes of time in Dan. 12th, to Antiochus, and a part to Anti-Christ, is, perhaps, not insurmountable. In v. 5—8, the man on the banks of the river inquired of the man on the waters, how long it should be to "the end of these wonders;" referring to all that had been predicted as to the reign of Anti-Christ in the 7th chapter, etc. The answer is, "a time, times, and a half," or 1260 years.

Daniel understood not. But the Lord said to him, "the words are closed and sealed up till the time of the end;"—and then informed him, that there should be "1290 days from the removal of the sacrifice," and that he should be blessed, who should come to the "1335 days." That in these numbers literal days should be intended, will depend upon the application of a part of the prophecy in Daniel to Antiochus; and that a part should be applied to him and a part to Anti-Christ, is analogous to the methods of other prophets.

It is not my aim to prove this. But supposing that Mr. Stuart and others are correct in applying these last numbers and the 8th and 11th chapters to Antiochus. There is nothing in the general character of the prophetic writings, there is nothing in the structure of the prophecy of Daniel to forbid us from regarding very different events as referred to by the *different numbers*, or expressions for numbers in other passages of the book of Daniel. Particularly there is nothing to compel us to apply the "3 1-2 times" to Antiochus, but, on the contrary, strong reasons, which have been already assigned, for regarding the termination of that period as yet future.

8. The equivalent numbers in the APOCALYPSE are now to be examined. The passages are Rev. xi. 2, 3, xii. 6, 14, xiii. 5, where the same period is expressed by the various terms or notations of "42 months," "1260 days," "a time, and times, and half a time." Surely no one will apply these passages to Antiochus; and as the number and the method of expressing it are the same in Daniel and John, it would seem probable that the same event is referred to in both,—unless we should concur with some of the early Christian fathers in supposing that Antiochus was designed to be a type of Anti-Christ, and the literal *days* of the type are expanded into *years* in the antitype. But of the passages in the Apocalypse it is necessary to make a more particular examination.

In Rev. xi. 2, it is predicted of the Gentiles, "the holy city shall they tread under foot 42 months," which is equal to 1260 days. Here is a specific time, a precise, exact number; and this precision would seem to compel us to seek for the accomplishments of the prophecy either in 42 months of *days*, or months of *years*. The first question is, whether a *literal* treading under foot of Jerusalem is intended, or figuratively the oppression and persecution of the Christian religion? I cannot doubt, that the latter is intended, for it is more than 42 months of *years* since Jerusalem has been trodden under foot by the Gentiles.

If then the oppression of the true religion by Anti-Christian persecutors be intended, probably none will suppose the short period of 3 1-2 years

only is meant, but 1260 years. Most writers fix the date of the rise of the Roman apostacy and Anti-Christ in the 7th or 8th century. If we take the early period of A. D. 606, then the 1260 years will end in A. D. 1866, which may be the time for the destruction of Anti-Christ. Or if we take A. D. 666, then the time will be A. D. 1920. But in any event, the accomplishment of the prophecy is future.

9. Mr. Stuart's views are very different. The three and a half years of *Daniel* he regards as *literal*. But, as numbers have also a *secondary* sense, expressing a mere generic idea—as a definite number thus may stand for an indefinite one,—he supposes, that in the *Apocalypse* the three and a half years, being applied to the Roman war and the capture of Jerusalem, must mean "about this period of time," that is, a little more than four years, or between six and seven years.

But when I consider that in the passage, now under consideration, the phrase is "forty-two months," and that in several other places in the *Apocalypse*, and in reference to different events, we have the equivalent phrases of "a time, and times and half a time," and "twelve hundred and sixty days,"—all precise, definite, unequivocal—I cannot imagine it possible, that the spirit of God intended to express some uncertain, indefinite period, lying beyond three and a half years, and somewhere between three and a half and seven years. Such a prophecy would teach nothing. In this uncertainty, faith would have nothing to rest upon. The fulfilment of the prophecy could never be established, and would not be one of the means, by which the church is made to admire and to celebrate the wonderful wisdom and power of God. There is another strong objection to the application of the prophecy to the Roman war, and that is, that the city is to be "trodden under foot,"—that is, to be conquered and held in subjection forty-two months. During the siege of the city, the Gentiles had no possession; and after its capture they did not lose even a temporary possession for *hundreds* of years. Excepting the period of the Christian crusades, from A. D. 1099 to 1187, about eighty-eight years, Jerusalem has remained down to this day under the foot of the Gentile. We find, then, nothing in history, presenting to us the accomplishment, either of the twelve hundred and sixty days, or twelve hundred and sixty years. We look forward to the future termination of these years.

10. Rev. xi. 3, it is declared, that the Lord's "two witnesses, clothed in sackcloth, shall prophesy twelve hundred and sixty days." When we consider the power ascribed to these witnesses, that of shutting up heaven, that it rain not, and of "smiting the earth with all plagues, as often as they will;"—when we consider, that at the end of their testimony a war is to be waged against them by "the beast out of the bottomless pit," and that their bodies are to lie exposed to the view of "nations," and that the wicked, who "dwell on the earth," rejoice over them; it must be difficult to admit that the short period of three and a half years is intended. To suppose, that an indefinite period is meant, is to destroy the distinctness and force and certainty of prophecy. The meaning of this prophecy may be questionable. There is no pretence that it has been fulfilled; at least, there are few who imagine it has been. If we suppose the two witnesses to be the scriptures, denied to the people by the Anti-Christian power of Rome, bearing testimony to the nations in sackcloth twelve hundred and sixty years,—and if, at the close of that period,

events should occur in further fulfilment of the prediction;—or if some other accomplishment should be exhibited clearly to the world; the church would then have reason to extol the wisdom and glory of Him, who inspired the book of Revelation.

11. In Rev. xii. 6, the woman, clothed with the sun, whose child was to rule "all nations," is represented as fed in the wilderness "twelve hundred and sixty days," or, as it is expressed in verse 14th, "a time, and times, and half a time." There is no supposable event, accomplishing this prophecy in twelve hundred and sixty days. On the contrary, as the triumph of Christ's kingdom is to succeed the persecution of the woman,— "now is come salvation, and strength, &c." verse 10,—we are constrained, in applying the prophecy to the church, to consider the period designated as that not of days, but of twelve hundred and sixty *years*, and the termination of it as yet future.

In Rev. xiii. 5, it is declared, that the beast that should war with the saints, should "continue forty-two months." He should have "power over all kindreds, and tongues, and nations." The event predicted is probably the same as that of the persecution of the woman in the 12th chapter; and here again the wide-spread persecution and war against the saints in "all nations" oblige us to admit the reference, not to days, but to *years*, and to expect a future accomplishment of the prophecy. [To be concluded in our next.]

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