

# SIGNS OF OF THE SECOND



# THE TIMES COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.]

"THE TIME IS AT HAND."

[DOW & JACKSON, PUBLISHERS.]

VOL. I.

BOSTON, SEPTEMBER 15, 1840.

NO. 12.

## ILLUSTRATION OF PROPHECY.

### Discussion Between Litch and Jones

CONCLUDED.

#### CHRIST'S KINGDOM AT HAND.

4. In dissenting from "A. D. 1843," as the revealed period of Christ's second coming and kingdom, I maintained that its *distance was un-foretold by the prophets*. (1.) I argued it from the position that there is no prophecy which "*directly* declares the great day to be far away." To this, brother Litch answers, that Daniel and Paul did "virtually foretell the great day far off, in their foretelling the rise and fall of kingdoms, great apostacy," &c. To this, it may be replied, that my position, as above, is so purposely qualified by the word "*directly*," that this "virtually foretelling," &c., does not assail it. And besides, it will be seen that the Lord did not foretell, either by Daniel or Paul, that the several events of which they wrote would require a long time in their coming to pass. More than this, the "ten horns," and "ten kings," foretold in Rev. xvii. 12, which "shall receive power as kings, one hour with the beast," are apparently the same "ten horns" and "ten kings," of Dan. vii. 20; and surely this "one hour," for the whole "ten" to reign, or "have power as kings with the beast," would not explain Daniel as foretelling by these "kings" even "virtually," the great day "far off."

Brother Litch's several arguments on this point, drawn from prophetic days, &c., do not in my mind, "settle the question," because of my rejecting the principle which he holds, viz., that those days mean literal years.

In establishing my position of the un-foretold distance of Christ's coming to judgment, it was argued, (2.) that the Lord's threatening of "woe" against putting it "far away," as an "evil day," Amos vi. 1, 3. Matt. xxiv. 48, was inconsistent with his declaring it far away himself. My brother answers this by a mere declaration, that the "evil day," here, "has nothing to do with the judgment," &c. Since we then differ so in the interpretation of this "evil day," my argument from it, is nothing to him, and his is nothing to me. He thinks also that the "woe" was not threatened in *Christ's day*, against saying, "My Lord delayeth his coming," as it is now, since the signs of its being at hand, are so far accomplished. But why not? They must not know, even then, but all would be suddenly done; as all things were possible with God. And thus spoke the apostle Paul—"Then we which are alive and remain [unto the coming of the Lord] shall be caught up," &c. 1 Thess. iv. 15, 17, as though, for aught he knew, he might be alive on the earth at His final coming.

In sustaining my position of the un-foretold distance of the judgment at hand; it was argued (3.) That the wisdom and benevolence of God seem naturally to forbid his revealing it to mortals. In brother Litch's answer to this, which

appears to me not to the point, he affirms that "the time of the end *came* A. D. 1798," and that it will extend to the "end itself." Does he mean here, that "the time of the end" is not "the end itself?" If so, and if the said "time" might come A. D. 1798, so long before "the end itself;" why might it not as well have come at Christ's incarnation, *thence* "to extend to the end itself?" And surely, there is more Scripture for the latter than the former, for Christ himself then said—*THE TIME IS FULFILLED* [or come] *and the kingdom of heaven is at hand.*—Mark i. 15, while there is no Scripture testimony of its being fulfilled, or come, A. D. 1798.

Further, to sustain my position as above, (4.) I quoted a large number of passages from the Bible, expressly declaring "*the great day of the Lord,*" &c. to be "*near, near,*" hastening "*greatly,*" "*nigh at hand,*" &c. Brother Litch's principal argument against this proof, is, that "God calls things which are *not* as though they were." I readily admit with him that "the signs" to precede the great day were usually foretold in the connection; but signs and all might have been soon fulfilled, for aught men could know, even when the prophecies were given. And is it not presumption in the extreme, to suppose that God would so many times make the rousing declaration, that "*the great and terrible day of the Lord,*" was "*nigh at hand,*" hastening *greatly* &c. and mean to have it understood, at the same time, that to the men then living it was off 2000 or 3000 years?

My concluding argument, that the distance of the judgment was un-foretold, was, (5.) from repeated passages of Scripture, then quoted, which *positively declare*, in language too plain to be misunderstood, that the precise "hour," "day," and "time" of its coming is *sealed up—unknown to angels—in the Father's own power,* &c. In my brother's reply to this argument, he says several good things which seem to me not at variance with my position of the distance of the judgment un-foretold, and nothing, to my understanding, to do away this kind of proof.

On now leaving the question to the decision of the reader, whether "A. D. 1843," is, or is not, the revealed time of Christ's coming to judgment, I could wish it generally understood that brother Litch and myself have not been controverting the point for the sake of the mastery, but for the sake of a mutual, more full, and necessary investigation of the whole subject; and that, if possible, others may be stirred up and assisted in the faithful study of the Scriptures, to find out for themselves what the Bible most fully teaches concerning the momentous realities of the speedy coming of Christ and the resurrection, though heretofore quite generally overlooked, misconstrued, or put far away.

Thus far our readers have only seen wherein we differ on the general subject of Christ's expected soon coming, while yet we supposed ourselves *agreed*, in perhaps every point concerning it, except in his *one* argument for it, which fixes

its precise time at "A. D. 1843." Then, shall not we and others who are unitedly looking "for the appearing of the Great God and our Savior Jesus Christ," as being now, in all respects, verily "at hand;" hereafter dwell rather on those much neglected and misunderstood points concerning it, in which we are all agreed; that we may strengthen each other's hands in the work of declaring it, that we may more successfully arouse our hearers and readers deeply to consider the whole subject, and to prepare immediately to meet their "Judge," who now "standeth before the door?" HENRY JONES.

New York, July, 1840

REPLY TO THE ABOVE.

Mr. Editor: As Br. Jones has given the public his closing article in the discussion between him and myself, I also wish to make a few remarks, and will then submit the question. I shall not, however, do more than simply to make a few corrections, where Br. J. has misapprehended me; and present some general remarks on the points of difference between us.

1. Br. J. says, "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 crowned king in the presence of the whole universe; at his second coming," &c.

Here my brother misapprehends me. I do not think the *anointing* spoken of, was the "endowing of Christ with the Holy Ghost at his incarnation." My position was, that it was "the Holy of Holies, "Heaven itself," which the Holy of Holies in the tabernacle was a type, which was consecrated [anointed] for us by the sacrifice of Christ, and his appearing there with his own blood for us.

2. He misapprehends me again, as follows: speaking of the chronological computation, he says, "Brother Litch, in his answer, makes up this deficiency into two 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 Scriptures affirm," &c.

But I distinctly stated that I did "not admit that the 70 weeks and 2300 days began at the end of the 70 years captivity."

It was not my object, in that connection, to prove when the 70 years began or ended: but simply to show that 4004 years elapsed before Christ; and that 1843 after Christ will give us the requisite 5847 years. Were I endeavoring to settle that point, I should neither admit that the captivity began A. M. 4412½, nor that it ended B. C. 457. That point is entirely distinct, according to my apprehension, from the one in question.

Whether I accomplished that object, viz. to show that A. D. 1843 will bring us to the 5847th year of the world, I must leave for the reader to decide.

Br. Jones, also, rejects the testimony of pro-

fane authors in elucidating Scripture prophesy. And hence my argument to prove the fulfillment of the time, times and a half, and 42 months, is with him of no weight. But he has not attempted to show, that admitting the testimony of the authors quoted to be correct, the argument is not irrefutable.

He feels himself bound to reject all mere human testimony; I feel myself obliged to avail myself of this help, in illustrating the fulfillment of Scripture prophecy. With these corrections and remarks, I submit the subject.

And while we differ on the points which have been discussed, it is matter of gratitude to us both, that on other points connected with the subject we are fellow laborers in the husbandry of God.

The numbers in course of publication in the Watchman, from the pen of Br. J. "On the return of the Jews," are worthy the attentive perusal of all lovers of the Bible and of the glorious appearing of Jesus Christ. J. LITCH.

Millennial Grove, Aug. 1840.

### THE RESTORATION OF ISRAEL.

Br. Himes,—The five articles which I here present for your paper, have just been published in the "Olive Leaf," issued simultaneously at New York, Providence and Boston. There are five more of the series, now in the hands of the Editor of that paper, unpublished, declined, and at my "disposal," because, as he says, "they are not well received by" his "readers," and because on being called by a correspondent to re-examine certain things in them, he finds them "highly objectionable in principle." What those objectionable principles are, the Editor has not stated. Let every reader search and see. Sure there can be nothing dangerous "in principle," in the common sense and Scripture facts therein contained, nor in the many authentic facts concerning the present condition, hopes and prospects of the Jews; which probably will meet with many similar obstructions in coming before the public. The remaining articles you may expect in due season.

My prime object, in those articles, so far as known to myself, is the glory of God, in the salvation of souls, by means of the gospel of the kingdom at hand, faithfully and clearly presented. I am well aware that the position I have taken on the restoration of Israel, will conflict with the long settled and almost unquestioned opinion of those who look for a literal Jewish return. But as I have attempted, in the spirit of meekness, to bring forward things of importance, both new and old, on the subject, it is hoped, that those especially, who look for the kingdom at hand, will carefully examine the articles with kind feelings, and admit their conclusiveness, or satisfy themselves that they are illogical and inconclusive.

Yours, H. JONES.

### CHRIST'S KINGDOM AT HAND.

WITHOUT THE PREVIOUS RETURN OF THE JEWS.  
NUMBER I.

Mr. EDITOR,—There is one fact in relation to the Jews which is worthy of consideration, and with which it is supposed, that many are familiar, which is, that there is a very great change in the action, if not in the sentiments of the Church as a body, on the subject, within the recollection of many of us now living. Some forty years ago and more, the doctrine of the return of the Jews was so prevalent, that at least one petition was brought into almost every prayer of the congregation and the family, that God would "gather

in the Jews, together with the fulness of the Gentiles." But now, for a considerable time, it is believed that there are comparatively few, who bring the supposed prophecy of the Jews' return at all, into their public or social prayers.

I am aware of standing on holy ground, while I maintain the doctrine of Christ's kingdom at hand, without the previous gathering of the Jews. The delicateness and responsibility of the undertaking are greatly increased by the consideration, that during this neglect of prayer for the Jews' return, so little has been said by the pulpit or the press, to sustain the doctrine now assumed; while now, so many of our dear brethren both in Europe and America, including the celebrated Frey, Wolff, converts of Judaism, with whom I am agreed in the expected near coming of Christ and his kingdom, who, after all, are sanguine in support of the doctrine of the Jews' literal and speedy return, to prepare the way for the kingdom to come. These brethren, it must be admitted, are doing a great and good work, in vindicating the coming of the Lord at hand; so that I would not, for my life, oppose them in it; but would rather consecrate all that I have and am, to help forward the same great work. And yet, in the most successful preaching of the kingdom of God at hand, I feel impelled to take the ground that the literal return to Palestine of the people called the Jews, is a doctrine not sustained by the Holy Scriptures. In a candid and fair maintenance of this ground, it is proposed:

I. To answer some of the most common arguments, which are adduced in favor of the literal return of the Jews.

II. To present other arguments more directly in support of the theory of their *not* returning before Christ's coming.

I. In examining arguments adduced in favor of the Jews' literal return, I begin,

First, With the alleged fact, that hitherto God has fulfilled the prophecies concerning them, most literally in every particular, and will of course literally fulfill the prophecy of their return. Those literally fulfilled prophecies are said to include (1) the present scattering of the Jews.—(2) Their having become a reproach a hissing and a byword in the earth,—and (3) their now suffering the judgment and curse of the Almighty, for their sin in rejecting and crucifying the Lord of glory.

Were it admitted that these things were distinctly foretold, and now literally fulfilled, exclusively in case of the Jews as a separate people, the argument from them might appear even unanswerable, in favor of their literal return. But there are various reasons for my not admitting them, as prophecies now fulfilled. (1) It is not admitted that this foretold scattering of God's rebellious people "among all nations," is limited to the Jews as a separate people; because "God is no respecter of persons," among his apostate and rebellious subjects; and because they are now promiscuously and alike "scattered," both of the Jew and Gentile race, in nearly all the nations of the globe, and far more literally too, than in case of the Jews only. And is not the present apostacy and rebellion of the subjects of Christian nations, and of the Christian Church, too, as great in the sight of God, as that of the Jews, seeing that the former "crucify the Lord afresh and put him to an open shame?" And besides, the connexion of several of the prophecies on this subject, forbids their being understood of the present literal scattering of the Jews only. A few of them may here be given.

"And I [the Lord] will scatter them among the heathen,"—"and will send a sword after them till I have consumed them," Jer. ix. 16. This scattering and consuming of God's rebellious subjects generally, on their being scattered, surely must mean something more than the present literal scattering of the Jews. And is it not strikingly parallel to those passages which foretell that God's "enemies" shall "be scattered," driven "away" "as smoke;" to melt "as wax before the fire;" when as "the wicked," they must "perish at the presence of God," (Psa. lxxviii. 1, 2.) being "driven away in" their "wickedness," (Prov. xiv. 32.) "into everlasting fire prepared for the devil and his angels." (Matt. xxv. 41.)

"Can thy heart endure, or can thy hands be strong in the days that I shall deal with thee? I, the Lord, have spoken it and will do it. And I will scatter thee among the heathen, and will disperse thee in the countries, and will consume thy filthiness out of thee," [Ezek. xxii. 14, 15.] This foretold scattering of God's enemies, it will be seen, is connected with "the days" when he will "deal" or "reckon with them;" being at the general judgment, [Matt. xxv. 19.] when he "will consume" them as "filthiness out of" his flock; or at "the end of the world," he will separate them as "the tares" from the wheat to burn them in a "furnace of fire." [Matt. xiii. 38—42.] The connection also shows this "scattering" to take place, when the "heart of his enemies" "can" no longer "endure," nor their "hands be strong" against the Lord. And must we not consider this passage as including the events of the final judgment, rather than the present scattered state of the Jews, with their hearts still enduring and their "hands strong" against Christ?

"Therefore it is come to pass, that as he cried and they would not hear, so they cried and I would not hear, saith the Lord of hosts, but I "SCATTERED" them with a whirlwind, among all the nations whom they knew not." [Zech. vii. 13, 14.] Although the Jews and all enemies of God, may yet repent and cry to God, with the assurance of being heard, the time is at hand, with the coming of the Lord to judgment, when forever sinners may knock and "cry" at the closed door of mercy, and he will not hear, or will not answer their requests, but will bid them to "depart" as "workers of iniquity." Then as "with a whirlwind," he will "SCATTER" them among strangers, or "nations whom they knew not," even among damned spirits, including "the devil and his angels." These and other parallel passages, foretelling the "scattering" of God's enemies, are considered as fair testimony from inspiration, against the position that the Jew's literal dispersion was foretold, and is now literally accomplished, against them as a distinguished, or separate class of sinners. If this manner of meeting the position be fair and scriptural, then the argument drawn from the scattering of God's enemies, proves nothing in favor of the Jew's literal return, or of their gathering into Palestine.

HENRY JONES.  
New York, June 27th, 1840.

### Bible Chronology.

THE CHRONOLOGY. We have received several communications on this subject, which we give in the following order.

#### MILLER'S NEW CHRONOLOGY.

Mr. EDITOR,—I am highly pleased with the general plan of Br. Miller's new chronology, but

am not quite satisfied with all his details. I wish him, therefore, to explain a little more clearly some points, both for my own and other's satisfaction. I do not propose these questions because I doubt whether a system of chronology can be made out, from authentic sources, which will show 1843 to be the 6000th year of the world: I have been satisfied of that for months: but such a system ought to undergo the most rigid investigation before it is adopted.

1. After allowing 600 years for Noah's life before the flood. Br. M. allows another for the flood. But ought not the year of the flood to be included in Noah's 600 years? Gen. vii. 11. "In the six hundredth year of Noah's life, in the second month and seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened." From this it appears that the flood commenced the first part of Noah's 600th year, and ended soon after he was 600 years of age. the flood was on the earth when that era passed.

2. Br. M. allows 30 years after the death of Moses, for the administration of Joshua. What evidence has he of this?

3. Is this satisfactory evidence of the correctness of Usher's chronology from the end of Zedekiah's reign to the birth of Christ? He makes out 588 years; I cannot make out but about 580.

4. Bro. M. allows 25 years for Jehoshaphat's reign, and 8 years for the reign of Jehoram. But Jehoram commenced his reign in the 5th year of Joram, king of Israel, which was in the 23d year of Jehoshaphat's reign, 2 Kings. viii. 16. He therefore reigned but 5 years alone.

In view of the above difficulties I will give the outlines of what I believe a more correct table.

From the creation to the flood,	1656 years
" the Flood, to the death of Terah,	427 "
" Terah's death, to the Exodus.	430 "
Sojourn in the wilderness	40 "
Administration of Joshua and the elders	} 25
according to Josephus	
Anarchy according to do.	18 "
The judges	450 "
Samuel's administration	21 "
Saul, David and Solomon reigned	120
Kings of Judah to Zedekiah's capt.	390 *
Chaldean and Medo-Persian kings	} 123 †
to the seventh year of Artaxerxes	
From the 7th year of Artaxerxes	} ‡
which was the 4256th year of the Julian period, to the year 1840,	
which is the 6553 year of that period	
Add three years to 1843	3
<b>Total</b>	<b>6000</b>

It appears to me that this argument in favor of the nearness of the great Sabbath, will have its influence where no other will: for there are few persons who believe the Bible who will attempt to put the millenium beyond the 6000th year of the world. I invite the most rigid criticism on the above outline. J. LITCH.

\* I allow in this estimate only five years for Jehoram's independent reign after the death of Jehoshaphat.  
 † For the particular items which make up this period, see Signs of the Times, No. 6, reply to Br. Jones.  
 ‡ See Ferguson's astronomical demonstration on this point in the Signs of the Times, No. 4.

**BIBLE CHRONOLOGY.**

BRO. HIMES.—I have carefully examined Bro. MILLER'S "Bible Chronology." It is all proved by Scripture," down to the end of Zedekiah's reign, with two exceptions.

1. He supposes Abram's call to have been at the death of Terah: "Terah lived 70 years, and begat Abram," (Gen. xi. 26.) and "Abram," was 75 years old when he departed out of Haran (Gen. xii. 4.) Now if Abram was the oldest of Terah's sons, (which we infer from the calculation of their names, and must take for granted till Scripture proof to the contrary is adduced,) the length of the period under consideration is only 145 years, instead of 205, given by Bro. M. 2. He has given us 21 years as the period of Samuel the prophet. This is not proved by his proof-text, which is 1 Samuel vii. 2—17. one human link destroys the divinity of the chain. As an honest searcher for truth, I present these difficulties. Can Bro. M. remove them? J. W. B.

Bro. Miller will please answer the above difficulties. Ed.

**THE CHRONOLOGY.**

CRITICISM BY "AMERICUS."

MR. EDITOR:—In No. 10 of the "Signs of the Times," I was much pleased to find a Bible Chronology of the Patriarchs, Judges and Kings, from Adam to Christ, by WM. MILLER. And, as your periodical, which has long been needed for the dissemination of light and truth upon the momentous question, When cometh the Lord from heaven? is open to all, and invites the strictest and severest criticism on the merits of this new calculation; I will state some of the difficulties which exist not only in my own mind, with reference to this new chronology, but also in the minds of some of the more active friends of the cause. It is not to be supposed that the ages of the Patriarchs, &c., as given in the Chronology, like those in the Bible, are definite and precise, inasmuch as days and months are not taken into the calculation; and it would be contrary to reason, and the common course of things to conjecture, either that their birth-days were their death-days, or that they with all their descendants were born upon the same day of the year. When the Bible says that Adam lived an hundred and thirty years, and begat a son, are we to understand that he had not lived a month or a day over that time? Or should we not rather consider it in the sense in which ages at the present time with us are universally understood, by whom the years only are taken into the reckoning, the months and days being non-important?

When we say a man is thirty years old, we do not understand but that he may be thirty years and six months, eight months or ten; and would it be natural to consider the ages in the Bible in any other light? Yea, would it not be very unnatural and unreasonable, too, to look upon them differently? And should we consider them in the sense in which they are generally understood, we could not reasonably allot to each of the Patriarchs, &c., less than two months on an average. Then, there being sixty Patriarchs, Judges, and Kings, one hundred and twenty months, or ten years should come into the Chronology, allowing my allotment true, and certainly it cannot be too large. Consequently, Christ's second coming should have been seven years ago! The object of this article is merely to state some objections to this Chronology about which the opponents of Bro. Miller make much ado—problems which I, with my short-sighted vision, have not been able to solve, but which some of you, who are more skilled in doctrine and theology, perhaps may easily resolve, and not to injure the cause by evil surmi-

sings and conjecturings. For we all should be searchers after truth and the right way, our souls should be warmed by a glow of holy zeal, and sustained by a steadfast faith in the promises of God. I cannot make myself believe that Bro. Miller makes this omission of not less than ten years of odd months and days a *sine qua non* for bringing out Christ's Second Coming into the year 1843. Indeed, I think he will give a fair and candid exposition of the whole matter, and which will satisfy every doubting mind, when he shall have found out the difficulty which I have stated, existing in no small extent with us. Let us search for truth as for hid treasure; until we shall have found it, and then scatter its seeds throughout the length and breadth of this benighted world, until they shall spring up, brightening, transforming it, and we shall see it shining in the full blaze of Millennial glory. AMERICUS.

REMARKS.

"Americus" says that the objections he has stated to the new calculation have some weight with our opponents. Well, their objections and speculations shall be swept away. They profess to believe in the present established chronology, do they not, Mr. "Americus?" O yes. Well, Mr. Miller agrees exactly with them, relating to the period to which you refer. If they have any difficulty about odd months, &c., let them go to those in whom they believe, Usher, Calmet, and others, and they will reckon with them just as Mr. Miller has done. They say nothing of odd months, for the very best of reasons—the Bible says nothing about them. We must not be wise above what is written. Ed.

**Christian Union.**

**UNION CONVENTION AT GROTON.**

For a full and impartial account of this Convention, we refer our readers to the "CHURCH REFORMER," Edited by Bro. SILAS HAWLEY, of Groton, Mass.

We have only to say that the result of the Convention has confirmed our former opinion. We despair of ever seeing the church perfectly united in this state of things. "The power of the holy people is scattered," and will be, till the "Ancient of days shall come, and gather together in one" the "children of God that are scattered abroad."

We give the following remarks of a distinguished correspondent on this subject, to which we heartily subscribe. We are, nevertheless, disposed to act in concert with the friends of Christian Union, and to promote, as far as possible, union among all saints.

"I have little encouragement to attend at Groton; for I would not embarrass, but encourage all christian effort, for the union of the churches; and yet having no confidence in the flesh, that in this world the union can be done; and only confidence in the Lord who will accomplish it at his coming in the end of the world, my presence would not be useful to the design of the Groton Union Convention. I would not be a croaker, disheartening the efforts for good; nor will I hesitate to speak in my humble sphere an

honest belief, though it falls not in with the current of opinion. Union is a duty the churches owe to our Master, and to one another. I have earnestly searched for its basis, and watched intently some movements aiming to unite the members of the Lord's body in this world. I am satisfied as to the basis, that it is the confession of Peter, which neither flesh nor blood revealed to him, "but my Father which is in heaven."—"Upon this rock will I build my church;" which *rock* is the true confession of faith, and proper basis of a union of the churches.

However, to the body of the present house of nominal Christians, this basis is not sufficiently broad; they must cobbles with the five points of Calvinism, and the numerous articles of the church of England, and of scores of other churches: the poor reason for which may lie in their want of duly understanding the confession our Heavenly Father revealed unto the apostle Peter. They are straitened for room to build the church on that rock, because they fail to perceive the true meaning of "the gates of hell," and the proper place where the Lord builds; and, that *faith* only hews out the materials in this world, which the Lord, in despite of the grave, will raise up from the dead, and compose into one edifice in the Jerusalem above, without the sound of the hammer or of any tool of iron. The church is built here, on the confession of faith in the Son of God, and the gates of hell, that is, the grave, shall not prevent the Lord from building into his spiritual temple of the world to come, every soul that in this world has been established in the faith of Christ, that he is Lord of all, to be manifested in due time, for the consummation of this world and of time; and for the introduction of the new heavens and earth which are the eternal world, the abode of the risen dead.

But how can there be any considerable increase of union, except there be a point of union, on which to rally the distracted household of faith? And who shall designate that point? The Roman has long ago set up his bishop for that point: the Pope is the centre of union for a majority of the nominal church. All other denominations have each their own standard, or confession of this world, which is a sort of Pope to each, an image of the beast; or it may be, his mark in the forehead and in the right hand. And I confess to you, to all lovers of union and of the Lord Jesus Christ, that Holy Writ opens to my understanding no way of escape from the power of this beast, and from the craft and policy of the woman seated upon his horns in lofty triumph, until the Ancient of days shall come, with the time for the saints to possess the kingdom; whose kingdom is not of this world, but of the world to come, an everlasting state.

Therefore, I am prepared to see every effort like this at Groton fail. Babylon is confusion, and its time is sure, until the Son of Man comes: its triumph is certain, its discord will prevail more and more, to the end. Were I cherishing the hope of a millenium in time, then I would come prepared to take a part in the Union Convention; but the Lord himself will come in the end of time, and then we have promise of the resurrection, and of the restitution of all things to the peace, innocence, union, and love of Eden and Paradise before Adam fell by transgression. Jesus, our Lord, by his righteousness, will remove the curse which Adam by his sin inflicted on the earth; and life will reign by him, where death now reigns by Adam.

I shall be ready to meet in any assembly within my reach to advocate union in the coming Lord, which is attainable only by faith in his near coming; a faith universally cherished in the primitive church, and revived in the Reformation, but suffered to be forsaken.

Notwithstanding, multitudes awake and revive this faith both in England and this country; and they who entertain it are eminently united, of whatever sect they may be. Other union in this world, I see ground to expect none for the churches."

## SIGNS OF THE TIMES.

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

BOSTON, SEPT. 15, 1840.

### A GENERAL CONFERENCE

ON THE

SECOND COMING OF THE LORD JESUS CHRIST.

The undersigned, 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. 14, 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.	DAVID MILLARD.
HENRY DANA WARD.	L. D. FLEMING.
HENRY JONES.	JOSEPH BATES.
HENRY PLUMER.	CHARLES F. STEVENS.
JOHN TRUAIR.	P. R. RUSSELL.
JOSIAH LITCH.	ISAIAH SEAVEY.
JOSHUA P. ATWOOD.	TIMOTHY COLE.
DANIEL MERILL.	J. V. HIMES.

☞ We have received other names, but too late for insertion.

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.

MISREPRESENTATION OF MR. MILLER'S VIEWS RELATIVE TO THE DAY OF GRACE; BY THE EDITOR OF "ZION'S HERALD."

The opponents of Mr. Miller are making themselves merry in the supposed failure of what they are pleased *falsely* to call "Mr. Miller's prediction," relative to the day of grace. Among the number

the Editor of "Zion's Herald," stands conspicuous. We quote the following paragraph from the Herald of the 10th ult.

"MR. MILLER'S PREDICTION.—Yesterday, August 11th, was the day, according to Mr. Miller, which was to have closed the day of grace, or when Christ was to have left the mediatorial throne. Mr. Miller has all along maintained, that after the 11th of August, 1840, there could be no conversions—that Christians would lose their desire and their spirit of prayer for the conversion of sinners—in fine, that that day would close up the day of grace.

We took the liberty, some months since, to say in the Herald, that no such thing would take place; that the world would go on as before, &c. and that we believed Mr. Miller's system to be founded in error. We shall now soon see which is right."

In relation to the above, we would simply state that, MR. MILLER never said "that Christians would lose their desire and their spirit of prayer for the conversion of sinners; or that the day of grace would close on the 11th of August," without qualification. He always spoke of it as a matter of opinion, and when asked how it should be known "the door was shut," after the pouring out of the "sixth vial," he replied that it would be known by the loss of the spirit of prayer for the conversion of sinners. He did not predict, (for he is no prophet) that Christians would lose the spirit of prayer for the conversion of sinners at that time; but, that if the door of mercy was closed, the fact would be known by the loss of the spirit of prayer for the unconverted. Do you now understand, Bro. Brown? The following extract is taken from a letter of the Editor of the "Herald," written at the Campmeeting at Eastham. It seems that even there, in the midst of a most glorious revival, and the rejoicings and shoutings of "Zion," its "Herald," was haunted by "Mr. Miller's prediction," of which, by the way, he never believed a word. Why did his devout soul turn aside from the object of his letter to give such a paragraph as the following; if indeed he was not somewhat troubled about WM. MILLER?

"The preachers and people here, seem to labor and pray with as much zeal, fervor and faith for the conversion of sinners, since Tuesday, the 11th, as before; and there were as sound conversions yesterday and Wednesday, as were ever witnessed on this ground. Will Mr. Miller rejoice at this? Will he rejoice that sinners are still turning to God, or will mortification attend the non-fulfilment of his predictions? Will he humble himself before God and confess his error, or will disappointed ambition sour his mind and lead him gradually to distrust the truth of God's Holy Word, as it has all former false teachers? We shall see."

Well, he shall see. If he will turn his attention to those congregations where Mr. M. is constantly lecturing, he will see that Mr. M. is not only rejoicing in the conversion of souls; but where he gives a full course of lectures, as a general thing, if he had a mind to count, he would be able to reckon as large a number as Bro. B. could from the week's labor, of the thousands of Israel at Eastham. Will he see?

### THE JEWS.

MR. BERR, a converted Jew, from New York, formerly of Poland, gave two addresses in Chardon

St. Chapel, on the 30th ult. on the present condition of the Jews—their forms and ceremonies as now practised—their present feelings in relation to Jesus of Nazareth, &c.

Mr. B.'s object in lecturing, is to awaken the church of the Gentiles to their duty and obligations towards the Jews. He thinks the time has fully come when the church should turn their attention to the welfare of God's ancient people. That while they are sending Missionaries to all other nations, the Jew has a claim at least to be remembered among them. He thinks that the Jews should receive special attention at this time, on account of their favorable disposition to hear and receive the Gospel. If we understand him, he discards the idea of their *literal return* to build up Old Jerusalem; and seeks their conversion to Christ, in whom there is neither Jew nor Gentile—"but all are *one*." It is a glorious fact that thousands of Jews have believed in Jesus of Nazareth within a few years, and have been grafted into the original stock. This should encourage the church to make speedy and spirited efforts for their salvation.

Bro. B. has with him for sale two books, the profits of which go to support him in his mission among the churches. The first is entitled "Judah and Israel: or the restoration and conversion of the Jews and the ten tribes. By Joseph Samuel C. F. Frey."—with a narrative of the Author. The second is entitled, "Joseph and Benjamin: a series of letters on the controversy between Jews and Christians, comprising the most important doctrines of the Christian religion," by the same author, in 2 vols.

Mr. Frey is a converted Jew, and is well known in this country as an eminent scholar, and minister of the Gospel. In the last named work he devotes three letters to "the restoration of the Jews." He advocates their *literal restoration*, and the re-establishment of Judaism for a season. We give the following synopsis of his views:—

"From the statement in the preceding letters, which comprises the sentiments of many writers, both Jewish and Christian, on the subject of the second advent of Christ, or the millennium, it appears that a certain chain of events is to take place; and although the things which relate to the circumstances, the time when, and the means and instruments by which the predicted events are to be brought about, cannot be known with certainty, yet when we shall see the accomplishment of the first, we may confidently look for the appearance of the next event. For more than thirty years, my dear Benjamin, I have studied this subject as much as my other avocations would permit, and from what I have been able to gather, both from the Holy Bible, from the writings of man, and from the dispensations of God's providence, I now venture, but with the greatest diffidence and deepest humility, to submit to you my feeble thoughts on this profound subject; not for the purpose of entering into a controversy with any one who may differ, but merely for your consideration, to adopt or reject them as you may think them most agreeable to the revealed will of God.

The events to follow each other are probably these:

1. The way will be prepared for the return of our people to their own land.
2. They will return as a nation in an unconquered state.
3. They will rebuild Jerusalem and the temple, and re-establish Judaism for a season.

4. A considerable number of our brethren will be converted, but not return with our nation.

5. These will afterwards be carried in vessels of bulrushes to our people, and be the means of leading them to declare themselves an independent nation.

6. This will cause Jerusalem to be besieged by the eastern and the western antichrist.

7. Jesus Christ shall then appear personally and visibly.

8. The effect of this appearance will be twofold; the destruction of the enemy, or the battle of Armageddon, on the one hand, and the conversion of our nation on the other.

9. The ten tribes will then return and be reunited with Judah.

10. The first resurrection will take place.

11. Satan will be bound for a thousand years.

12. During this period Christ will reign personally upon the earth, and the knowledge of the glory of the Lord shall fill the whole earth.

These twelve events will probably happen within the space of 75 years, the portion of time between the 1260 and 1335 years mentioned by Daniel, and about the middle of the 75 years the eighth event may be expected.

13. After this, Satan shall be let loose, make war with the saints, and be cast into the lake of fire.

14. Then comes the general judgment."

We think Mr. Frey is in a great and fatal error in relation to the *restoration of Israel*, and the establishment of Judaism again at Old Jerusalem. As long as this doctrine is preached and believed, the church will do *nothing* for the Jew. She will only watch the signs of the times relating to the political aspect of the nations in reference to their return. Thus the Jew is left to perish in his blindness, while the church is vainly looking for a worldly, political restoration of the Israelitish Nation. *Vain hope.*

The signs of the times are very unfavorable to a literal restoration. In Syria, on the very borders of the promised land, the Jews are suffering under dreadful persecution at this time. The following facts are most appalling:—

"PERSECUTION OF THE JEWS AT DAMASCUS. It appears that a Roman Catholic priest, by the name of Thomaso, who had lived at Damascus since 1807, disappeared in February last, together with his servant. A charge was soon brought against the Jews of the city, that they had murdered him in order to make use of his blood in the feast of unleavened bread. One of them was seized, without the slightest evidence of guilt, and subjected to the most cruel tortures. At last, when life was almost extinct, he charged the murder on seven of the most wealthy Jews of the city. These were apprehended and subjected to the most excruciating torments. Two of them died under the inflictions; others, under the influence of excessive agonies, wildly confessed themselves the murderers; and great numbers of the Jews were taken up. The following tortures were applied. 1. Flogging. 2. Soaking them in large tanks of cold water, in their clothes. 3. Pressing their eyes out of their sockets by the head machine. 4. Tying up, and twisting the tender parts of the body. 5. Standing upright for three days without being permitted to lean against any thing. 6. Being dragged about in a large court by the ears till the blood gushed out. 7. Having thorns

driven in between the nails and the flesh of the fingers and toes. 8. Having fire set to their beards, till their faces are singed. 9. Having candles held under their noses, so that the flame rose up into the nostrils.—"For five months the poor Jews of Damascus have waked in terror and laid down in alarm, fearing for themselves and their children, and suffering under the charge of an accursed crime from which their whole nature revolts."

Various meetings have been held by Jews and Christians in Europe and this country, and resolutions passed, expressive of deep sympathy in the welfare of the suffering Jews. The following notice of a meeting in Philadelphia, is from one of the secular papers. We hope the *resolution* will be carried into effect, so far as it can be. We think there is a better prospect of multitudes of the Jews coming to this country; than there is of their returning to Palestine.

THE JEWS OF DAMASCUS. "In pursuance of a call, a large meeting of the Israelites of Philadelphia, was held, in that city, on Thursday evening. Mr. John Moses was chosen President, and the meeting was opened by Mr. Abraham Hart, who made an appropriate speech, depicting the many sufferings which the Israelites of the East have had poured out upon their heads. The following is one of the resolutions adopted by the meeting:

Resolved, That we invite our brethren of Damascus to leave the land of persecution and torture, and to seek an asylum in this free and happy land, where every one is allowed to enjoy his own opinion—where industry prospers, and where integrity is sure to meet its just reward.

A resolution was also passed, to the effect that a letter be despatched to the President of the United States, requesting him to direct the American Consul at Damascus to co-operate with the ambassadors of other Powers in alleviating the miseries of the Jews there.

Several Christian ministers were present, and the meeting was addressed by the Rev. Dr. Ducachet, of the Episcopal, and the Rev. Messrs Ramsay and Kennedy, of the Presbyterian Church."

This meeting was held in the JEWISH SYNAGOGUE, and, we believe for the first time since the Christ-Era, that *Christians* have been permitted to associate with them, or to speak in their places of worship. The "middle wall" is being broken down.

#### THE LITERALIST.

This work has already been favorably noticed in "*the Signs of the Times*," and from an examination of several numbers of it, I can heartily concur with the sentiment already expressed. I believe the publication will do much toward dispelling the mists of error which have long brooded over the subject of "the nature and near approach of the kingdom of God." It appears to me that no candid mind can rise from a faithful examination of those pages without a conviction that the kingdom of God on earth is yet future, and that it is to be established at the second and personal appearing of Christ on earth.

It is true there are some things advanced by the writers of those numbers, with which I cannot accord:—such, for instance, is the opinion respecting the literal restoration of the Jews at

the time of the Savior's appearing;—And, also the rejection of the idea of understanding anything respecting the fulfillment of prophetic periods. But the work will find access to many minds, as it is, where, did it take other ground on those points, it could find no avenue.

On the whole, it will be a rich treat to all who love the appearing of the Lord Jesus Christ. All who feel any interest in this subject, should obtain the work, and after reading it themselves, circulate it among others; and thus endeavor to do good. It deserves extensive patronage.

As a literary production, the Magazine is worthy the age in which it appears.

Millennial Grove, Aug. 1840.

L.

**THE NATIONS.** We have received news three days later from Europe. The insurrection in Syria has been put down by Mehemet Ali. A Revolution has been attempted in France. The next news will no doubt be very important.

✍️ **BRO. HIMES.**—I cannot but approve the object of the Conference in Boston, and will attend if it is possible. **WM. MILLER.**

### THE BATTLE OF ARMAGEDDON.

CONCLUDED.

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

The proof in support of this proposition, will be drawn from the positive threatenings of God, in reference to the event.

"Why do the heathen rage, and the people imagine a vain thing?—The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath and vex them in his sore displeasure.

Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judge's of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."—Ps. ii.

1. The characters introduced as the objects of God's wrath, are, "the heathen," "the people," "the kings of the earth;" "the rulers." All these are represented as raging and taking counsel against the Lord and against his Anointed.

2. The Lord threatens to "have them in derision;" "to speak to them in his wrath and vex them in his sore displeasure;" "He will break them with a rod of iron and dash them in pieces like a potter's vessel." If this is not the fierceness of God's wrath, threatened to be poured on the wicked; then what would be? But it may be asked, what has this to do with the battle of Armageddon? This we will now consider.

3. The time when this wrath shall be poured out, is, when the Son of God is set on Zion's hill. And also, when he comes in possession of

the uttermost parts of the earth. The very time when the great battle of Armageddon will take place. The events are therefore the same.

The next passage of Scripture I shall adduce, is the 50th Psalm. The time, is when God calls to the heavens above and to the earth that he may judge his people, and when he gathers his saints together. After speaking of the good he will bestow on his saints, he addresses the wicked, verse 16, and threatens, unless they consider and repent, to tear them in pieces, and there be none to deliver.

Again, Isa. lxxiii. 3, 4, 6. "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. For the day of vengeance is in my heart, and the day of my redeemed is come. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." Such language as this can only indicate some terrible exhibition of Jehovah's wrath against the workers of iniquity. It must, indeed, be a cup of trembling which the wicked will be called to drink. Joel iii. 12—16.

"Let the heathen be wakened, and come up to the valley of Jehosaphat: for there will I sit to judge all the heathen round about.

13 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.

14. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.

15. The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel."

Here we are told the cause of these terrible judgments and the objects of God's wrath: Viz. The heathen, those who neither know nor serve the God of heaven; because their wickedness is great, the fats overflow.

Dan. xii. 1. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation to that same time." The Savior, also predicts the same thing Matth. 24th chapter.

2 Thess. i. 6—10. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

This is the climax of God's threatenings. And here I will leave the point. But were it necessary, such passages might be found to almost any number. And the fulfillment of these threatenings will constitute a part of the tribulation of the GREAT BATTLE OF ARMAGEDDON.

If this is a true delineation of the terrible vengeance which the Lord Jesus will execute on his enemies, when he leaves the right hand of the Majesty of heaven, how appropriate and important to the world, is the exhortation, Ps. ii.

12. "Kiss the Son lest he be angry, and ye perish from the way when his wrath is kindled but a little."

At such a time and under such circumstances, how important and valuable will be the friendship and protection of the Almighty! For—

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

If there were no positive testimony or promise of the truth of the above proposition, it might derive great force and support from the history of the past. God has in all ages, whenever his judgments were to be poured out on the wicked, provided for the safety of his own people.

Thus, when all flesh had corrupted its way before God, and only one righteous man remained in the midst of the universal desolation, righteous Noah and his household found a divine protector, who could be at no loss for an asylum amid the ruin, as a refuge for the man who honored him.

So also it was with just Lot: for until his safety was accomplished, all the sins of the devoted cities could not induce the hand of Omnipotence to unstop the vials of his wrath, or to suffer the fiery storm to descend. "Haste thee," said God, "escape thither; for I cannot do any thing until thou be come thither."

Thus also it was with Israel when God's judgments fell on Egypt. Did the Lord send swarms of flies on Egypt? In the land of Goshen, where God's people were, no flies were seen. Did the cattle of Egypt die, under the curse of God? Yet of all that was Israel's, nothing died or was harmed. Did the Thunder, Lightning and Hail, destroy Egypt? In the land of Goshen, where the children of Israel were, there was no hail.

Did darkness prevail in all Egypt for three days and nights, so that none of the Egyptians rose from his place? In the habitations of the children of Israel, there was light. Were all the first born of Egypt slain? Yet against any of the children of Israel did not so much as a dog move his tongue.

Were Pharaoh and his people overwhelmed in the red sea? Through that same sea, God's people found a highway by which they went over dry shod. But time and space would fail me, in producing instances of the above character. From these however we learn that the Lord knoweth how to deliver the Godly out of temptation, and to reserve the unjust unto the day of Judgment to be punished.

But precedents aside, the promises of God to his people, of deliverance in that day of calamity, are clear and positive. Some of them now claim attention. The 91st Psalm is a passage in point. It refers to a time when God will reward the wicked, and the righteous shall see it with their eyes.

But to those who have made the Lord their refuge, or the Most High their habitation, deliverance is promised. "Thou shalt not be afraid of the arrow that flieth by day; nor for the pestilence that walketh in darkness: nor for the destruction that wasteth at noon day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou see and behold the reward of the wicked."

Isa. xxvi. 20, 21. "Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment until the indignation be over past. For, behold, the Lord cometh out of his place to punish the inhabitants of the world for their iniquity—

ty." Here then we have a promise of safety to God's people in that day.

The prophet Daniel, in a passage, part of which has been already quoted, teaches the same thing.

Dan. xii. 1. "There shall be a time of trouble such as never was since there was a nation to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

What is meant by being "written in the book," we may learn from Malachi iii. 16—18.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

17 And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him,

18 Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Chap. iv. 1. "For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

In that day of calamity, the benefit of piety will appear in a manner it never did before: and no man will conclude he has served God in vain.

Neither will any think in that day, they have been too strictly religious; or that it is just as well to have professed religion as to have it in possession. Nothing but real holiness, having the robe washed and made white in the blood of the Lamb, will stand the test of that fire.

For thus saith the Lord: Zeph. ii. 3. "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; It may be ye shall be hid in the day of the Lord's anger."

Joel. iii. 16. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel."

Once more: the Savior, when he predicted the tribulation of that day, Matth. xxiv. 21, 22, added, "except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Luke xxi. 36. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the son of Man." With these promises the great concern of all should be to possess such a character as to be able to claim them.

But although it shall be thus well with the righteous, those who are truly so, it will not be so with the hypocritical pretender to piety. No mere profession will answer instead of the wedding garment. Isa. xxxiii. 14. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites." See also the whole chapter, and also the following chapter. Indeed, sinners in Zion are now afraid. There is no subject which can be introduced and dwelt upon, which excites so many disagreeable sensations in the breast of vast numbers of professors of religion, as the near approach of that great day. But if they cannot bear to hear of it, how will they be able to meet it? For who can dwell with devouring fire?

An idea is abroad that a great time of persecution and martyrdom is before the church, and that it will constitute a part of the tribulation of that day: but I cannot find it in the Bible. I believe the time of suffering to the real Christian is nearly over: and that when Christ leaves the throne of mercy for that of Judgment he will protect and defend his own people from all harm, they will go in with him to the marriage, and the door will be shut.

Thus I have presented a brief and imperfect view of this awful subject, as I find it in God's holy book. If, as is the design of the writer, it shall be the means of exciting one individual to prepare to meet the day and event, let the glory be ascribed to God, to whom all praise belongs. L.

#### ROCKINGHAM C. CONFERENCE.

The following *Resolutions* were unanimously passed by the *Rockingham Christian Conference, held at Newton, N. H. on the 9th inst.* This body is composed of upwards of thirty ministers, most of whom were present. The "Christian Herald," referred to in the 4th Res. is published at Exeter, N. H. and is an excellent family paper. Ed.

1. *Resolved*, that the doctrine of Christ's second coming, to judge the world, is, in our view, one of great importance to be taught; and very generally found in the Bible, and although we are not prepared to decide in regard to the particular period of the event, we consider it perfectly safe and scriptural for all to be looking out and prepared for it as being now, specially "at hand."

2. *Resolved*, that it be recommended to all, so far as our influence may extend, to give the subject a ready and faithful examination, as found in the Scriptures; and to avail themselves of such help, in doing it, as in their views shall be most safe and scriptural.

3. *Resolved*, that the "*Signs of the Times, of Christ Second Coming*," published at Boston, so far as we have had opportunity to learn, bids fair as being a useful help on the subject.

4. *Resolved*, That we approve of the doings of our appointed council for conducting the *Christain Herald*, (published at Exeter,) in regard to their opening its columns as they have done, for a fair and judicious discussion of the subject of Christ's coming and kingdom "at hand,"

D. P. PIKE.

Sec. R. C. C.

#### "REV. MR. KIRK'S VISIT TO BOSTON."

A correspondent of the "N. Y. Observer," has given a particular account of Mr. Kirk's recent visit to this city. We give the following extract to our readers:

"Since his (Mr. Kirk's) departure, the influence of his labors on the religious state of the city is not perceptible. I can find no person who has heard of any instance of conviction as the result of his preaching; nor have conversions been more numerous than before. Some Unitarians, after hearing him, have declared themselves well pleased, and have lamented the want of any thing to move the heart in their own places of worship; but such instances had been not unfrequent during the winter; and I am not aware that their number has been much increased. One man has expressed his belief

that since Mr. Kirk's departure, there has been a "reaction." Not improbably, it may have been so in some instances; but I think no such effect is generally observable."

Mr. K. preached to immense audiences some fifteen or twenty sermons. And here we are told that nothing was accomplished. Mr. MILLER gave sixteen lectures at the Marlboro' Chapel last winter, that brings a very different report, if he is an "ignorant fanatic!" Many hundreds were awakened, and converted by his labors; and the churches were aroused.

#### LITERARY NOTICE.

We give the following notice of Mr. Smolniker, at his request. We think him to be a very sincere man; and that he is to the best of his knowledge endeavoring to seek the good of his race. But so far as we have been able to obtain a knowledge of his views and plans, we think he is laboring under a great *delusion*. Ed.

*The signs of the Advent of Christ—who has now appeared to us for the restoration of universal peace on earth, illustrated in the work entitled "Memorable Events, &c." in three volumes, of 1866 pages.*

They, who by the grace of the Lord, have from the statements of the prophecies correctly found the time, in which he has determined to appear to us, and who zealously proclaim the Lord to be appearing; and that men should by worthy fruits of repentance prepare for his advent, commonly transgress the bounds assigned to them, by attempting to explain the prophetic images, in which the mysteries of his appearance have been prophesied; though these images are of such a nature as to render it impossible for any man, before the fulfilment of these mysteries, to fathom how the prophetic images treating thereof, will be accomplished. The preachers of the millennial peace have forgot that the Lord, when speaking thereof, explicitly said: "Behold, I come as a thief! (Rev. xvi. 15.)"—As the thief commits theft in secret, and men are aware of it, but after it has been done, even so has the Lord in our time caused the mysteries of his appearance to be fulfilled in a manner, that men will but now, after they have been exposed, learn to understand, that He has indeed appeared to us for the restoration of His peace on earth. It has even not been understood, that the Lord has resolved thus to appear in our time, that an apostle is to explain the signs of his appearance and to fulfill and disclose the mysteries thereof, though this has in various ways been prophesied in many passages of the Holy Writ, beginning with the first book. And particularly in the Revelation. The appearance of our Lord has been taken as material literal, as did the auditors in the synagogue at Capernaum. (John vi.) His promise that he should give us "His flesh for food and his blood for drink." And the Lord on the "white horse," for the great battle has been expected to be visible to carnal eyes.

Now in the fulfillment of the times since the year 1836 until this hour, so much has been prepared, that they, who are aware of it, do confidently expect, that with the end of the year 1846 Christians will be already universally united, in order to establish on all the earth the peace of the Lord, with his extraordinary co-operation which is firmly to last through thousands of

years to come. Until now, as the Lord has predicted, every thing has been in secret, properly prepared and thus exposed, that Christians after duly beholding the exposition thereof, will universally co-operate toward the great peace. And the Lord will as he has promised, for the fulfillment of his counsels pour out over them His spirit in extraordinary fulness.

This exposition has been given in 3 volumes of the work, which has appeared first in German, and is now being transferred into English; its general title reads: "Memorable events in the life of *Andreas Bernardus Smolnikar*." For a more full account of the contents of each volume, the following titles have been subjoined; to volume first: "A historical testimony, that Jesus Christ did prepare the above named professor, and clergyman, for a messenger extraordinary for the work of uniting all nations in this Church, and did command him as such, presently to appear in public."—To volume second: "An illustration of the testimony, that the author has publicly appeared as a messenger extraordinary of Christ, confirmed by sufficient signs; and explanation of the mysteries, which he has at the command of the divine spirit fulfilled for uniting to Christians of all sects in the one apostolical Church. With an appendix on what is antichristian in popery."—To volume third: "An exposition of the prophecies, by which Christ the Lord has confirmed, that *He has appeared to us* for the fulfillment of his promises to restore his kingdom on all the earth, and to give his peace unto all nations, and with his appearance appointed the author his messenger extraordinary, or apostle, and through him fulfilled all the mysteries for the foundation of his peace. With an introduction for the easier understanding of the subsequent exposition of the prophecies; and an appendix of the signs for the assembly in the place, which in Hebrew is called *Armageddon* (Rev. xvi. 16.\*)" Readers understanding German can get all three volumes of 1966 pages, back and edges bound in leather for three dollars, in New York, at G. Sparre's 479 Pearl-street,—and at H. Ludrig's 72 Vesey street. In Boston, the work can be got at James B. Dow's—362 Washington-street, as also a pamphlet of 24 pages, both in English and German, for ten cents, in which are found more special disclosures than I can give in this article, on this most momentous subject.

After the publication of volume third as many steps toward the promulgation of this cause have been done by me, as the actual position of things admitted of, after they, who at the first ought to have promulgated it, have not done their duty. Some mechanics are the first, who have duly comprehended it, and advanced money for the printing of the work. But there were not means sufficient for ordering so many copies to be printed as would have properly supplied the book-stores in America, and Europe; and at present more means are necessary for publishing the English translation of the work. Also a paper has to appear both in English and German, together with various other things, that the Lord has resolved to do in our time. He has resolved to accomplish it by men with his peculiar assistance, and to this end he has not until now roused as many men as were indispensably necessary for carrying through the press the above works, and made known the testimonials of his present appearance in one language at least.

From the foregoing it is seen, that for the effectual promotion of this momentous cause, association becomes necessary for the purpose of defraying all expenses until they could be reimburs-

ed from the sale of books, etc. All further particulars are referred to private interviews, to which I do herewith invite to be had at any time to visitors, 5 Carlton place, in the rear of 55 Eliot Street, Boston.

They only are invited who are willing to promote the universal welfare, and able to this end, to contribute either by advancing something of their own, as by moving others so to do.

The grace of the Lord be with all, who sincerely desire his peace, and are ready to co-operate in its establishment in all the earth.

ANDREAS BERNARDUS SMOLNIKAR.

☞ We are obliged to defer the further notice of *Bro Jones's lectures*—and would now correct a mistake in relation to the price, they are 62 cts, not 75.

### Refuge of Scoffers.

"There shall come in the last days, scoffers."

The following article was circulated in the form of a handbill, the day that Mr. Miller commenced his course of lectures at Cambridgeport, in the Baptist Church. We have the original handbill, which was furnished us by a friend, who received it from an advocate of the doctrine of "peace and safety." Their objects perhaps were best known among themselves. The infidels of Cambridge had too much respect for themselves to countenance such villany.

THE JOE MILLER PROPHET.—It is reported of this Infernal Fool, that he is to figure on the *gullism* order, in Cambridgeport, for the especial benefit of the female sex, proving to a dead certainty, that no women will go to heaven—as the Book nowhere says to such effect—but that at the close of the year 1843, the shrieks of the women will be of such thundering effect, that the moon will turn to blood, the stars fall, and the sun recede from existence, and the end of the world come. Joey says he will then be found on the top of the highest mountain, sounding a tin conk-shell to drown hell of its horrors!

BILLY HIMES, *Scribe*.

Groton, (Ms.) July 6, 1840.

DEAR SIRS,—Reason and common sense having (as it seems) pretty much left this town, and wildness of imagination taken its place, I deem it advisable to have one of your papers among the many self styled religious documents which we daily have imposed on us. The doors of two meeting houses, out of three (which are within gunshot of me,) are thrown open day and evening for the purpose of telling their bugbear stories.—They say the spirit of God is among us. From one day to another, they exclaim *today* is the time or you are forever too late. A rallying committee, consisting of from ten to twenty, are daily tramping about town, warning all silly women and others to flee from the wrath to come and follow Christ. They tell of Daniel's vision, and Miller's vision, etc. The sprinkling Calvinist and immersing Calvinist amalgamate for the sake of stirring up the people. The sprinkler says he does not wish for more than two years to pull down the Unitarians. I hope he will do it, and then reason and common sense will pull him down.

There is much division in families in this place. The husband is one kind of a Christian,

the wife another, and so on through the family. A case has occurred, since the pious ranting began, which is heart rending. One of our most industrious and worthy mechanics married a few years ago a Calvinist Church member; but after their marriage she consented to attend the Unitarian meeting with him, and has continued so to do, until of late. The rallying committee have visited her, and through their influence she has quit her husband and follows the priest, much to her husband's dissatisfaction. When the matter is mentioned to him, tears immediately flow, and no wonder.—There is a division here of a serious nature, and who is the cause of it? Is the priest the cause? Oh! no!!! *Priestcraft* does no injury.—*Investigator*.

The following remarks were made by the editor of the *Investigator*, on the article from "Zion's Herald," found in another column; relating to Christians losing the spirit of prayer, &c. Ed.

We hope it may. When "Christians lose their desire and their spirit of prayer for the conversion (delusion) of sinners," they will turn their attention to something useful. They will then perceive that the most culpable "sinners" have been those, who, disregarding reason, common sense and justice, luxuriated on the hard earnings of the unsuspecting, the poor and the industrious. We hope we may live to see that time—live to know that honest industry is not flched for the support of clerical drones, pretenders, imposters; and to see, every where, the great truth acknowledged and acted upon, that MERIT "makes the MAN, and want of it the fellow." That would be a real Millenium; a paradise far exceeding in happiness and glory all that has been said or sung of the imaginary Heaven beyond the clouds; but priests, ever vigilant and active in the cause of superstition, will, to the death, oppose man's true redemption.

☞ The Editor of the "Signs of the Times"—the paper in favor of a general "blow up" in 1843—ranks us among the "scoffers." Br. Himes, you may be strong in the faith *now*, but if we are not mistaken, you will be a "scoffer" yourself before the end of 1843. Mark the prophecy of an infidel!—*Id.*

We have "marked" *it*. Ed.

### THE SIGNS OF THE TIMES

OF THE SECOND COMING OF CHRIST.

Is published on the first and fifteenth of each month, making twenty-four numbers in a volume; to which a title-page and index will be added.

#### TERMS.

One Dollar a year—always in advance. Persons sending five dollars without expense to the publishers, shall receive six copies; and for ten dollars, thirteen copies to one address. No subscription taken for less than one year.

DIRECTIONS.—All communications designed for the Signs of the Times, should be directed, *post paid*, to the editor, J. V. HIMES, Boston, Mass. All letters on business should be addressed to the publishers, DOW & JACKSON, No. 14 Devonshire Street, Boston.

Back numbers can be sent to those who subscribe soon.

#### AGENTS.

MASSACHUSETTS.

Randolph—Miss Abigail White

Fairhaven—Joseph Bates

Eastham—Elder Josiah Litch

Westford—Benjamin F. Leighton

Groton—Daniel Needham

Brighton—Samuel Clough

Lowell—Elder Timothy Cole

MAINE.

Portland—Eld. L. D. Fleming

NEW-HAMPSHIRE.

Thornton—Joseph E. Dow, Esq. P. M.

Exeter—George T. Stacy.

Dow & Jackson's Power Press.